



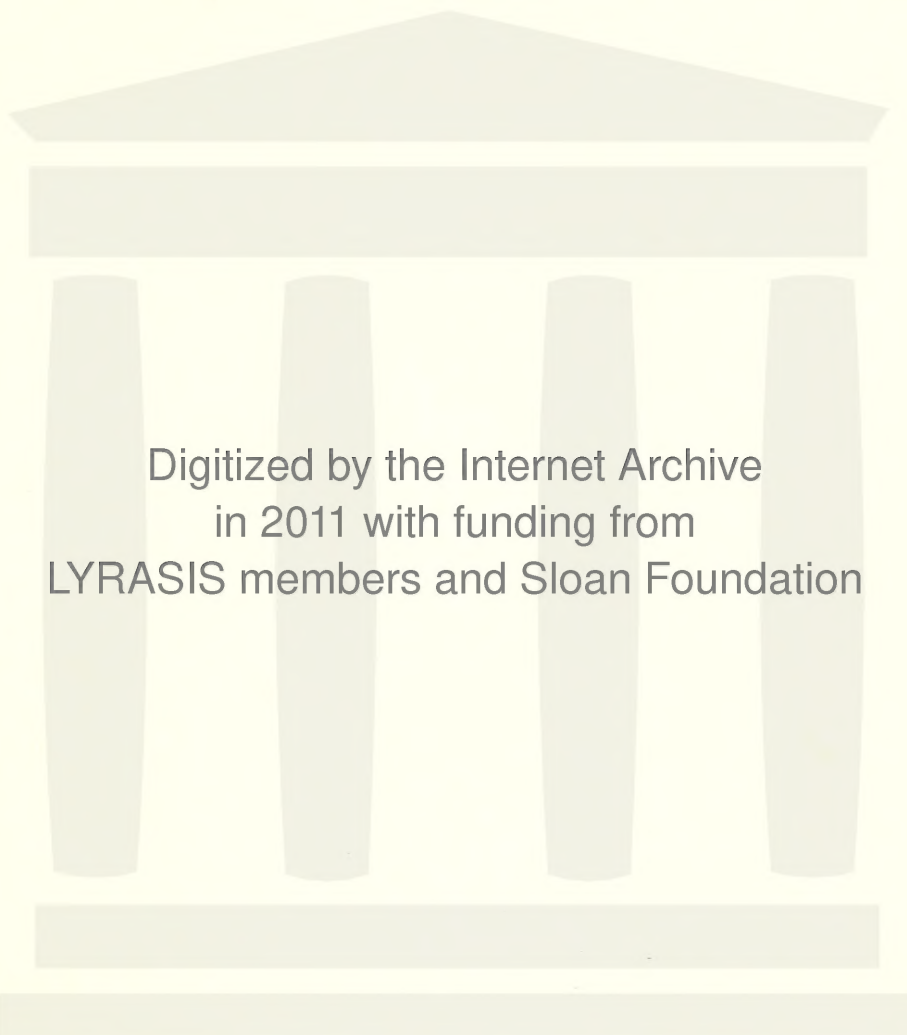


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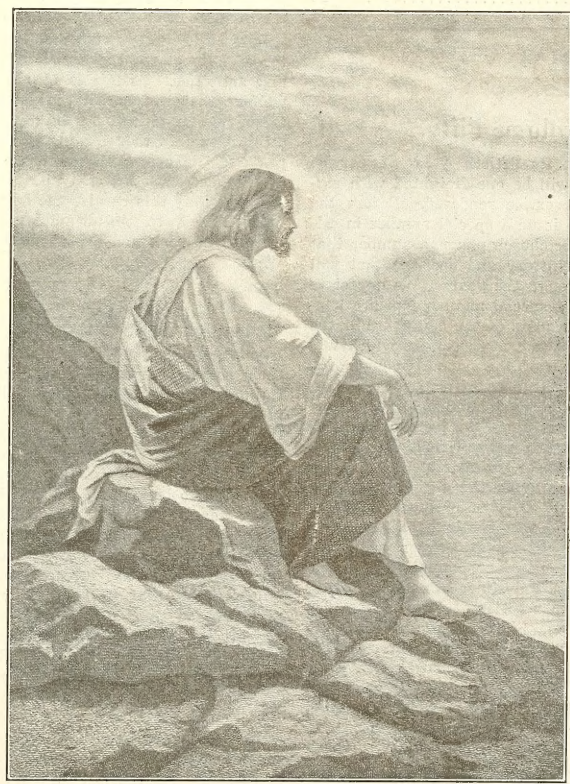


VOLUME L  
NUMBER 1

January 7  
1928

# The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



—Bida

## JESUS BY THE SEA

*The sea of this life will be calm  
When viewed with the ken of our Lord  
The heart will be singing a psalm  
When all with his will doth accord.—G. S. B.*



# THE BRETHREN EVANGELIST

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George S. Baer, . . . . . Editor  
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## EDITORIAL

### As We Begin Volume Fifty

THE EVANGELIST enters upon its fiftieth year of service with this number, and we trust it will be one freighted with significance because of extraordinary service rendered. Before the year is entirely closed we expect to issue a special number in celebration of the Golden Jubilee of our church paper, a number that will carry a message of Brethren history and doctrine that will make it worthy of preservation through the years. We expect to be at work most of the year on that special number and are hoping to have the cooperation of the leaders of the church. For the immediate future, aside from the church news service which will continue to be the principal feature of the paper, we have the promise of some good things from the pens of some of our outstanding church leaders, particularly some notable series of articles, any one of which will be worth alone the price of a year's subscription. Dr. Martin Shively will continue his highly appreciated monthly installments on Pioneer Ministers. Dr. A. D. Gnagey promises a monthly message under the general title that has already appeared in nearly half a dozen preceding issues—"Things by the Way", in which we will continue to get many fine things out of his rich editorial and pastoral experience. Dean J. Allen Miller, whom the brotherhood is ever eager to hear from, agrees to write several articles on Palestine. President E. E. Jacobs' ready pen will favor us with a series of articles, the title of which has not yet been determined. Also, though we have not yet had word from them to that effect, we believe we are safe in announcing for some time during the year, a series of articles each from Dr. G. W. Rench and Dr. L. S. Bauman. During each of the last two or three years Brother Rench has been kind enough to favor the brotherhood with a series of articles, and whenever he writes, we listen as to one who has a right to speak with authority. In addition to these we have a number of pastors and laymen who write strong articles and on whom we can always depend to share their talents with the Evangelist family.

#### New Features

We are introducing two new features with this issue, for the sake of enriching the value of the paper and of adding to its service. We are dedicating one page to be used as a "magazine section" of the National Sunday School Association. Professor M. A. Stuckey, who is to edit this page, explains elsewhere in this paper the occasion of this venture. This is to take the place of the

"Educator", which has been discontinued, and we believe it will be found to be an advantage over the old plan to both the Association officers and the Sunday school constituency. Also we are beginning a page entitled "Significant News and Views", which will consist chiefly of news and comments by other editors, though often there will be original news items of a general nature and comments concerning them. We have long had something of this kind in mind but for various reasons it has not been deemed advisable to make the start until now. In sounding out the idea with some of our ministers, we have received encouragement concerning it, and we sincerely hope it will prove a valuable feature of each issue.

#### Some Mechanical Changes

In order to save space and to make for elasticity, due to the addition of the Sunday School Magazine Section, we have done away with the three column heads in the latter half of the paper and adopted two column heads which our shop foreman has fixed up in fine style. We had intended to drop the Sunday school lesson notes, but objections were raised and we have decided to maintain them, for the present, at least. They will follow immediately after the magazine section. The Christian Endeavorers will find their department beginning on the customary page, though it will necessarily run over on the following page in order to secure the allotted space. The same will be true with regard to the Mission page or department. We want to invite the leaders of Home and Foreign missions to make larger use of this department for the promotion of the missionary task of the church. The usual missionary reports will be found there and we wish to urge upon our missionaries in the various fields the importance of making frequent reports and of writing concerning features of interest to the missionary enterprise.

It is our hope to make the EVANGELIST increasingly the center of interest for the entire brotherhood for all its departments and activities. And it is in the interest of the church's larger welfare that we cherish that hope. We trust a step has been taken in that direction with this issue; and for the next step we await God's further leading. We ask for a continuation of the prayers, the constructive criticism and the cooperation of the brotherhood that this may be the EVANGELIST'S best year of service. May this be also the best year for every one of you. Our prayers are with you all and we want to serve you all. May God be with us each and every one and give us an abundance of his grace.

### We Have a Right to Know

Some of our politicians who seek their party's success above their country's welfare, and their personal preferment above righteous principle have been telling the public that it ought not to demand an out and out stand on Prohibition in the 1928 elections; that it is too much to ask a candidate for high public office and the party he represents to come out in the open in favor of the enforcement of the Eighteenth Amendment; that Prohibition ought not to be made a political issue. We would naturally think there was little danger of such false reasoning being taken seriously by Christian people, but in view of the way the wets confused the public mind during the recent campaign in Ohio with regard to provisions for local enforcement of Prohibition, it is quite evident that Christian voters—the kind whom we hold responsible for the way things go—need to be often braced against the attacks of those who are opposed to Prohibition. We have even had some readers of THE EVANGELIST ask us, "what difference would it make if a wet man were elected President? for he would be sworn to enforce the law?" showing that among our own people there is danger of loosening up on so vital a moral issue. Of course there would be a great difference, and we only need to point our correspondent's attention to New York state to give him the answer. We need to be careful that we shall not allow our politicians to confuse us on that point and deceive us into thinking that it is impertinent to ask a candidate and a party what they have to say about Prohibition. We have a right and a duty to know. This was the truth which Gifford Pinchot drove home to the minds of those gathered in the recent national convention of the Anti-Saloon League held in Washington, D. C. And it is what the leaders in Christian patriotism all over the country have been saying, and it needs to be often and emphatically repeated. This is no time for soft-pedalling. We need to



brace ourselves with strong conviction for some hard fighting. Here is the way Mr. Pinchot expressed it:

"Can any one give a sound reason why the dry majority should give its support to any presidential candidate in either party who is himself a violator of the Constitution of the United States, or a wink at its violation by others?"

"Why should the dries support any man who is not willing to put himself squarely on the side of the Constitution and pledge himself if elected to take this government out of the hands of those who violate the Constitution, and put it and keep it in the hands of those who respect the Constitution?"

"Why should dry America consent to nominate or elect in either party as president a man who is either personally or politically wet or even damp, or who is too timorous or too devious to tell where he stands? Is there anything unreasonable in asking for candidates in both parties who are genuine believers in the Eighteenth Amendment, or about whom it is known in advance that they will enforce the law if elected?"

"Why should we play with this matter any longer? If the dry forces of America are willing to stand up and fight for their principles without respect of parties or persons they will get what they go after. This is not the time to accept what is offered, but to demand what we want and see that we get it."

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## EDITORIAL REVIEW

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SEND YOUR WHITE GIFT OFFERING at the earliest opportunity to Prof. M. P. Puterbaugh, Treasurer, Ashland, Ohio.

Pray earnestly, but be unselfish enough to allow God to answer in his own way without your being terribly downcast with disappointment.

Professor Stuckey supplies his first copy of the new Sunday School Magazine page this week. Every Sunday school worker should read it.

One trouble with much of the conviction found among church members is that it is almost entirely of a theoretical type; there is little effort to practice it, that usually costs too much.

Dr. J. L. Gillin favors us with another of his interesting travelogues, this time describing some social observations on shipboard and his visit to Los Angeles.

The general secretary of the National Sunday School Association, Brother O. C. Starn, has something to say on the Sunday school page about the World's Convention to be held at Los Angeles, California, July 11-18. It is time to make your plans, if you are going.

The Christian Endeavorers will find in this issue timely messages from President E. M. Riddle and General Secretary Gladys Spice. Remember, Mr. Local Officer, that you are to have a part in keeping fresh copy in hand for this department this year. Make an occasional report of your doings.

Our good correspondent from the Pleasant Grove congregation reports a successful meeting conducted by Brother Charles Mayes of Des Moines, Iowa. Nine confessions were had and the church experienced a spiritual uplift as a result of the services, conducted a part of the time under very adverse weather conditions.

The editor wishes to take this opportunity of thanking pastors and other members of the Evangelist family for the Christmas and New Year greetings received. We have endeavored to answer all personally, but lest we should miss some we wish to say in this public way, We thank you and greatly appreciate the kind remembrances.

The Ashland church, under the pastoral leadership of Dr. Bame, entered upon a three weeks' campaign on the first of January, the first week being the observance of the universal week of prayer with brief addresses each evening followed by a period of prayer, a different speaker bringing the message each evening, and the second and third weeks given over to evangelistic preaching with Dr. W. H. Bachler as the messenger.

Brother Percy L. Yett, pastor of our South American mission at Huinca Renanco, in the Argentine, tells of the visit to that station of Dr. and Mrs. Yoder and Miss Nielsen. Brother Yoder conducted a series of meetings while there and it is reported that three persons made the good confession on the last night. A

farewell reception was given in honor of Miss Nielsen because of her approaching departure for the homeland on furlough.

Brother Thoburn C. Lyon gives us the concluding chapter of his work as pastor of the St. James congregation in Maryland, where he faithfully and efficiently served for two years, and where his services were highly appreciated, as we have learned from some of the members. We are sorry that so good a preacher found it necessary to give up the pastorate, but the illness of his wife seemed to require it. Though he is now pursuing his trade as draftsman, we feel sure the brotherhood will occasionally be favored with some of his splendid Gospel messages.

Dr. W. S. Bell, Endowment Campaign secretary, reports his canvass among the Brethren of Mansfield church and seems quite satisfied with their giving when their numbers and financial strength and local obligations are considered. Under the capable leadership of Brother R. D. Barnard, they are making steady progress toward the goal of a self-supporting church. We are glad for the faith that Brother Bell expresses in the work and its outlook. Their gift to Endowment was \$505.00, which brings the total of the campaign up to \$131,462.54.

Brother Floyd Sibert, pastor of the Springfield Center-Rittman circuit, and who made a request some time ago of Pennsylvania pastors for the addresses of Brethren families living in Akron, Ohio, has had no response yet from any one in that state. We have reason to believe there are Brethren people living in Akron, having moved there from some of our Pennsylvania towns and still having their names in their home churches, but are unknown to the pastor and people of our mission church in the beautiful suburban center a mile outside the city limits of Akron. It may be that some one has addressed Brother Sibert at Springfield Center. The town generally goes by that name, but the post office name is Ellet. An evangelistic meeting is to begin in that church on January the eighth with Brother B. F. Owen doing the preaching. Pray that the power of God may be greatly manifest.

Brother O. C. Starn in an announcement calls attention of Ohio pastors to the state pastors' convention to be held at Columbus, January 23 to 26. A rich program has been announced and it will pay any pastor to arrange his work so as to be in Columbus during those days. And where pastors will find it impossible for financial reasons to attend, it will pay their congregations to give them the money and tell them to go. Brother R. E. Gotschall and his good people in Columbus have very generously offered free lodging to Brethren pastors. That means that their only expense will be their carfare and meals, and good meals can be had for fifty cents per. Among the outstanding speakers will be S. Parkes Cadman, Robert E. Speer, William P. Merrill, W. O. Thompson, Walter S. Athearn, Theodore S. Henderson and the noted Negro scholar, George E. Haynes. A special feature of the occasion will be a joint luncheon of the Brethren and Church of the Brethren ministers.

The Business Manager has a word to say about Evangelist subscriptions and Publication Day. We would like to emphasize the importance of every pastor taking a vital interest in the distribution of our church paper into the homes of their congregations. No church paper can succeed without the cooperation of the pastor, and we believe no congregation can succeed in the largest way without the services of their church paper. A goodly number of our pastors have found this to be true, and consider it a duty as well as a privilege to frequently speak a word in behalf of THE EVANGELIST, occasionally making reference to something of special interest that it contains and urging it upon every home to subscribe for it. That is as it should be. Some denominations make their pastors the official agents of their church papers and place upon them the responsibility of securing subscriptions. Whether a denomination takes official action or not, it would seem that the responsibility for personally and actively promoting the official organ of a church naturally falls upon the pastor. We believe there are certain mutual obligations existing between pastor and church paper so vital that they cannot be neglected or ignored without serious loss to both. We shall endeavor to see that our church paper discharges its obligations during the coming year, as we have tried to do for the nine years immediately past, and we hope the pastors will all reciprocate.



## GENERAL ARTICLES

## "Canst Thou By Searching Find Out God?"

By Prof. Loren T. Black

Who is there among us who can explain WHY we are alive rather than dead? Life is a mystery, a puzzle, an idea for profound thought. True indeed the physiologist and chemist can tell us much about the chemical and organic processes perpetuated from birth until death,—but who among them can explain the WHY of life? In spite of this failure how utterly absurd for us to deny our life!

Multitudinous are the mysteries of the universe that claim our thoughtful attention. Excursions into the spaces of God, into the vast expanse of the starry heavens, have revealed multitudes of mysteries. Many bear interpretations, others may yield to the piercing telescope. The heavenly dome is being constantly photographed from our astronomical observatories in the hope of discoveries which have hitherto escaped the observer's eagle eye. Who does not marvel at the precise motion of the planets in their journey around old King Sun? The psalmist, though he may not have fully comprehended the natural phenomena of the universe, appreciated its cause, and uttered: "The heavens declare the glory of God; and the firmament sheweth his handiwork."

In the world of the infinitesimal, who upon observing microscopic plant and animal life, bacteria and germs, is not awed, and with wonderment considers the source of it all? Who can observe with thoughtful mind such phenomena as light, sound, electricity, radio-activity, and other forms of motion, without being sobered by the underlying cause? Investigation, study, earnest contemplation,—these, have not fully unlocked the secret vaults of explanation. Beyond certain limits science cannot explain itself. It creates more mysteries than it can fathom.

Human reason represents but a futile effort. How insignificant are the powers of men in spying out the secrets of the Omnipotent! Certain scientists have become so intoxicated by their phenomenal discoveries that they are wont to proclaim no problem too difficult, no secret too securely locked to yield to their superior intellect.

But how differently the wise man thinks! When he plunges his thinking into the terrifying spaces in which the planets move, ah, the infinite! When he examines the invisible atom, ah, the infinitesimal, how it grips him! In this universe where solidarity reigns, that is to say everything has a relation and connection to everything else, you may study, observe, scrutinize, compare,—but oh how reason fails! You are overwhelmed, outwitted, powerless, in the face of the prodigious enigma which fascinates and confounds you.

Dr. R. A. Milliken, the emi-



LOREN T. BLACK, M.A.  
Professor of Mathematics at  
Ashland College

nent physicist confesses, "The more we see how far we are from any real comprehension of it all, and the clearer we see that in the very admission of our ignorance and finiteness, we recognize the existence of a something, a Power, a Being, in whom and because of whom, we live and move and have our being,—a Creator by whatever name we may call him." I am not much concerned as to whether I agree with you in my conception of that Creator or not, for "Canst thou by searching find out God?"

Of the many great scientists whom we respect and honor, is one Lord Kelvin. He affirmed that the more thoroughly science is studied, the further does it take one from anything comparable to atheism." If you think strongly enough, you will be forced by science to the belief in God. You will not find it antagonistic but helpful to religion."

It is reputed that Newton, Faraday, Clerk-Maxwell, Pasteur,—all these and others, were not only religious men, but faithful communicants.

But why consider further the utterances of the world's great men? Should not their experiences be our experiences? Ought we not be able to see the working of God's infallible laws in the laboratory of research? Ought we not be able to fathom something of the marvelous plan of life as we search with the microscope? Is the major value of science study the mere informational and commercial value; or does it lie in its inspirational and visionary possibilities? Is not the most important thing a belief in moral and spiritual values; a belief that there is a meaning and significance to existence; and, that we are going somewhere?

If there were no such thing as faith and belief in that which lies beyond man's full comprehension, seldom would he live and die for a great cause. Thinking men believe there is a great world scheme. If that belief were absent, life would be a huge vanity and man a mere incident. Instead he is a partaker in a divine plan. Men who have lingered long in the memory of mankind have known God. They have seen in nature a manifestation of sacrifice, of death, of resurrection,—the execution of the plans of a superior Being. They have believed that he is a power who makes for righteousness. They have

believed that the solution to his guarded secrets lies within his power to reveal them to man. God alone reveals himself to man as man prepares himself to accept that revelation.

A forward look at modern science at this moment might lead one to infer that those who seek for scientific truths may soon unlock boundless energy from the untamed atom. He may control at will the synthetic processes of creation. He may even transform the earth

## A NEW PAGE

By C. F. Yoder

Enter thou my soul into the holy place.  
Let not earth's sensuous joys betray thee.  
Enrich thyself with truth I pray thee,  
And with the beauties of thy Father's grace.  
No evil page thy thought defiling,  
Nor aught but good thy time beguiling,  
Share thou thy blessings with thy hapless race.

Rio Cuarto, Argentina



in one short generation. He may even rival in the laboratory the chemical processes that are going on in that blaze, the noonday sun.

But friends, to what end? Without that consciousness of a superior force motivating and guiding man's life; without that moral and spiritual background of the religion of Christ; without the acceptance of God's matchless Gift to humankind:—man's newly sensed powers of

creation will threaten to dethrone him and wreck his synthesized universe.

God and his laws may be found, for, "Canst thou by searching find out God?"

(Contents of a chapel talk to Ashland College students in December, 1926—L. T. Black.)

Ashland, Ohio.

## Teaching the Intermediates

By Mrs. W. H. Schaffer

(A paper read before the late Mid-West District Conference at Hamlin, Kansas.)

Public school leaders have for some time recognized the distinct problem represented in the early adolescent age. The losses from the public school enrollment which have been occurring during the last few years and the inadequacy of the program offered have been the cause of general concern among educators.

Careful studies have been made and are being made. These have resulted in the Junior High School movement. Separate and especially equipped buildings have been erected. The curriculum has been reorganized and greatly enriched. The school life itself has been modified to meet the needs and interests of the youth between the ages of 12 and 15. Many educators are proclaiming this to be the important movement in the field of education during the past two decades. It shows the results of a thorough-going scientific effort on the part of the public school educators to analyze and meet the needs and interests of these young people.

When those responsible for the education of our youth realized the school curriculum lacked something to keep the young people in school, why should not those interested in Christian education have taken notice of the need of a new program, since our problem is a similar one.

There is great need at present of a complete, well planned and carefully supervised program of the moral and religious training for each adolescent. In the ordinary churches we find a very meager program. Many provide nothing besides classroom instruction.

The program for the intermediates is doubtless the least developed of all the divisional programs and yet the most needed of the church school. These same young people are receiving the best from modern school life. It is a better program in comparison with what the church school offers. The church must meet this critical age with a program as carefully and intelligently built as that of public schools. Not only a graded program of study, worship, recreation and service is necessary, but provision should be made for certain organizational features which will be a help to their development. The program that denominational and interdenominational leaders are attempting to create, places special emphasis upon complete development. Physical well being and efficiency, mental health and alertness, moral development and social training are all central objectives taking their place with religious growth. If the church does not provide these, youth will drift into some organization that will provide them.

Religious educators have given to us a few of the aims or objectives whereby we might bring into more harmonious adjustment the efforts of all to develop the youth of the Junior High school age. The popular phrase "The four-fold life" has led many to gain a better understanding of the Christian religion. According to the statement adopted by the International Council of Religious Education, the definite aims of Christian Education for young people are:

1. The acceptance of Jesus Christ as a personal Savior and Lord.
2. A knowledge of Christian ideals.
3. A personal acceptance and open acknowledgment of these ideals.
4. A public acceptance of the privileges and opportunities of church membership.
5. The development of the social consciousness and the expression of the physical, social, mental, and religious life in service to others.
6. A knowledge of Christian principles in choosing a life work vocation.

However, the general aim of education (Christian) is to lead the young people to experience "abundant life in Christ." The supreme purpose is to secure Christ-like living. While the end of all Christian nurture is "Christian character" which expresses itself in every day living. This goal will not be realized in a brief period of time. Its attainment will require a long period of time, and then will be only partially realized.

With these above named aims in mind little can be accomplished unless the right influence be used, namely the teacher. Remember this is the age that the great change is taking place in the young life, the "Hero Worship" age. It is not necessary that the teacher be a young person, but one that is in sympathy with the life of the boy or girl at this age. He or she must realize the value of the "Time investment feature" of the teacher's work. There must be a time to prepare the lesson and a time to teach it. But there must be TIME AS WELL TO HELP TO LIVE IT. Before twelve the child is naturally home-centered; after twelve there are widening areas of social contacts and as these increase the times of testing multiply. Will the teaching of father and mother, of friend and teacher hold? It is conceivable that the lesson hour may be so profitably spent that the moral lessons may be rooted so deeply that they will be able to stand the stress when the storms come. But, do we as teachers apprehend it enough to insure confidence in the outcome?

The school life or the work life may cover a third of the day; sleep calls for another third, the remaining third in most lives offers opportunity for some recreation or the cultivation of interests apart from the main channels of life. It does not follow here that the teacher must be an athlete, but rather dead in earnest; we must ring true and must sacrifice eagerly to win a right of way into the lives of the pupils. The strength for all of that must be sought and gained from the SOURCE of all STRENGTH.

No one can be a successful Christian leader unless he is intensely CHRISTIAN; no one can spiritually discern the truth of God's Word, the Bible, unless he is spiritual; no one can know how to lead another to Christ as his personal Savior unless he himself has a personal and intimate relationship WITH HIM.

Prof. A. H. McKinney, of Kansas State University

says, "What proper breathing is to the physical part of man, prayer is to his spiritual nature." Hence, the spiritual man learns to pray. The devotional life of the teacher will always inspire others. It is contagious. It is social.

Now we come to the lesson proper. If there is any improving to be done, we must not forget the "Golden Thirty Minutes." Whether the season is an hour and a half or shorter, the teaching period for this age should be a full half hour. Less time for the actual teaching period may be enough in the Junior Department, but the Intermediate teacher needs 30 minutes, uninterrupted by visitors, secretary, or any other officer, to do acceptable work. The loss is great if 5 or 10 minutes be subtracted from this brief period for miscellaneous items.

The first five minutes of the lesson period constitute especially the fight for interest and attention. Hence the greatest of care should be taken in preparing for the first five minutes. Here is a chance for your point of contact, the bridge between the interests uppermost as the pupils enter the class and the interest you wish to arouse in the lesson material.

The first five minutes must bring a fresh message week by week; no one should be able to easily guess how the teacher will begin today. Elements of surprise should be constantly presented.

How should the major portion of the half hour be spent? To secure an interchange of ideas in which the pupils participate is easily the best way of all. A series of questions may be asked and the answers discussed as to their correctness or incorrectness. Questioning by the teacher which stimulates thought and does not embarrass is also welcome. Where several characters enter into a story it is possible for members of the class to impersonate these characters and carry on the dialogue.

How shall the lesson hour be brought to a close? Is this really important? Most assuredly it is. It is important enough to be planned with care. A prayer at the close may be the right way, but used too frequently may not be so valuable. Ofttimes to close with a question left unanswered except in the heart of the pupil is helpful. Or a story or illustration may offer a good way to close the period.

One should never be surprised by the sounding of the bell. If you notice the period getting too short for the remainder of the lesson and there must be some cutting done, it is usually to do the cutting in the middle of the period rather than at the end.

Several other things of importance in regard to the one half hour: That of attention. **IT SHOULD NEVER BE NECESSARY TO ASK FOR ATTENTION; IT SHOULD BE EXPECTED AS A MATTER OF FACT.**

We teachers often complain that our pupils will not study the lesson and not infrequently in connection with that complaint one hears the parents severely censured, while the fault is more that of the teachers than the parents.

A youth **compelled** to study by his parents will not learn so readily or so well as one **impelled** by a wise and affectionate teacher. A twelve-year-old girl was heard making this remark to her mother one day in reply to why she did not study her Sunday school lesson: "Oh, our teacher don't expect us to study. She never tells us anything. She just asks the questions and answers them herself."

The first step toward success in persuading those under your charge to study the lesson is to thoroughly prepare it yourself. Not a half hour's glance but several hours—according to the rapidity of your ability to master the subject—of hard downright, earnest study.

We come back with the answer that we haven't time,

but we must not forget the times when we do those things that should better be dispensed with than that you should appear before your class with but a meager knowledge of your lesson.

Examine all the scripture references, making note of the ones particularly interesting to your pupils to find and read in the class.

Have a clear idea of the connecting link. Never leave a lesson unfinished and commence the next Sunday with a new one, without a brief summary of the events between.

Look over the illustrations and learn to tell a true story in such a way as to arouse human interest, or better still, search your memory for an incident of personal experience to illustrate the lesson.

One way of interesting young people in the Bible is to give each pupil a question (written) to answer for you on the following Sunday, as, What persons were prophesied long before their birth? Vary the questions to suit each pupil. Let the answers be brief, not to take up too much time from the lesson.

A little boy bringing home a written question, said very enthusiastically to his mother, "My teacher gives me something to do. I never had one who did that before. She's just splendid."

A young lady remarked that it would be a shame if she did not study her lesson, and did not find answers to her question when the teacher spent so much time preparing it.

Teachers, we should spare no pains to make ourselves thorough Bible scholars; do not forget to beseech the help of God's Holy Spirit, and you will be surprised to see how soon complaint will give place to thanksgiving as you watch the pupils trying to live the Christian's life.

In closing, do we teach children, or do we teach lessons? Is it children or lessons that we teach on Sunday morning? Remember, it is not the teacher who has the best preparation nor the teacher who holds the best attention that really helps the pupils live their Christianity. Sometimes the pupils get knowledge and do not feel the influence of the Christian teachings. If the child is made to understand that there is something in the lesson, he will be interested. If the child is taught faith in God through the story of Daniel and the lions, then the lesson will have accomplished its purpose and the child will be the better for it.

Hamlin, Kansas.

### EXPERIENCE AND SERVICE

There has been divorce long enough of that which God in Christ joined together—namely, personal religion, the experience of the heart, and social service. These have gone their divided ways suspicious of each other. When they are joined as God would indissolubly join them, when men who have personal experience of God are not content that it shall remain private and not be confined in its manifestation to the altar and when men interested in public life shall cease suspecting the devout life and find in it the sustaining and guiding motive, then we shall see the holy family, the holy city, the righteous nation, and the earth in its highways and byways filled with the glory of the Lord.—A. E. Whitman, in the Methodist Recorder, London.

Sweet friends;

Man's love ascends

To finer and diviner ends

Than man's mere thought e'er comprehends.

—Sidney Lanier.



## SIGNIFICANT NEWS AND VIEWS

It is always good to get a good start. Begin the New Year with a beautiful deed, and let every day bear a memory of such a deed, and when the year is past, each day will be as a jewel to diadem your life.—The Methodist Protestant.

### DECLARATION OF WAR

We learn that there is a declaration of war between the Gideons and the American Anti-Bible Society. The latter organization has resolved "To get the Gideon Bibles out of the hotels in America." This is another one of those audacious, contemptible moves on the part of a liberal anti-group. Think of men organized against the Bible! Surely such benightedness is unexplainable. There is a perversity in this that is not amenable, even to the councils of the breaking heart of humanity.

There is a callousness that is the result of an ugliness begotten of a devilry not worthy of the most despicable creature that classifies itself among human beings. What shall we do with men who have so far fallen out with the accepted forms of society as to pounce upon the Bible, seeking to throw it out of the hotels of the country in a manner so vindictive that if they had their way they would burn the Bible as benighted men and women did three centuries ago?—The Western Christian Advocate.

### SCOUTS "REVOLT" OF YOUTH

Preaching on Judge Lindsey's theory of companionate marriage in the Baptist Temple, Third Avenue and Schermerhorn Street, Brooklyn, yesterday, the Rev. Russell M. Brougher said:

"My main criticism upon the Judge's views is that he has drawn his conclusions from a limited group in society. He is passing judgment upon all groups when, it only applies to a small number.

"The stories he hears of revolt from juvenile court young people do not apply at all to the young people composing the church group. They do not apply to the morals of the young people in the B. Y. P. U., International Christian Endeavor societies, Epworth Leagues, and other similar church organizations. These young people never go into the juvenile court to tell their troubles.—The Christian-Evangelist.

### GROWING CRIME AMONG NEW YORK YOUTH

A report has been made by the State Commission of Correction at Albany, New York, giving warning of the "astounding number of youths who have embarked on careers of crime" in New York State and especially in New York City. The report, made by John S. Kennedy, vice-chairman of the commission declares:

"Boys of sixteen and up to young men of twenty-one years of age overflow our penal institutions, the major portion of them charged with all kinds of crimes of violence against persons and property.

"A student of criminal activity asserts that although only 2 per cent of New York's population comes in contact with the law, charged with crime, 44 per cent of the crimes committed are by boys under twenty-one years of age. District Attorney Dodd, of Brooklyn, is quoted as saying that 60 per cent of the serious crimes in Brooklyn are the work of young men under twenty-four.

"For the year ending June 30, 1927, 227 boys, between sixteen and twenty, were committed to state prisons, and 100 twenty-one years of age; 505 between these ages

were sent to the New York State Reformatory at Elmira; 559 between sixteen and twenty-one, and 186 twenty-one years of age were committed to the penitentiaries. County jails received thirty-four sixteen years of age, 4,835 between sixteen and twenty-one and 1,310 twenty-one years of age."

It was wisely recommended that in order to turn future citizens away from "the tide of crime", every effort of churches, schools, city authorities and various organizations must cooperate. The challenge of crime is bold and insolent today but if the agencies of good will work and work together they can uproot crime—and especially can they save young people from being either its agents or its victims.—The Christian-Evangelist.

### THE RELIGIOUS PRESS DIGEST

Over a year ago there was established by a layman at Milwaukee, Wisconsin, a little monthly publication named, "The Religious Press Digest." It undertook to present digests of religious thought as expressed in religious journals in somewhat the same manner that "The Literary Digest" condenses and passes on the thought of many other periodicals. Through this little publication the reader who wishes to keep up with the views of many religious publications can get in condensed form a fair presentation of their opinions and so come in touch with the trend of thought in various churches. Yet it appears that very few persons have appreciated the value of this publication sufficiently to subscribe for it and sustain it. One suspects that its editor—like some editors of church papers—is practically donating its own service, and certainly there should be greater appreciation of and cooperation with such an effort to promote understanding among the churches by increased familiarity with what other denominations are thinking and doing. There is a real place for such a digest of religious views and ministers and others should become acquainted with the service it renders.—The Presbyterian Advance.

### THE JAPANESE TRAGEDY

The newspapers recently published an extract from the diary of Sutejiro Isawa, one of the members of that ill-fated Japanese fishing smack which drifted across the Pacific while one by one of its crew lay down to die. The diary, together with the emaciated bodies of the fishermen, was discovered off the coast of Oregon six months after the last entry. In it was recorded the most pathetic prayers to Kompari, the Japanese god of the sea, and the utter despair that seized the poor sailors when their frantic appeals went unheeded.

Why did the relentless ocean, after exacting the lives of all the fishermen, safely convey their dying prayers to the American shores? Was it not that God in his providence wished to herald through the press this mute appeal of a nation vainly seeking to satisfy itself in a modern civilization that retains Buddha and rejects Christ?—The Moody Monthly.

### EXTRAORDINARILY GOOD ENGLISH PREACHERS

It may be true that we have no popular preachers today who can pack huge buildings and make the crowds wait in long queues in order to hear them, but there are many extraordinarily good preachers—more perhaps than most people imagine. I should be inclined to say that the best preachers in England just now are Rev. W. L. Wights, of Bournemouth; Rev. T. Rhonda Williams, of Brighton; Dr. Russell Maltby, Dr. T. R. Glover, Dr. Charles Brown and Dr. Orchard. But I suppose very few people would agree with me. And their average age is sixty.—Quo-Usque in The British Weekly.

# THE BRETHREN PULPIT

## Signs of Nobility

By H. E. Eppley

TEXT: These were more noble than those of Thessalonica.—Acts 17:11.

In December of 1620 the Pilgrim Fathers landed at Plymouth, Massachusetts. They made the dangerous voyage from the old country across an unexplored and uncharted ocean in the Mayflower on account of the religious persecution which prevailed in the homeland and a burning desire within their hearts for religious freedom. Ever since their landing the United States has been a land of religious freedom. Men are permitted to worship God according to the dictates of their own conscience—if they worship at all. This freedom has resulted in a great number of religious sects and denominations. The Brethren church is one among the number. It has a great claim—"the New Testament as its rule of faith and practice." In this New Testament in Acts 17:10-12 these words are recorded: "And the brethren immediately sent away Paul and Silas by night unto Berea: who when they were come thither went into the synagogues of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few." In this passage it is plainly stated that some folks were more noble than others. Therefore, we may honestly inquire, why so? Or we may say—here is a scriptural nobility set forth; how may it be reached?

Hearing the word seems to be the first step. According to the second verse of this chapter Paul's custom was to enter the synagogue and preach. In verse ten it is stated that he went into the synagogue and in eleven that "they received the word." Three facts are hereby set before us. Here they are—attendance at the place of worship; the preaching of the word, and the hearing of the word. The latter statement implies the first and second and reminds us of the reasoning of Paul in Romans 11:14: "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?"

HEAR THE WORD. "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God." "Remember the sabbath day to keep it holy." "Not forsaking our own assembling of yourselves together," "How shall they hear without a preacher?" Every normal person has a desire to rise to some position of nobility in his community. It may not be more than the position of nobility through an honest lift. And this is as it should be. But when it comes to the Christian life how many times the very first step is neglected. How many cases of heart-failure would there be among the Brethren preachers if every member of the Brethren church would appear at the place of worship on the first Sunday morning in 1928 and each succeeding Sunday during the year to hear the word; and how many church buildings would have to have their walls pushed out and their borders widened or new structures erected in their places; and how many homes would be richer in happiness; and how many heartaches would cease to be felt; and how many temptations would be avoided; and how many other things—only an infinite God can guess! Oh that it might be emblazoned in the skies at the next Christmas season relative to all pro-

fessing Christians—"they were all together in one place"—the place of worship every Sunday in the year, hearing the word when it was preached.

The next step in this advance toward nobility was, "they received the word with all readiness of mind." This was not an easy thing for these hearers. They lived in an age when superstition ran high and when harking back to the past was the principal mode of defense. Paul no doubt used the same scriptures which they had, for after they had listened to him it is recorded that they spent some time in "examining the scriptures." But the message of this preacher from their own scriptures was different—we would say it was a different view-point. In the face of these things the record reads—"they received the word with all readiness of mind." It should be noted here that it is not recorded or even hinted in the record that any one went out and said, "I do not believe what that preacher said and I am not going back to hear him again." The preacher had made statements and presented views of their scriptures which were new to them and even shocked them but they received his statements "with all readiness of mind" until they had time to prove or disprove them. No wonder the Holy Spirit inspired the writer to say "these were more noble." This step toward nobility is not an impossible one for the believer of today. It is within the reach of all who will take it.

Now that they had received the word readily they must take the next step and that is stated in simple terms—"examining the scriptures." This phrase could hardly mean looking at one verse and jumping at a conclusion without taking into account its surroundings as well as other parts of the scripture. The six words immediately following this phrase—"daily, whether these things were so"—indicate a careful searching for the truth rather than haphazard scanning. It would be a great day in modern Christianity if all worshippers would carry with them to the place of worship three things—a Bible, a note book or pad, and a pencil. These might disturb some preachers but they would soon get over that. They would be a gentle hint for preachers to put their best into their sermons and to get them from the old Book. Those who carry note books and pencils to worship are looking for something to take away to be used at a later date in their lives. After returning home some time should and would be spent in "examining the scriptures."

The next word is a big one and indicates a difficult step for many to take in this age. "Daily." Not for a few minutes on Sunday afternoon if there isn't anything else to do. That word can mean only one thing and that is that they spent some time each day in the study of the holy scriptures. How much we are not told, and can only guess. Will some one venture a guess as to what would happen in 1928 if the steps indicated thus far would be taken consistently by all professed believers during the year? The New Year is here. How many of the Evangelist family who read this will resolve to "examine the scriptures daily?"

Such a course of procedure must have had back of it a motive, and it is stated for us—"whether these things were so." That is, whether the things which the preacher preached were true in the scriptures and in accord with the word of God. This was a noble purpose and



most certainly void of selfishness. What effect upon present day preaching would such a course of procedure have? Is there a congregation in the Brethren church willing to try it out?

What was the result? What happened in the end? Listen intently. "Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few." The preaching of the preacher had been true to the holy scriptures. They had searched and found it so. They were face to face with acceptance or rejection. They accepted and by this act won the race to nobility. What a compliment they received. "These were more noble." Reader, would you enjoy having a record made in the record book of heaven opposite your name like that? Here is the simple path to follow: attend the house of worship regularly; hear the preached word; receive it with a ready mind; search the scriptures daily; accept their teaching; order your life according to your findings; and the blessings of the Father, Son, and Holy Spirit will attend your goings.

Cerro Gordo, Illinois.

### THE LOSS OF THE HABIT OF PRAYER

One of the outstanding facts in the religious life of our generation has been the decline in the practice of prayer. Evidences of this decline are so numerous that it is not necessary to give specifications. I need only refer to the infrequency, and in some cases the almost complete abandonment, of the prayer meeting; to the growing discontinuance of the practice of family worship; to the decay of the habit of personal devotion even in the lives of persons who still continue to be active supporters of the church and sincere believers in the truths of religion. These things are significant not so much for their own sake—for the history of religion is full of changes of habit—but because of the side-lights which they shed upon the character of contemporary religious experience. The vivid sense of God as a determining factor in daily life, which was characteristic of an older piety, seems strange to many of the earnest young people of our day. When we read such a book as William Law's "Serious Call to a Devout and Holy Life," and realize what a keen delight he took in his hours of personal devotion; when we remember that Luther, during a particularly strenuous period of his life, was accustomed to spend three hours a day in prayer, we feel that we are moving in a different world, and we ask ourselves what is the meaning of the change, and what are to be its consequences for our own lives and for the life of the church.—William Adams Brown, in "The Life of Prayer in a World of Science." Published by Charles Scribner's Sons.

### THE FATHERHOOD OF GOD

Fatherhood of God means five things: First, kinship. There is homesickness and a dissatisfied feeling until we find our Heavenly Father. Second, responsibility. He is the author of our being, we are his people, and he is responsible for our well-being which he has shown through the gift of his Son. Third, solicitude. God is caring for us and thinking of us because his is an everlasting love. Fourth, discipline. Just as an earthly father disciplines his children, just so our Heavenly Father has to discipline us, but not with the intent of making us suffer. Fifth, yearning. God has bound us together in families, and he is always anxious about his wandering children, and this is what God is like.—James I. Vance, Nashville, Tennessee.

## Our Worship Program

### DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

#### MATTHEW'S GOSPEL STORY IN BRIEF

##### MONDAY

THE BIRTH OF JESUS—Chapter 1. "Now the birth of Jesus Christ was on this wise." After the genealogy of Jesus, in which he is shown to be a descendant of David and Abraham, we are told that Jesus' birth came about in a most extraordinary way—that the Holy Spirit honored and sanctified a pure virgin named Mary to be the mother of Jesus and caused her to have the protecting care of her espoused husband, Joseph, while she accomplished her divine appointment.

##### TUESDAY

HOMAGE AND FLIGHT—Chapter 2. "There came wise men, . . . and fell down and worshipped him, . . . and presented unto him gifts." "Out of Egypt have I called my Son." Astrologers from the east came to Jerusalem and inquired of Herod "Where is he that is born King of the Jews?" This was news to Herod and aroused bitter jealousy in him. At Bethlehem the wise men found the Christ and did homage to him and gave him gifts indicative of his nature—myrrh, his human; gold, his kingly; and frankincense, his divine. Because Herod sought the young child's life, Joseph, being warned by an angel, took his family and sojourned in Egypt until Herod's death, then returned to Nazareth.

##### WEDNESDAY

THE BAPTIST AND HIS WORK—"In those days came John the Baptist." John the Baptist came preaching "Repent, for the kingdom of heaven is at hand." Among those who flocked to his preaching were the Pharisees and Sadducees whom he flayed for their insincerity and insisted that they show proof of repentance. When Jesus sought baptism, John complied reluctantly because he felt his unworthiness to baptize his superior. Jesus insisted on it as a matter of satisfying the claims of religion. Thereupon the approval of the Father in heaven was manifest.

##### THURSDAY

TEMPTATION AND BEGINNING OF MINISTRY—Chapter 4. "Then was Jesus led up . . . to be tempted of the devil." "From that time Jesus began to preach." In the wilderness the devil sought to divert Jesus from his high purpose by appeals to selfishness, vanity and greed, but the Lord remained unmoved by every temptation and thus put the tempter to flight and received the ministry of angels. Jesus began his public ministry by preaching, "Repent for the kingdom of heaven is at hand," and by choosing certain men whom he purposed to train to continue the work which he began.

##### FRIDAY

SERMON ON THE MOUNT—Chapter 5. "Blessed are the poor in spirit." In this first chapter of the Sermon Jesus begins a setting forth of the high spiritual nature and lofty standards of his kingdom, pointing out who are the truly happy and who are his real disciples. He contrasts the old Law with the new regarding anger, impurity, divorce, oaths, revenge and love, closing the chapter with this challenging ideal, "Be ye therefore perfect even as your Father which is in heaven is perfect."

##### SATURDAY

SERMON ON THE MOUNT—Chapter 6. "Take heed that ye do not your alms (religious duties) before men, to be seen of them." "Lay not up for yourselves treasures upon earth." In this second chapter of Jesus' sermon he stresses first sincerity—our righteousness is not to be done for effect, and second, whole-heartedness—the heart cannot be set upon the treasures of this world nor be fretful about physical necessities and serve God acceptably.

##### SUNDAY

SERMON ON THE MOUNT—Chapter 7. "Whatsoever ye would that men should do to you, do ye even so to them." In closing his sermon, Jesus emphasizes the importance of charitable and right conduct toward others, of earnest, persistent prayer, and of walking in the narrow way, avoiding false teachers and building life on the solid foundation.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N

### MAGAZINE SECTION

M. A. STUCKEY, Editor  
Ashland, Ohio

O. C. STARN,  
General Secretary  
Gratis, Ohio

M. P. PUTERBAUGH,  
Treasurer,  
Ashland, Ohio

### Editorial Explanation

At Winona Lake during our last annual conference it was decided by the Publication and National Sunday School Association Boards respectively, to drop The Educator from our list of publications.

#### Reasons for the Change

It was suggested that The Educator was not a paying proposition and that its circulation was not sufficiently great to merit its continuance. Without discussing here the merits of the case pro or con, and I am not disposed to do so in that it is a matter of denominational boards to discuss—a change was ordered.

It should be said, however, that The Educator did meet a long felt need among our workers, namely, that of supplying them with materials relating to our own denominational program, and, as it grew from year to year, it became more and more practical in its scope of usefulness. Those who read its pages with regularity have so expressed themselves. To all such it was a storehouse of rich supplies.

#### The New Arrangement

Since a debt was contracted from year to year on this promotional magazine, and other of our publications have sometimes fared likewise, the Publication Board felt that its continuance was of no avail and the Sunday School Board, in turn, heartily concurred. Only the latter Board suggested that it would be advisable to have its interests represented elsewhere, and, we proceeded to confer with the Editor of The Evangelist relative to space in his paper. With delight and satisfaction he received us and now our promotional program is to be carried on through this page from week to week. Also from time to time printed materials are to be sent out from Ashland to our workers.

The new arrangement is desirable in several ways. First, it eliminates the debt before contracted. Second, it gives wider circulation to material that should be in the hands of all of our readers and especially Sunday school workers. Third, it leaves several hundred dollars in our Association treasury each year which was heretofore paid to the Brethren Publishing Company to liquidate that debt. Fourth, it shall add a page to The Evangelist of a practical nature representing usable plans and fresh items of interest relative to the accomplishments of our own schools over the brotherhood, and yet not eliminate the good work of the old page. Fifth, all the elements entering into the magazine and promotional sections of The Educator shall be included in the material appearing on this page.

The compass of this brief editorial is not sufficiently large to permit a complete delineation of the what, why, when, and wherefore of the work to be attempted. Suffice it to say that some good things are in store for our pastors, teachers, and laymen who are interested in "bigger and better" Brethren Sunday schools.

M. A. STUCKEY.

### World's Sunday School Convention

The Tenth World's Sunday School Convention will be held at Los Angeles, California, on July 11-18, 1928. This may seem a long way off. It is, but for such an event one needs time for thought and preparation.

Such events cannot be equaled in importance. Christian people from over the whole world will be there. One will have the privilege of associating with and listening to people of practically all nationalities and different ideals of life. Yet they will all be interested in one Lord Jesus Christ.

So begin to think about it. We will hope for a large Brethren delegation. We have two churches in Los Angeles so we are reasonably sure that we will have some Brethren present.

I have had correspondence with Mr. A. T. Arnold, Secretary of the Ohio Council of Religious Education, in regard to the Convention. He informs me that a special train bearing Ohio delegates has been chartered. A wonderful trip has been planned, taking a month's time for sight-seeing including the Convention. The train enroute to the convention will stop at such places of interest as Denver, Colorado Springs, Pikes Peak, Circle Drive, Ogden, Yellowstone Park, Grand Canyon, Mammoth Hot Springs, Salt Lake City. Returning, we will stop at San Francisco, Portland, Seattle, taking an ocean trip to Victoria, Vancouver, thence through the Canadian Rockies including Lake Louise and Banff. If you are interested in this trip and write me I will send you a folder giving complete details of the trip. Mr. Arnold limits the number of delegates from the Brethren to go on this train to ten. So act at once.

Some may want to go by auto. This will be fine and information can be obtained locally as to the most efficient routes to take. Others who do not desire this special trip can travel on regular Summer Tourists' fare or fare and one-half a round trip. All railroads will honor delegates. Let's plan to go to this world event.

O. C. STARN,  
Secretary National Sunday School Association,  
Gratis, Ohio.

### THE SUNDAY SCHOOL SESSION

(This is only a suggestive order of service for the Sunday morning school program. It is adapted to the school in which a wide difference of ages must necessarily be combined.)

- I. Preparation.
  - (1) Superintendent. Major responsibilities well worked out.
  - (2) Assistant Superintendent. Minor details arranged in order.
  - (3) Secretary. Record materials in proper place, kept in neat and tidy manner.
  - (4) Treasurer. Record materials in proper place, kept in a business like way.
  - (5) Chorister. Songs chosen beforehand to meet the needs of the worshipper.
  - (6) Pianist. A worker together with the chorister.
  - (7) Librarian. Bibles, song books, lesson helps, etc., distributed.

(8) Ushers. Serve as a welcoming committee.

(9) Janitor. Building well ventilated and a day school temperature maintained.

#### II. Arrival.

(1) Officers and Teachers. Fifteen to twenty minutes early.

(2) Pupils. On schedule time.

#### III. Greeting of Pupils.

(1) Superintendent. At the door.

(2) Teachers. In the class.

#### IV. Session Proper.

(1) Call to worship.

a. Musical Prelude. Orchestra, organ or piano.

b. Silent Period. Secured by the tact of a persistent and congenial superintendent.

c. Quarterly Motto. Recited in Unison. (Heb. 2:20; Deut. 31:12; 2 Tim. 2:15).

(2) Worship Program.

a. Song. Select live numbers that

(a) Say something worth saying.

(b) Tell something worth telling.

(c) Have music worth singing.

(d) Can be read occasionally in concert.

b. Devotional Material. May be conducted by any selected officer or teacher.

(a) Psalms and special Biblical passages.

(b) Other religious anecdotes.

c. Prayer. Ask those who pray to

(a) Lead the group in prayer.

(b) Pray about the needs of folks.

(c) Lift men and women up to the Holy One.

(d) Prepare their prayers before the worship hour.

(e) Conclude at times with the Lord's prayer.

d. Song.

e. Announcements. Brief and to the point.

f. Pass to quiet music.

(3) Program of Biblical Instruction.

a. Dismissal for class study orderly and promptly.

b. Lesson study period. Thirty to forty-five minutes.

(4) Expressional Activity Program.

a. Elaborately carried on in various classes.

b. In larger schools through departmental activity.

(5) Mechanical Aspects.

a. Officials at work.

(a) Gathering of records and offerings.

(b) Distribution of papers after close of session.

b. Warning signal.

c. Reassembly of all classes, except those which have special closing exercises.

d. Special features.

(a) Brief addresses, not always including lesson topics.

(b) Missionary stories, patriotic sentiments, etc.

c. Reports of Secretary and Treasurer emphasizing special features as:

(a) Increased or decreased attendance.

(b) Amount of money given per capita.

(c) Reading of names of new scholars and visitors.

(6) Closing.

a. Song.

b. Closing.

### Editor's Select Notes On the Sunday School Lesson

(Lesson for January 15)

#### Jesús and Sinners

Scripture Lesson—Mark 2:1-17.

Printed Text—Mark 2:3-12, 15-17.

Devotional Reading—Psalm 32:1-11.

Golden Text—I came not to call the righteous, but sinners.—Mark 2:17.

#### LESSON LIGHTS

##### Introductory Note

In the second year of Christ's ministry, in the month of May or June, A. D. 28, in Capernaum occurred the healing of the pal-

sied man. Soon thereafter Matthew was called, and his great feast came in the autumn of the same year. The aim of our lesson is to show forth Jesus in his relation to sinners, what he will do for them, and how they need and seek him. Since we are all sinners, the lesson is for each and every one of us. Take your Bibles and read the lesson text, we have not the space to print it here. It is rich in inspiration and varied in its possibilities of application.

#### Comments on the Text

After the busy Sabbath of our last lesson, and a season of prayer alone in a desert place, Jesus made a tour of Galilee.

2. The word. The word or message from God.

3. Sick of the palsy. Palsy is short for paralysis, a disease of the nerves which deprives the part affected of sensation or the power of motion, or both, according as the sensory or the motor nerves, or both are attacked. A fearful form of this disease is known in Eastern countries.

Borne of four. These were doubtless friends and acquaintances of the paralytic, who had seen what Jesus had done for the sick, and were inspired with some of his spirit, and were glad to help the unfortunate man.

4. Could not come nigh unto him for the crowd, which filled not only the room, but the court or area around which the house was built. The crowd extended even into the street. They uncovered the roof. "The common houses, such as this probably was, were low, with flat roofs, covered with tiles or earth, and with stairways from the street to the roof.

I have the impression that the covering, at least of the lewan (court), was not made of earth, but of coarse matting ... or boards ... or stone slaps, that could be quickly removed." The bed. A small mattress, or blanket, perhaps, upon a low, light frame.

5. Their faith. The faith of the man and his friends. Jesus saw their hearts, and they proved their faith by overcoming difficulties. Faith overcame the difficulties in the way; faith led him to do as Jesus said, and take up what seemed an impossible duty; faith showed the condition of heart and mind which made it safe to grant forgiveness; the faith that loves and chooses God is the beginning of heavenly life in the soul. It is useless to forgive those who immediately plunge into sin again.

Thy sins are forgiven. His first need and desire. Dr. Horton says: "Jesus, the Lord, simply announces his recognition of the fact that sin was the cause, by uttering this marvellous assurance. 'Child,' he says, looking down at him—and from the word 'child,' we may perhaps gather that the sufferer was still a young man—'Child,' he says, 'thy sins are forgiven thee.' How wholly unexpected that!"

6. Scribes. Leading men and teachers among the Jews. These had come up from Jerusalem and elsewhere (Luke 5:17) to see what Jesus was doing.

7. Blasphemeth. Spoke evil of God and religion; or acted as if he could do what God only does.

9. Whether is it easier, to say. Not which is easier to do, to prove the truth of what you say. As, for instance, it is not as easy to speak Chinese as French, but it is easier for one who is ignorant to say that he can speak Chinese, for few could detect his pretensions; but multitudes could detect his pretensions to French.

10. But that ye may know. By a divine act which they could see, he proves the re-

ality of the other divine act they could not see.

12. And straightway ... The cure was complete at once; a mark of its miraculous nature. Took up the bed. To carry such a bed rolled up under the arm is an everyday affair. And went forth before them all. Every one in that crowded room could see him and touch him. There could be no mistake. Insomuch that they were all amazed. Luke adds, "They were filled with fear." The miracle awakened a religious awe in their minds, such as men ever feel in the presence of a great and mysterious power. And glorified God. They ascribed the honor and glory to God, as the source of this beneficent power.

15. Sitting at meat in his house. That of Matthew, called by Mark Levi (v. 14). Again Luke shows us a clearer picture—it was a "great feast" made to his former associates and friends, that they might have the opportunity to come into close contact with his Master.

16. Scribes of the Pharisees. Strict followers of the detailed regulations of the Jews, and opposed to Jesus, and glad to have some handle against him. By thus eating with the publicans and sinners Jesus was allying himself with them in the closest ties of friendship.

17. When Jesus heard it. Either he overheard what they were saying or his disciples told him of it. They that are whole, healthy, have no need of a physician. It is not when we feel perfectly well that we seek the aid of medicine, but when we have some trouble, when we are sick. The

publicans and sinners felt their need, while the scribes and Pharisees did not. I came self-righteous, but sinners, those who felt not to call the righteous, especially not the their need and would heed the call.—Illustrated Quarterly.


#### Practical Suggestions

Wherever Christ appeared, there the crowds gathered. And he is today, manifested in the lives of his followers, still the center of interest and the source of the world's hope. And men love, now as then, to listen to the words that fall from his lips, as he speaks the message of life by the mouths of his chosen teachers and preachers.

There are often men so hopelessly bound by sin that they cannot find their way alone to the Master, who only can give release; they need the help of Christian friends. And where one may not be able alone, four may succeed in getting the soul away from his old haunts of sin and into the presence of the Savior.

Christ recognized bodily ailments and cured them, but a far more serious malady did he consider sin. He has not changed his attitude; sin is still a terrible affliction and he is ready and anxious to release men from its power and to forgive them. But the miracle of cleansing is the reward of faith; that is the one unalterable prerequisite to spiritual renewal.

As Levi was not satisfied merely to know Christ for himself, but wanted his friends to share the blessing, so it is today with him who with clearing vision has stepped into the presence of the holy Son of God.

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>L. V. KING, Associate New Lebanon, Ohio</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>Young People's and Junior Topics in THE ANGELUS</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St. N. E., Canton, Ohio</p>
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#### Our Future Plans

Endeavorers: Approaching the new year, it is well to have a plan before us. It is well to reflect for a moment upon our slogan, "Personal Acceptance and Allegiance to Jesus Christ." As you think of the worthy goals for the next four months, please keep the slogan in mind.

The months of January and February will be devoted to World Friendship. Fellowship: (a) With other young people of our denomination. (b) With young people of the community and state. (c) With young people of America and the world. The Extension department and Missionary committee can do much in every locality during these two months. We would recommend that each society cooperate with your county or state workers in promoting World Friendship.

The months of March and April will be devoted to a campaign of Evangelism and Bible Study. This campaign can well overlap a bit with the program of the preceding month and start a real enthusiastic effort for winning souls during Christian Endeavor Week, leading up to the Easter season. No more fruitful experience can come to your society and church than to have such a program with emphasis upon Bible study and prayer as well, during these months. Have a SUNSHINE SPECIAL during this period, to go out on Sunday afternoons to make personal evangelistic appeals, to conduct services in public

institutions, for children, orphans, and the aged.

Each society should cooperate fully with their local church program for evangelism and Bible study.

Look out next week for a special announcement for "Christian Endeavor Week." A PROSPEROUS AND HAPPY NEW YEAR.

E. M. RIDDLE, President.

#### Taking Inventory

By Gladys M. Spice, General Secretary

As we are entering the New Year it would seem appropriate to take an inventory of our own lives.

The business man usually finds three classes of material when he has finished taking his inventory, namely that which is of "real" value of itself, that which probably can be used by its combination with something of greater value, and last,—a great deal which should go on the scrap heap. I say "should go" because it very often does not go,—nevertheless that doesn't say it shouldn't.

As we so classify the things we find in our personal inventory, let us read Galatians 5:22-23. "But the fruit of the Spirit is—

LOVE—What sort of love do we have?

Matthew 22:37-39.

JOY—Can we repeat with Isaiah the words recorded in chapter 61, verse 10?



PEACE—Have we the peace which passeth all understanding? Philippians 4:6-7.

GENTLENESS—How many times have you turned away wrath with a soft answer? Proverbs 15:1.

GOODNESS—Is it not true that with the blessed hope of Christ's appearing we strive to purify ourselves? 1 John 3:3.

FAITH—Is our faith pleasing to him? Hebrews 11:6.

MEEKNESS—Will we be numbered among those who inherit the earth because of their meekness? Matthew 5:5.

TEMPERANCE—Can we truly say that we are temperate in ALL things? 1 Corinthians 9:25.

So much for that class. Now we shall consider that which can be used with the combination of something else. Read Matthew 25:14-30. What about those talents of ours—are they being used? If they are, is it to his honor and glory? Combined with Christ's spirit they become valuable.

Then, much as we dislike it, we must face

that last class which should go on the scrap heap:

Love of the world—1 John 2:15.

Those practices unbecoming to the temple of God—1 Corinthians 3:16-17.

The alliances which cannot be allowed in a victorious Christian life—2 Corinthians 6:14-16.

Our attempts to serve two masters—Matthew 6:24.

Self deceit—Galatians 6:7.

Let us pray:

"Dear Savior, help us every day  
To live more nearly as you pray;  
We would walk daily by thy side  
And trust in thee, whate'er betide.  
Help us to live so near to thee  
Thy likeness may be seen in me;  
Make us so gentle, kind and true,  
That we will do as thou wouldst do.  
To win some precious souls for thee,  
Our errand here on earth would be;  
And every day till thou shalt come  
To do some good, to help some one."  
In Jesus' Name, Amen.  
Canton, Ohio.

which had been given him by the school boys five years ago, and which he had kept to himself. He laid it on the floor, crying, 'Sin, sin, sin.'... I was at Urna-Udo for communion yesterday. This place has been thoroughly stirred, many outsiders being converted, including an old Idiong man. These outstations have prayer meetings in the churches morning and evening of each day. One of our evangelists, who is not easily moved, was quite stirred yesterday when telling me of what he experienced while praying in a native house. He said the place was apparently flooded with light ... This is Sabbath night and I would like to send you a few lines as you will be anxious to know how the work is progressing. It has been the power of God against Satan. Prayer has been followed by confession from Christians; then disputes have been settled, reconciliations made amidst great rejoicing, and a welling up of praise and thanksgiving. Men have confessed theft, which is an awful disgrace amongst the natives. (It should be explained that in Africa, as in many other pagan lands, it is considered very clever to steal, but a disgrace to be caught at it.) These confessions have been made in public before the whole church.

#### Meetings Crowded Early and Late

"The church at Itam has been greatly stirred, and meetings have been held three times a day. On Wednesday night the church was packed. At 9:30 I suggested closing the meeting, saying if any wished help we would stay with them. Not a person moved, and we were there another full hour. Last night we were there until 10 o'clock. I asked those who would like to come to a morning prayer meeting to hold up their hand, and every hand went up. At six this morning the church was full, and the spirit of supplication manifest ... We have often said that the natives have no deep sense of sin. This awakening has brought some surprises. One man said, 'My unconfessed sin kept me a coward for years; I was in continual fear. Since I got right with God I am a new man.' Scarcely a day passes without anxious souls coming to see me. In every case they said their sin had brought a cloud over their lives and made communion with God impossible. ... In places where the awakening has been begun there is no abatement. Much has come under our observation, and we can speak with authority. There is evidence that the Spirit is working mightily in places where we least expected it. Previously it has been nearly impossible to get the Christians to attend the prayer meeting once a week. Now they have prayer meetings morning and evening every day, and sometimes the church is quite full. Prayer is a different thing now; it used to be formal and dead, now it is earnest and direct, and occasionally there has been such exceptional fervor that a number prayed at the same time. To those who have been living a nominal Christian life, and have received blessing, a new sense of responsibility about witnessing has shown itself. Many of them now speak about having grieved the Holy Spirit. In some cases things have been confessed which made you think you were not very far from hell itself. Whilst these people are not naturally of an emotional type, the depth of experience has been something extraordinary."

A wandering sunbeam can bring summer to your soul, if it is bidden a welcome. Selfishness locks the door of the heart, but love breaks it open.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1330 E. Third St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Our Mission at Huinca Renanco, Argentina, S. A.

The last week of October, during ideal weather, Brother and Sister Yoder, Sister Nielsen and Brother Sotola drove over to Huinca Renanco from Rio Cuarto. The purpose of this trip was three or four-fold. 1st. Sister Nielsen is planning to leave very soon for the homeland. Therefore, she wanted to visit all of our Mission Stations before leaving in order that she might possess the latest news concerning our work. 2nd. We had planned several months beforehand that Brother Yoder should come to Huinca Renanco for a series of special meetings. 3rd. That we might hold a Field Council Meeting. 4th. That Sister Yoder might return our visit which we made to Rio Cuarto two years ago when we first arrived on the field.

We enjoyed their visit very much, and we are only sorry that we live so far apart here on the field, because these fellowship meetings mean a great lift to us spiritually as well as socially.

The meetings that Brother Yoder conducted were well attended and much good was accomplished. Sunday, the last day, was filled with activity. Beginning very early in the morning they drove to Realico, arriving there in time for the Sunday school at nine o'clock. After Sunday school they returned to Huinca Renanco for dinner. Then, in the afternoon, we held another Sunday school in the Mission, a baptismal service and communion service. At night a preaching service. At the closing service three persons made the great confession.

On Monday evening we gave a farewell reception to Sister Nielsen. At this meeting we enjoyed a special program of music. The meeting was announced for the members of the Christian Endeavor Society only. We have a membership of about fifty in our Christian Endeavor Society; however at this meeting there were eighty persons present. At the close of the program we served tea and cakes and presented Sister Nielsen and Sister Yoder each with a beautiful bouquet of flowers.

Tea and cakes is our standard refreshment here. At one of our socials we tried breaking the rule by serving a nice cool refreshing drink; however, this wasn't appreciated so we returned to the old custom never to depart again. The people here are accustomed to drinking mate which is served very hot, therefore the change to tea or hot chocolate isn't as great as the change to a cold drink.

We know that you will want to hear Sister Nielsen tell of our work here in Argentina, and incidentally tell of some of her experiences while here.

PERCY L. YETT.

### HEAVENLY VISITATION IN WEST AFRICA

Letters from the Uyo district of Nigeria on the West Coast tell of a remarkable movement in connection with work established by the Qua Iboe Mission. Mr. Westgarth, writing on successive dates, gives interesting information from which the following is quoted in the "Moody Monthly."

"We have had some rather strange manifestations in this district. It began with some of the teachers, and in the teachers' class. One who was a very good boy and an earnest Christian acted strangely, calling on the teachers to preach the gospel to the crowd that had gathered. Beginning in this way it spread to a number of outstations. In some cases groups got together and went around the town calling on the people to be saved. One teacher brought in an Idiong man who had burned all his idols. Whilst this man seemed to have little head knowledge, his manner was that of a soundly converted man. He was subdued tender, and very happy... The movement mentioned in my last letter still goes on. One of the teachers who came to see me behaved in a very strained and unnatural way. He wanted to see me privately, and told me that while praying in their meeting something extraordinary happened. He then took ten shillings out of his pocket,



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

## Mansfield, Ohio, Does Its Bit

This is a mission church and is located in an industrial city not far from Ashland. Brother Barnard is the energetic pastor of this place and is one of the many promising young men of the church.

The mission here has gone through some trying days and it now looks as though there were better things in store for the future. There are only a small group of members, who with the pastor are making a heroic effort to build up the work in this place.

There is no question but what we should have a church in this city, as many of our people living in nearby towns where we have churches will some day locate here.

It takes time to build up a church in a city and all missions have their struggles. Persistent effort, patience and continually at it, will win in time.

I found the members very cordial and responsive, and they gave according to their ability.

Brother Barnard is an Ashland graduate and gave me full support in the canvass.

The total gift of the congregation was \$505.00.

W. S. BELL.

## ST. JAMES, MARYLAND TO CHICAGO

The past summer has been a very trying one to the writer and his family. The last of May, Mrs. Lyon, after a long period of over-work, paid the penalty with a rather complete nervous breakdown, and was ordered to bed for at least a month's "complete rest." During this time, aside from burying the dead, and a very few necessary duties, we did little more than play nurse and housekeeper. We might say that a man never knows how much he can cook till he HAS to; then with the help of good neighbors, it is surprising what he can do!

During even this period, however, we still managed to carry out, in part, at least, our program for the summer. We believe that the greatest need at Saint James—as at so many other places—lies in the work for, with and by young people. With this thought in mind, we planned a number of special occasions that should emphasize and give direction to that work. The first was a very helpful evening by one of the department heads of the County Sunday School Association. About a month later more than twenty-five of our young people came out to hear a special message on young people's activities, by Dr. Russel, young people's superintendent of the County Association.

The next special event we planned in connection with a "Home Coming", on September 25. At this time we secured Col. Cudlipp, young people's superintendent of the State Association, as the speaker of the day. We had heard him before, and knew what to expect. The morning message was on "Stewardship", and how anyone could evade the giving of at least a tithe after such a message is beyond me. Just before the evening service, he held a

conference with our local officers and teachers, and the evening hour was given over to a splendidly constructive treatment of young people's work.

We had planned for a full day of good things; so the folks all brought plenty of "Maryland chicken" along, and we all had dinner together on the church lawn; the afternoon was given over to a season of fellowship and inspiration. A large delegation from Washington came up in time for the morning services and furnished special music, then and in the afternoon both. In the afternoon we were favored with a large delegation from Hagerstown, including their pastor, and an orchestra; and Brother Benshoff brought a number of the folks from Waynesboro along with him. Dr. Carpenter and Brother Benshoff gave the principal talks of the afternoon, and these were followed with a number of inspirational messages from friends from far and near. One speaker paid rather a well-deserved tribute to Brother Dooley, superintendent of the Washington Sunday school, who had spoken just before him; he professed not to have understood his name, but knew it was "Mr. Do—or something like that." Out of a friendship of many

years, and knowing his work in the Washington church, we feel that he understood the essential part of the name.

All summer we had been planning to have Brother Kent come up from Washington and show some of his pictures on Palestine. The latter part of October we were privileged to have them with us for a day or two, and his lecture was greatly appreciated.

At such a time as this, in view of the work we were still hoping to accomplish for the Master, it was quite a trying ordeal for us to leave the work, however the doctor insisted that Mrs. Lyon should have a complete change. In view of her condition, and certain other considerations, it seemed necessary, as with Carey, to go back to "cobbling shoes to pay expenses." And so we are found here in Chicago, making maps—for the time being—for Rand-McNally! It is truly a city of amazing contrasts, and we believe we shall have some messages of interest occasionally. Even here there are many opportunities of serving the Lord.

Before we left St. James, the Brethren arranged for a "farewell" evening at the church; Dr. Carpenter was invited down from the "Gateway", to do a little speech-making; and then there were refreshments; and then—we went our ways.

Our pastorate there was slightly less than two years, yet we certainly did come to admire the Maryland hills, and we feel that among them we can count some warm friends. In some respects we seem to have accomplished but little; I think only about ten were baptized, but in many respects we feel that the work was strengthened, and the little indebtedness was removed. There still remains, however, a great work to be done; no one realizes that better than myself. But it will take a good, long pastorate, with patient, constructive work, to accomplish it. We feel that the increasingly





prevalent short pastorate is a great economic and spiritual loss to pastor, people and the church at large; and we do wish that conditions might speedily become such as to obviate largely the necessity for such frequent changes.

We pray God's blessing upon his work and his workers everywhere.

THOBURN C. LYON,  
337 Oak Street Elmhurst, Illinois.

### PLEASANT GROVE BRETHREN CHURCH

North English, Iowa

Dear Evangelist readers:

As corresponding secretary, it is my privilege to "broadcast" the activities at Pleasant Grove. For over a year a minister of the Church of the Brethren has filled our pulpit, and also held afternoon meetings at the community church just west of Millersburg.

After corresponding with Brother Mayes of Des Moines, he consented to be with us for a short meeting. On the 25th of November he came and gave us a series of expository sermons; nearly all on prophecy. Each afternoon he had a group to gather to study Revelation. At first the weather was fair and the roads good. Each day as another chicken entered the ministry his sermons grew better. The country had begun to get awake and our crowds which at first were small grew larger. Then results commenced. On our last good evening eight confessions were taken. Late that night it started to rain and all the next day was bad. The temperature dropped until we decided it useless to have services that evening. The next day we concluded to let him go home to his flock and come back on Monday, hoping for more favorable weather. He came back and held several more services under very adverse road conditions. One more confession was received making nine in all. With the exception of one young lady and a smaller girl, the rest were boys of that age when parents become concerned about their spiritual status (or should).

The reason he reached children is not because he painted the blackness of sin, or listed the "don't's" all along the path. Not because he drew for their imagination a devil heinous in appearance and wild in action; but because he took the scriptures and explained them so a child could understand. He showed them that heaven is a prepared place for a prepared people and taught them to "watch."

Individually I think Brother Mayes a very devout man, obedient to his calling, and consistent with his teaching. He does not preach for a living, but lives to preach salvation and the prophetic word, which is his burden of study. May his teaching reach out further and further that many indifferent souls may awake and watch for his coming in Glory.

Yours in the Blessed Hope,  
ERNEST MYERS.

### A SOCIOLOGIST ABROAD

How people divide themselves into classes on a ship at sea! When you first go aboard you see a lot of new faces—but that you see in any assembly such as a motion picture theatre, or a church in a new place. On ship, however, the matter is different, especially on say a three weeks' voyage. There are only 72 passengers on this boat. We sail together from New York to Los Angeles. We are in the same dining room at every meal. We pass each other on the

decks several times each day. We play in the same games on the upper deck. We sit together in the tea room each afternoon. Perforce we must get acquainted. You will get acquainted without introductions. Then at once after getting aboard these people will sift themselves out into cliques, some naturally gravitating into the fellowship of others, while still others will group themselves together, talk more with each other and play together. For a sociologist the actions of a people on board ship is a revelation. Before his eyes, if he has eyes to see, there unfolds the primordial process of social action and reaction which occurs in every group of people when first brought together. Its special value consists in the fact that here in contrast with the formation of groups in life in any country the process begins at once with everyone aboard. There is no group of people formerly acquainted, who form a social nucleus around which others gather as they drift into the community. It is a kind of sociological laboratory in which the whole social process starts anew and from its very simplest processes. Out of the contacts are built up social relationships anew, groups are formed out of the primal likings and dislikings of original nature. The individuals coalesce and separate on the primitive basis of their feelings. Thus are set up the first groupings later to be modified with more intimate acquaintance. As you learn to know each other better you get on footings of agreeable association with some by whom you were at first either repelled or at least not attracted. Finally a larger consciousness of kind is established and larger society is formed. And—but this is not a sociological monograph. I can already hear some of you yawning, and wondering what this is all about. Well, what I started to say is that a ship's passenger list divides up into groups. Some like to dance; others do not. Some want to play cards; others do not. Some like to visit; while others do not seem to know anything about the art.

One does form a new set of acquaintances. To me this is a slow but a pleasant experience. I have met some very pleasant people on this trip. Some are not yet so pleasant—but they might prove to be so with better knowledge of them. I should like, had I the space, and you the patience, to tell you about some of them. I shall attempt only two or three.

There is a man who is a member of a great manufacturing firm in Philadelphia which made the steel gates for the Panama Canal and the emergency gates at which we wondered as we went through. He had never seen the products of his firm in action until this trip. He and his wife are taking this trip as a vacation around from New York to Los Angeles.

Then there is an old lady 67 years old, who for forty years has been a missionary under the American Board in Japan. She is teaching in a girl's school under the mission board. She is going back for another five years, if she lives, and then will retire. How she loves those Japanese! Strange how missionaries and others who live with and work for a people, whom we especially on the West Coast seem to think are very inferior! How much depends on the spirit with which you meet them and with what sympathy you try to understand them! She tells me that they are as fine a people as she has met anywhere. I have noticed the same thing in the articles of our African missionaries who write in the EVANGELIST. They seem to find fine

characters in dark Africa. I wonder if all of us do not need to try to understand people better.

### Sunday on the Ship

The first Sunday on board the woman missionary suggested to the ship's purser that there ought to be a religious service. He said there was no arrangement made. She and a young lady on board agreed that if he would provide a musician they would provide a service. He dug up some hymn books, ordered two of the musicians to attend and play. The old missionary lady read the scriptures and talked to us about her Japanese. We felt—the few of us who attended—that even on the sea we had stopped awhile to give attention to the things of the Spirit. Last Sunday they drafted me into the job of conducting the service. We had songs, a prayer, Scripture reading and then I talked to them for a short time on those two early Hebrew prophets, Amos and Hosea, the one the prophet of God's righteous justice and the other the prophet who first brought to sinful Israel the message of God's forgiving love for sinners, a message wrung from his own devastating experience with an unfaithful wife. A larger number attended last Sunday and were good enough to pay me—in the same way as it had been my privilege to be paid for my public religious work for the last 22 years—with words of appreciation. I imagined I had before me that class which I have conducted all the time I have been in Madison—a class made up of people who have come in from every church and belonging to no church, which has met Sunday after Sunday in Esther Vilas' Hall in the Y. W. C. A. in Madison, to hear whatever message I have had to bring. Through the years it has been both a burden and a privilege to bring those messages. A burden because my flesh has often been weak on Sunday morning after a hard week at the University. A privilege because they have listened so eagerly and hungrily. How often after the talk some soul has come to me either there in the room or at my office to talk over some questions which had lain half formed but which my talk had quickened to life. The help I have been able to bring to some has been one of the great satisfactions of life.

### Los Angeles

Sunday evening, October 16, we arrived in the port of Los Angeles. After a good deal of untiring of red tape we got off. As the ship arrived a day earlier than we had expected, no one was there to meet us. However, after some telephoning we got hold of our relatives, and they came down and got us, took us to their homes, where we stayed all night. The next day they, the Dietz brothers, did themselves proud in showing us Los Angeles and the surrounding country. In the five years since I was there great development has taken place. The city is spreading out in all directions. It is now the largest city on the Coast, and I am told that it has a greater intercoastal trade than any other city in the United States.

For almost six months there has been very little rain, this being just at the end of the dry season there, and as a consequence the country which depends on rain has a dry and barren aspect. We were told that as soon as the rains come, those barren slopes will blossom like the rose. At present to an Easterner or a Middle Westerner it seems very forbidding, except where man has been able to irrigate it.

The type of architecture used in the newer dwellings is strange to us. Many of them in the newer parts look like adobe

Mexican houses. Each is set on what seems to us a very narrow strip of land, when land is so plentiful. Yet it must be said that there are no ugly wooden tenement houses which disgrace some of our cities.

Out on the edge of the city the University of California is building a new site for its southern branch. This will be a fine place when it is finished. Mr. Vanderlip of New York has bought one of the great hills near San Pedro and is developing it for a residence section. It promises to be a very fine section when it is built up.

One of the impressions I brought away is the number of large and very fine churches in Los Angeles and its suburbs. I am told that there are more varieties of religions in Los Angeles than in any other city in this country. Every ism on the face of the earth seems to have a building and followers. It must be much the same situation as Paul found in the city of Athens where he found an altar to The Unknown God. Well, to a sociologist, such a situation is as natural in Los Angeles as in ancient Athens. The inhabitants of Los Angeles have come together from the ends of the earth. Why should they not have their religions? Moreover, immigrants who have torn up their old roots from the soil of their fathers find it easy to change their religions as well as their food and their houses. In any such situation social customs and ways of doing things, religion as well as other social phenomena, readily change. They are in a state of flux instead of being firmly established. If, therefore, people have not been firmly established in their religion, it is easy for them to embrace some new religion.

At last the day was at an end. Our relatives had driven us 175 miles seeing the city. Tired at evening they brought us down to the boat and saw us off. In the gathering dusk as our boat floated out into the waters of the harbor we at last lost their kindly faces in the dark. Again across the miles we had touched their hands and sat for a brief time in their homes, and passed on. That is life. We greet them now across the tossing waves of the Pacific. Our next will be written probably from Honolulu or beyond. J. L. GILLIN.

October 8, 1927.

### "THE LITTLE WHITE CHURCH AND THE FAITHFUL FEW"

By Mamie Leonard

(Written in honor of the Little White Church of Elkhart, Indiana, which was recently exchanged for a new and more adequate church plant.)

Dear Little White Church we love so well There's a tale about you I'm going to tell— Time was when you were just brand new, And a few faithful Brethren folks purchased you.

They loved you dearly as they gathered here,

Sang songs of praise and God was near; Yes—a faithful few, when you were new Were worshipping here asking him what to do.

He led the way, as they followed on— And some—are now wearing a heavenly crown,

Yes, they have gone on his praises to sing And are wondrously happy with the Heavenly King.

Oh, those faithful few are true to him here As they worshipped in the Little White Church so dear.

The work was hard for them to do

But God ne'er forgot about the faithful few. Ofttimes they grew discouraged and sad, But taking their troubles all to him made them glad.

They fully trusted that he knew best

And—following and trusting, were greatly blessed.

'Tis always so in whatever we do—

So much depends on a faithful few,

And when this Little White Church was new—

Everything depended on those faithful few.

As time passed on, their members grew, Others were led to Christ by the faithful few.

The one little church room then grew too small,

So, they worked with a will, one and all— Had the class room built on, making more room,

The basement dug out and finished quite soon.

This all complete was enough for a time, Until the choir loft was added making everything fine.

And so the church membership grew and grew—

All because those faithful few

Gave God all praise, asking him what to do When the church was small and members few.

And today as we have all gathered here

In the Little White Church we love so dear At this Homecoming service I'm happy to be

And the many familiar faces see.

Some are here every Sunday, I'm told, Bringing their loved ones into the Master's fold,

Others—from far away—have come today To the Little White Church, once more to pray.

Some of those faithful few are still here, And your smiling faces look so dear,— Oh, how we love you and your praises sing, Because you were true to the Heavenly King.

Oh, Little White Church, we loved you well! Here pastors and teachers the Gospel Story tell

Of our Savior who lived and died—

And on the Cross was crucified.

Within these walls oft that story's been told, Which has brought so many others into the fold,

Yes, our members have grown from year to year

And today, I am so happy to hear

That a new Brethren church is started over the way,

And soon we will meet there to sing and pray,

Carry on the Master's work we all love so well,

And there the Gospel Story tell.

Our hearts are so happy as we sing and pray

And think of the new church just over the way.

Work here in the Little White Church soon will be o'er

But in the new church, we can all do so much more,

There will be plenty of room far all who come.

And may the Master's work ever be rightly done,

This is our last Homecoming service here

We will be having another in the new church next year.

But all honor and praise will ever be due To the dear loyal and faithful few

Who bought the Little White Church here And were so true to the Master year by year.

Fort Wayne, Indiana.

## OUR LITTLE READERS

### THE GOOD INTERFERER

Motherless Chris and his father, Tim Haines, the artist, had gone down to Herefordshire to have a look at the old family place, Fieldside, a beautiful house which stood quite empty in its gardens.

"Father, why don't you ask Uncle Fred if we could live here in the holidays?" asked Chris, noticing how lovingly his father gazed at the house. "He's right away in New Zealand, and he wouldn't mind."

"I don't like asking favors, my boy. Not even from my brother."

"I wish somebody would ask for you," sighed Chris. "It does seem so ridiculous that we should be cooped up in London all August."

Just at that moment a strange man with a round bullet head and big spectacles appeared around the corner of the house. "Beg pardon," he said, lifting his hat and looking in a friendly way at the father and son. "I am American, E. P. Wancumbe, of Philadelphia, and I came out here to have a look at your famous blue wind flowers. I hope you don't mind. I say, young sir," noticing Chris's camera (a five shilling Brownie), "I wish you would be good enough to take a snapshot for me of the flowers. They're lovely."

"May I, father?" asked Chris eagerly.

Timothy Haines nodded.

E. P. Wancumbe and the boy went off together. The photo taken, Chris found himself chatting freely to the stranger—all about the house and how they loved it and how his father longed to live in it again, how it belonged to his father's eldest brother, Fred Haines, out in New Zealand.

The stranger seemed to understand. He put many questions. "You say your daddy is just longing to stay here. He's shy and doesn't like to tell his brother so? And you'd like to be here too, I dare say, boy, in your holidays. It's a fine old place. That ancient musicians' gallery is better than anything we can show you in America. Only a word is wanted, I guess, to put things right, and there's nobody to put it. Life's often like that, but I'll see what I can do. I liked you whenever I saw you; you're like my own boy at home."

Chris was astonished. He thought E. P. Wancumbe was a very strange person. He seemed to come so near to you all at once. But Chris liked him.

"To what address shall I post the photos, sir?" asked Chris.

"I happen to be going to New Zealand on Monday," said the stranger. "Here's my address at Christchurch," and he handed Chris a card. Wancumbe looked thoughtfully, while Chris, staring at the card meditated: "Extraordinary! New Zealand! If he meets Uncle Fred there, he really might say something about us and Fieldside."

"I'm a born interferer," said Mr. Wancumbe suddenly. "There are bad ones, and there are good ones. I love putting things straight. I'll see your Uncle Fred if I can."

"O, sir, he lives at Christchurch, just outside it, in Carrydos Farm!" stammered Chris.

"Right!" said the stranger.



"He was a funny man to be so much interested in us, wasn't he, daddy?" said Chris.

"Interfering fellow," said his father. "Chris, how I shall hate leaving the country tomorrow and going back to Streatham."

But Chris hoped somehow or other, hoped wildly. He developed his wind flower films with great care. They were an entire success. He posted them speedily to New Zealand. Months passed.

Then arrived a letter from the uncle of Chris, Fred Haines. "Tim, old man," it ran, "would it afford you and the boy pleasure to go and live in a bit of Fieldside? I wish you would. Chris could go for his holidays anyhow. Why on earth didn't I think of it before? I don't mean to return for at least twenty years. I was called on by a stranger here, one Elias Wancumbe, who met you at the old place. He made me see that I was a selfish brute not to have thought of it all these years back. He told me that he noticed how you loved the place. You might have asked me, you shy old beggar. Do go. I'd love to think you were there. I hear your Chris is keen on photography. I send you a check for \$5. Let him get a good camera, a really decent one. I've got his photograph of the old blue wind flowers in the kitchen garden above my mantelpiece here. Wancumbe gave me a copy. If the lad really wants to be a photographer, Tim, don't choke him off. Never mind the ancestors. It is everything to have the work you love. Wancumbe declares he could help him later in Philadelphia. Seems to have taken a fancy to the family."

"Hurrah!" cried Chris when his father had read him this amazing letter one day just as the summer holidays were beginning.

His father's face was alight with happiness. "Such pictures I'll paint, Chris!" said he. "O, to be home again! But to think of that American fellow helping us and taking all that trouble. I guess he has a double dose of kindness."

"Bless E. P. Wancumbe!" cried Chris, jumping up and down on the tiny Streatham carpet. "At Fieldside in the summer I'll sleep in a tent among the blue wind flowers. I hope I grow up a good interferer, daddy."

"It is the most difficult thing to be," said his father. "I hope your American is feeling as jolly as we do today."

"I expect he feels a pleasant glow," guessed Chris. "We'll write to him, daddy, shall we, at once?"—Mother Marjory, in the British Weekly.

## THE TIE THAT BINDS

**KEPLINGER-STATZER**—Mr. Everett Keplinger and Miss Charney Statzer, were united in the holy bonds of matrimony at the Brethren Parsonage, in West Alexandria, Ohio, Wednesday evening, November 23, 1927, at 7:30 o'clock.

Mr. Keplinger works in Dayton, and has been a member of the First Brethren church for some time. His wife was a Methodist, but during the recent revival meetings has joined the Brethren, so now both will have their church home together, for which we are glad. W. R. DEETER.

**YARIAN-DAWALT**—At the home of the writer, at Denver, Indiana, on December 24, 1927, occurred the marriage of Ray Yarian and Margaret Dawalt. The groom is a member of the New Enterprise church near Roann, Indiana, and the bride is a member of the M. E. church of Chili, Indiana. Both are highly respected young people in their respective churches and communities. Their many friends together with the writer wish them a happy and prosperous pilgrimage through life. W. F. JOHNSON.

**EASTER-CARSON**—At the beautiful home of the bride's parents at Twelve Mile, Indiana, Mr. and Mrs. Fred Carson, on December 24, 1927, occurred the marriage of Chester Easter to Blanche Carson.

Both are active members of the Corinth Brethren church and are held in the highest esteem by all who know them. The groom is a son of Lee and Ellen Easter, who are

among the strong supporters of the Corinth church. The bride is the daughter of Mr. and Mrs. Fred Carson who is the efficient Superintendent of the Corinth Sunday school. There were twenty-four guests to witness the nuptials said by the writer, after which the company was served with a sumptuous wedding supper. One fine feature of the event was when the father of the bride presented the bride and groom with a beautiful Bible with the fatherly admonition to abide by its counsels through life, as they had been taught in their homes from childhood. We think if most of our young people were thus advised in this great adventure of life to rely on God and his Word there would be more happy homes in our churches and communities. W. F. JOHNSON.

## IN THE SHADOW

**FAHRNEY**—On Sunday, December 4, 1927, Frank Fahrney was called to his eternal reward and home, aged 62 years. For many years he has been a loyal member of the First Brethren church of Bagerstown. He was at one time mayor of this city and rendered splendid service in that position. He was also a prominent merchant here for many years. As a member of the church, he was for many years he holds an enviable record. He willed a generous part of his estate to the church here and to the Brethren home in Indiana and other benevolences, the estate being held in trust however for the benefit of remaining members of the family.

The church greatly appreciates the generous gift. Our sincere sympathy goes out to the remaining brother with whom the deceased was associated during his entire life. Brother Fahrney will be greatly missed in the church, in his home and in this city. Funeral service in charge of Dr. J. M. Tombaugh and the pastor.

G. C. CARPENTER.

**BOWSER**—Catharine Bowser, nee Yingst, was born in 1839 in Armstrong County, Pa., near Kittanning and lived all of her life in this county, died December 14, 1927, aged 88 years.

She leaves to mourn their loss two sons, two daughters, two sisters, two brothers, fourteen grandchildren and four great grandchildren.

Robinson Bowser, her husband, departed this life twenty years ago.

Brother and Sister Bowser were baptized and united with the Brethren church 37 years ago, at Center Hill near Kittanning by Rev. J. M. Tombaugh. During these 37 years she was loyal to the church and all of its organizations.

RALPH HOOKS, Church Secretary.

**SCHRANTZ**—John Schrantz was born on the old Schrantz homestead near North Canton, Ohio, on the 18th day of September, 1845, and died at his home near North Canton, on December 4, 1927, aged 82 years, 2 months and 16 days. He spent all of his life in Stark county near the place of his birth.

He was united in marriage to Catherine Good on August 6, 1876. He leaves, besides his widow, two sons, Grover of North Canton and Claude of Lakemore; and three daughters, Mrs. James LeBeau and Mrs. Ray Oberlin of North Canton, and Mrs. Frank Lindower, of Canton; also 13 grandchildren, one of whom is Rev. Leslie E. Lindower, of Ashtland College, and three great grandchildren.

He was a member of the First Brethren church of Canton, Ohio. He was a charter member of the North Canton Grange, now Plain Grange.

Services were conducted at the home by the writer.

FRED C. VANATOR.

## ANNOUNCEMENTS

### NOTICE FROM SPRINGFIELD CENTER, OHIO

We wish to thank Brother G. Grabel of Palestine, West Virginia for the three addresses of families living in Akron and are happy to state that we found them without difficulty. We are still awaiting a response from the pastors of Pennsylvania or any lay member who is interested enough in God's work here to look over their records or to make inquiry concerning Brethren members who have moved to Akron, and send us their address.

Rev. B. F. Owen begins a series of meetings here the eighth of January. We covet the prayers of all of God's people for a real spirit filled evangelistic meeting with souls born into the kingdom of God.

FLOYD SIBERT, Ellet, Ohio.

### ATTENTION OHIO PASTORS

The Annual Ohio Pastors' Convention will be held at Columbus on January 23-26. Last year a number of Brethren pastors attended and it was many times worth the expense. A great group of speakers, men of the front rank, will be there this year also to bring messages of instruction and inspiration. We are hoping that every

Brethren pastor in the state will be present this year.

Arrangements have been made with Brother R. E. Gottschall, pastor of our Columbus church, wholly upon his own kind invitation, whereby all Brethren pastors may obtain free lodging in some Brethren home. This will greatly reduce the expense and at the same time will afford acquaintance and fellowship with the Columbus Brethren. Arrangements will likely be made for a Brethren fellowship supper during the Convention, possibly in our Columbus church. This will be a privilege that we will not want to cast aside. Last year, the writer got through with \$15.00 including railroad fare, meals and a good single hotel room. With lodging free no one should have any greater expense than this and likely some can get through with even less.

Make plans to be there. If you are interested and intend to come, either inform the writer or write to Rev. R. E. Gottschall, 1181 Michigan Avenue, Columbus, Ohio.

O. C. STARN, Gratis, Ohio.

## Business Manager's Corner

### THE BRETHREN EVANGELIST

For several weeks we have been pressing the matter of securing both renewals and new subscriptions for the Evangelist. There has been some response, but not what you would call spontaneous. Of course we realize that the head of most households is usually "broke" right after Christmas; but we rather feel it is only fair to consider the subscription price of one's church paper along with other expenses that rightly come due at this time.

### A Remarkable Experience

The other day an old newspaper man, whose acquaintance we first made in a Sunday school class thirty-five years ago, called at our office, and in the course of our conversation he told of a visit he made some years ago to a small religious publishing house in eastern Ohio, where he was told by the publisher that their list of twenty-two hundred subscribers never had to be notified that their subscription had expired, that they all voluntarily kept them paid up. Wouldn't that be a remarkable experience for us? We sometimes are compelled to send three or four notices, and even then do not get a response.

### Publication Day

Next week we expect to issue our special PUBLICATION DAY number of the Evangelist when we will dwell largely upon the necessity of the brotherhood making a most generous contribution toward the payment to be made on the purchase price of our building. At this time we only want to get the date before you, SUNDAY, JANUARY TWENTY-SECOND.

If all our congregations had done as well proportionately as some few have the building would have been entirely paid for two or three years ago, but as the cast has ever been "the willing horse" is burdened with the greater portion of the load. However, we only wish we could make all our churches feel the joy of giving that those churches feel that have been so generous in their support in past years, and that will continue their same generosity until the burden is entirely lifted. These churches have not enlisted for "ninety days", but for "the duration of the war."

R. R. TEETER, Business Manager.

Volume L  
Number 2

January 14  
1928

# *The* BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



Home of the Brethren Publishing Company

The building is a brick and concrete structure 50 feet wide by 135 feet long. The first floor houses the printing plant and the two upper floors contain twenty apartments.



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church  
Published weekly by the Brethren Publishing Company, Ashland,  
Ohio, at \$2.00 per year in advance.

George S. Baer, . . . . . Editor  
R. R. Teeter, . . . . . Business Manager

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## EDITORIAL

### A Church Publication Home and an Income

Every denomination that has taken seriously the task of perpetuating itself and propagating its message in the world, has built for itself a publishing house. The printed page cannot be neglected, nor passed lightly by if the future is to hold anything of brightness of prospect for a religious group, and the most aggressive and growing church peoples have not waited long to have the case argued before them, but have speedily launched upon a church-controlled movement to supply their constituents with the necessary literature. The mechanics of such a movement—that is, the actual printing—has sometimes been farmed out to private printing institutions, but more often it has been accomplished by the building of church printing plants. This is almost the universal method of procedure where the building of a literature to meet all classes of denominational needs has been undertaken.

It is not difficult to see why the churches have been led to build their own publishing houses, rather than to depend on private institutions. It provided them with a plant that had as its first duty the printing of church literature, and so secured for themselves a fuller, more satisfactory and more dependable service. It has meant much in the way of building up of denominational literature to have had printing plants largely devoid of commercialism and whose first attention has been given to the literary needs of the churches. To be sure, the prosperous church publishing houses have engaged extensively in commercial printing, and they still do. Such is both necessary and desirable, but that is not their primary purpose. A church has no legitimate place in the printing business merely to make money. A private concern has a right to expect dividends from the business; it is organized for that purpose. But a church printery is organized for the purpose of meeting the spiritual and intellectual needs of its constituents. Its earnings, if it has any after taking care of the maintenance and improvement of the physical equipment, should be turned back into the making of more and better literature. Its dividends should be paid, not in terms of figures, but in spiritual values. Every one who has the highest interests of the church and the Kingdom at heart should value a publishing

house with such a lofty purpose and should do what he can to strengthen its power for service.

Furthermore, a church publishing house puts out many types of church literature very much needed that would not be issued by a private institution because not financially profitable. We could not expect a private plant, established purely for profit, to continue a publication that could not be made to pay for itself. But the highest welfare of the church requires a number of such publications. And the smaller the denomination the greater the financial loss connected therewith. We have been made to realize this as few publishing houses have because of the limitations of our constituency. Take the EVANGELIST, for example, it cannot possibly be made to pay for itself among a membership of only 25,000. Even during the days when it had attained a circulation of one paper for every four of our membership—the high water mark of our church paper, and the highest of any other church paper we have learned about for that matter, it was not a paying proposition financially, and no purely commercial publisher would have continued it for a month, if he had been compelled to depend on subscription fees alone for his remuneration. The same could be said about every other publication going out of our house. It is clear, therefore, that a church publishing house is an absolute necessity to the maintenance of our periodical literature, a publishing house that is able to do what is financially unprofitable to do.

But how is our publishing house to be able to accomplish such a service? And how has it been able to achieve the measure of success that is now apparent, our limited resources notwithstanding? Let us answer the second question first. It has been possible, in the first place, because of the help received from our commercial printing. That has been a big item, comparatively, all along, and it has greatly increased with the enlargement of our quarters and the improvement of our equipment. This means of self-help will continue, of course, and the volume of such business will increase with increased facilities.

Another means by which we have accomplished what has been accomplished, is the gifts of the brotherhood. A goodly number of years ago when we were doing our denominational printing in the basement of the college, a direct appeal was made to the brotherhood for funds with which to buy a cylinder press. That helped out, but machinery will wear out, and that press did. A little later a good sister made a gift that enabled us to get out of the college basement and into our own building with space and equipment wonderfully improved. But eventually those quarters became inadequate and unsatisfactory. Then under the leadership of our present Business Manager, the building whose picture you see on the front page was purchased—on faith, as he has said. For a number of years the churches have been whittling down this debt, and each year a little more of the interest money is being saved. Had it not been for the gifts of the past, small and few though they were, we should have had a harder time to get along. We doubtless would have made it somehow, but it would have been more difficult. And if we do not get the support of every church in this offering, progress will be made slow and hard. Progress will be made, even though slow, for God and the "faithful few" can be counted on, but the going will be much easier and faster if all do their part.

That is the way our Publishing House is to be enabled to do her task efficiently—by means of the support of the church. That answers the former question.

It is important that this debt be wiped out speedily. The brotherhood owes it to itself and to its publishing interests. It will never know the full benefits of a church-owned publishing house until this is done and the interest money is turned into channels of better equipment and more efficiently serviceable literature. The earning power of the building will act as an endowment fund of no mean consideration, a fund which will offer very worthwhile possibilities in the way of more thoroughly meeting the literary needs of our church. And our faith is ill-founded if that measure of endowment will not prove so profitable that the brotherhood will see the wisdom of going a step farther and providing a special endowment for the building of a permanent literature and increasing the efficiency of the church paper, a step which will eventually appear to us as essential as this step does now. May God help us to take this step with gladness and trust his further leading.

## A Source of Unnecessary Loss

There is a source of membership loss to which we give attention about once a year—when we hear our statistical reports—and then we straightway forget it and permit it to go on for another twelve months. That loss is caused by the moving of members away from their church homes into other communities and straying from the Brethren faith through failure to re-identify themselves with a Brethren church. Sometimes there is in the new community no Brethren church to which they may attach themselves, and sometimes there is a church or mission point there but they fail for various reasons to get in touch with it. Those centers of population that are calling our people into their midst and in which we have not established a church are a challenge to our home mission activities, and until we are able to extend our church borders into these centers, the losses caused by removals thereto can be only partially curtailed by urging loyal adherence to the Brethren church on the part of members when fellowshiping with other communions, and by endeavoring to maintain their interest in the home church by means of pastoral letters, church calendars and other forms of contact. There is little else we can do to stop this type of leakage. But the loss that is occasioned by the failure of members to identify themselves with a Brethren church in a community where such a church exists is not only a reflection on membership loyalty, but a challenge to pastoral carelessness or thoughtlessness. Such losses are needless and we are guilty of gross neglect of duty for permitting them to continue.

Why should not pastors and church secretaries keep tab on their membership lists so as to know when individuals and families move from the community and where they go? And why should not the departure of such members be the signal for the writing of a letter to the pastor of the church in the community to which they go, giving him the needed information and urging him to look them up? And why should not this moving family or individual be followed up with a personal letter giving them or him the address of the pastor and church in the new community and a word of commendation concerning his new church home and a note of introduction to its pastor, or other official, or possibly to some member already known? Is this any more than every pastor's duty toward those members of his flock who find it necessary to move to a new locality? If it is not, then we have far and wide been terribly amiss of our duty in this matter. And we are unwarranted in complaining of our membership losses until we begin to make amends at this point. There are losses a plenty that we cannot put an immediate check upon. We are foolish, if we permit this entirely unnecessary loss to continue.

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## EDITORIAL REVIEW

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Don't fail to read Prof. Stuckey's Sunday school page. He offers some suggestions as to what should appear on that page and invites others to tell their thoughts on the matter.

Brother W. A. Gearhart, our Home Mission Secretary, gives us a report of Home Mission receipts that is encouraging. It is to be hoped that it truly betokens a new interest in Home Missions, which is one of the most urgent tasks facing the church.

Dr. E. E. Jacobs, president of Ashland College, gives us some interesting news items concerning persons and events connected with that institution. One item concerns the unusual itinerary of the Men's Glee Club of which we have a picture and a story in this issue.

Dr. W. H. Beachler of Dayton, Ohio, is now engaged in a two weeks' evangelistic meeting at Ashland, where Dr. C. A. Bame is pastor. The meetings have started off with very good crowds and Brother Beachler is preaching strong sermons with freedom and conviction.

Dr. C. F. Yoder tells us of the arrival at Rio Cuarto of his daughter and son-in-law, Brother and Sister Egydio Romanenghi,

both of whom had been in Ashland for their college work and are well equipped for their new duties. He also recounts some of the experiences of the visit of the mission points by himself and wife and Miss Nielsen, the latter of whom is soon to return home on furlough.

Brother Fred V. Kinzie of Krypton, Kentucky, speaks of his gratitude to the congregations and individuals who sent Christmas packages and greetings. He commends Brother E. M. Davidson, from whom we have heard recently, for his sacrificial service in conducting Sunday schools at Grapevine Creek and Napfor. A group of Ashland College students recently gave the Krypton workers a very pleasant surprise-visit.

Dr. W. S. Bell records a gift of \$960.00 from the Brethren of the Middlebranch congregation, whose pastor is Dr. Martin Shively, the bursar of Ashland College. This is said to be a liberal gift considering the number who remain in the congregation. The total gift now stands at \$132,422.54. Steadily the dial hand is turning toward the coveted goal. May the churches not permit it to stop until it has reached the victory mark.

Brother Hubert C. Hammond, pastor of the congregation at Vandergrift, Pennsylvania, writes a very encouraging letter concerning the work at that place. Their district evangelist Brother J. L. Gingrich, recently paid them a visit, and preached several nights, which services resulted in four additions to the church. Others who made the start later brought the total of new members to twelve. Brother Hammond is greatly encouraged about his field.

Dr. Teeter has something to say in his Business Manager's Corner this week pertaining to Publication Day. Also he and several others vitally interested in the success of the offering, Brethren Lyon, Belote and Anspach, have written messages elsewhere in this paper. We, too, have endeavored to stress the importance of the special offering, and we sincerely hope for a generous response.

Only steamers of the United States Lines are to be used by delegates to the thirtieth convention of the World's W. C. T. U. at Lausanne, Switzerland, Next July, it is announced at headquarters at Evanston, Illinois. In announcing the sailing, scheduled for June 30, Mrs. Margaret C. Munns, treasurer of the World's W. C. T. U., pointed out that the president of the United States Lines recently made a frank public statement unqualifiedly in favor of strict enforcement of prohibition on his ships. About 300 delegates are expected to make the trip.

The "Golden Rule" as enunciated by Jesus is positive as contrasted with the negative statements of other religious teachers, some of whom lived before his earthly ministry and there is a world of difference between the two attitudes. Confucius said that men were to refrain from doing what they did not want others to do unto them, but the Lord Jesus taught his followers to do unto others all things whatsoever they would like others to do unto them. Confucius would keep men from killing one another, but Jesus would make his disciples to be saviors of men. We are prone to think of the "Golden Rule" too lightly. It is a high principle, difficult of practice and a challenge to the deepest consecration.

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## THE BIBLE

The Book of books, holy, sublime, and true,  
 Spirit-inspired in every thought and word,  
 Revealing God and Christ as Savior Lord,  
 Teacher of all that men should be and do,  
 A heavenly light within earth's midnight gloom,  
 A quickening life amidst death's dread decay,  
 A steadfast hand pointing the upward way,  
 A voice of triumph o'er the grave and tomb,  
 E'en when this earth and heaven have passed away.

Henry W. Frost.





Editors, Business Manager and Mechanical Workers Who are making the Brethren Literature

## GENERAL ARTICLES

### "We." Who are We?

By R. R. Teeter, Business Manager

Grover Cleveland brought into popular use the phrase "innocuous desecutude"; a notable criminal lawyer in a famous murder trial coined the phrase "dementia Americana"; the late President Roosevelt made prominent the word "strenuous"; while our present popular hero of the air has popularized as never before the little word "we."

Whether used as an expression of humility and self-abnegation or as an expression of endearment toward a marvellous creation of mechanical genius "we" has proven to be an exceedingly catchy term with the American public.

As our readers look upon the picture across the top of this page they may wonder what it is all about. Lend us your attention just a few minutes and we will give you the desired information.

Many of our readers have been scanning the pages of the Evangelist for twenty-five to forty years, and while they may have seen occasionally a picture of an editor, and thus get some idea of what that portion of our family looks like, they have never seen the workers in the mechanical department nor have they seen their pictures, and they perhaps have never thought that we are just a group of human beings, somewhat like similar groups that may be collected together in any good sized town or village.

The above picture represents the entire editorial, managerial and mechanical working force of The Brethren Publishing Company as it was on the day the photograph was taken one day last summer. These men and women are not much better nor much worse than similar groups. They are just men and women who have their appointed work to do, and we are glad to be able to say that in the main they are trying to do this work faithfully and as well as circumstances allow.

A few changes have been made in

the working force since the above picture was taken, one of the men in the job department having been replaced by our new foreman, whose likeness appears at the bottom of the page. He is a practical printer of about twenty years' experience as a compositor, linotype operator, floorman, foreman, and some editorial experience in newspaper work. Altogether we have a very good working organization at the present time and the work of the Publishing House is going forward in a satisfactory manner.

Now, you may ask What is this all about any way? Well, I will tell you. For a number of years we have been appealing to the general brotherhood in a purely business way to come to the aid of the only publishing house the Brethren church has by providing it with funds that will enable it to establish itself in a manner to give real service to the church.

These appeals have been largely materialistic, having to do with material and mechanical things. We want you now to be impressed with the idea that there is a human element that enters largely into the work of the Publishing House and that this human element is capable of spiritual development and of rendering spiritual service. There are men in this group that have been serving the Brethren church as faithfully as they know how for periods of time varying from thirty-five years down to perhaps ten years. And these years have been years of hard work and oftentimes self-sacrificing, and with much less material remuneration than the business world grants for equal services.

This group is trying to build up the Brethren church, your church, through its efforts to supply the churches and Sunday schools with the printed helps that are absolutely essential to the growth and development of any such organization. If they are willing to do



John L. Keen  
Our New Foreman of the Mechanical  
Department

that, is it asking too much to ask the general brotherhood to aid the work by helping pay for the building the Publishing House occupies?

We have gone into this matter so many times since the building was purchased one would think it unnecessary to say anything more about it; but such is not the case. We must be reminded again and again, and then there are always some new readers and new members of the church that have not received the information previously.

Remember we are not asking for any help to meet OPERATING EXPENSES of the Publishing House. We have no debts for operating expenses that we are not able to take care of from the business we do, but it is for the PURCHASE PRICE of the building that we make our appeal. Once more remember we are not asking for DONATIONS, we are asking for INVESTMENTS.

The Publishing House is your house, it belongs to you, individually, as much as it belongs to any man in the

church, as it is the PROPERTY of the church, and controlled absolutely by the church.

Will not every church in the brotherhood observe Publication Day on January TWENTY-SECOND or as soon thereafter as convenient?

We feel it is a duty of every church to join in this offering. If we were still engaged in pastoral work we are sure we would be in the struggle until the "battle is over", and as a member of any congregation we would feel we had been deprived of our just privilege if we were not given an opportunity to have some part in this good work.

Brother pastor, brother lay member, Will you do it? Not in pennies or in dimes, but in dollars and fives and tens and fifties and hundreds.

Some have done that much every year for a number of years. Why not you? We have said our say. We shall await the outcome.

## Publication Day

By Prof. C. L. Anspach, Vice President Publication Board

I suppose that the average member of the Brethren church thinks of Publication Day as just another day in the church calendar. He may think that the giving of a dime or quarter discharges his obligation. In some cases members of some of our churches have not even taken their responsibility that seriously. The responsibility of each member to our publication interests is not discharged that easily.

In the first place each member of the Brethren church at large owes something to the Publishing House because it is a part of the Brethren church. I might just as well ask you to pay a part of my grocery bill as to ask you to assume my responsibility to the publishing interests. The Publishing House is a part of the church and must be supported. Because it is Brethren I must support it.

In the second place, the Brethren church member should support the Publishing House with his offering because it can not go to any other denomination and ask for support. The Methodists, Presbyterians and Christian denominations are not going to support it because they have their own publishing interests to support. This responsibility is ours and must be carried by us.

In the third place, your offering is necessary, for there is only one way to take care of the mortgage and that is to pay it off. It seems that the day of the fairy is past. As a child I remember reading stories of persons who wished for gold and finally a good fairy would appear and presto the wish was fulfilled. Times have changed; there are no fairies of that description any longer. The only fairies we will find to pay for the indebtedness are within the church. Be a fairy once in your life and make your offering worth while on Publication Day.

Again, the paper of our church is vital to the life of our church. Did you ever stop to think what it would

mean if we were to stop the publication of our paper. It would not be long until many of our isolated members would be lost to us. Also, the process of disintegration would start. As a city cut off from communicating with the outside world soon loses its life, so the church without a church paper loses an essential element to existence. A part of the material essential to our spiritual well being would be lost. Stop to think what it would mean to lose the general articles on church life and doctrinal points; the church news department; the missionary items; the special departments, etc. Certainly the church paper is essential and must be maintained. That takes money. You have the money; money is only good for one thing—to spend.

In the last place, give because it is an investment. By placing your money in the publishing house you are not placing it in a losing proposition. We have a plant that we can be proud of. Every dollar given is applied against the indebtedness; it does not go for salaries and current expenses. Every dollar is accounted for. The majority of people like to invest in corporations that are paying large dividends, say, six to eight per cent. Here is an opportunity to invest in a corporation that will pay more than six or eight per cent; it is paying dividends, through helping to save souls. Your money invested here will pay dividends over there. It would be an excellent thing for some of us, if we would invest more in order that more and larger dividends would be placed to our account over there.

The officers of the Publishing House are asking this year as in past years for your support and we know that you will give it. Be generous, give liberally and the Lord will bless you.

Ashland, Ohio.

## Disseminating Knowledge

By Dyoll Belote, Secretary Brethren Publishing Board

There are just two ways by which the good things of the Kingdom may be spread abroad among the churches of any denomination, by word of mouth and the printed page. And since our own denomination is too small to pay the expense of keeping representatives of all the varied interests in the field constantly, it becomes increasingly evident to thinking folk that the Official Publications of the church must be depended upon largely

for the spreading of the "Faith" which we hold, as well as the "News" concerning the activities of the various congregations.

There can be no question as to the fundamental necessity for maintaining our Publishing Interests. Some way we must continue to keep our congregations in touch with the plans and accomplishments of the various auxiliaries of the church, or we shall lose out. When it is



as much as we can do to keep the interest alive in our present projects with our own publications to dispense the information, why should we even suggest any other solution to the problem of maintaining and developing the interest in the various projects, Missionary Educational, Evangelistic, etc., of the denomination?

It sometimes appeals to the writer that the Brethren people would like to see the various Boards of the church do a Million-dollar-corporation business on a Peanut-stand capital. Personally I grow tired of having folks strut about and talk about the Brethren church as though she were as great as the Methodist or Presbyterian denominations—WHEN WE ARE NOT, and never will be unless the INDIVIDUAL members of the denomination learn to support, loyally and liberally, the projects for which the church is now laboring.

The Publishing House, when its records are compared with those of the Publishing Houses of other, and vastly larger denominations, has done as fine work as the finest. But it has meant sacrifice and the giving of long hours of labor on the part of those who are the managers and employees of the Board. And that is true today.

To be sure we have done commendable work and made worth-while progress as a denomination, but we must do better. And to do so we must bring the members of the denomination and the plans of the leaders of its various auxiliaries together. This is best accomplished through the columns of the church paper, and it is the first business of the Brethren Publishing Company to publish the Church Paper, and such other publications as are distinctly Brethren. And to insure the continuation of what

we have already attained, as well as make growth possible, we must have an increased and loyal support of the Publishing Interests of the church.

We are trying to put our Educational Institution on an adequate financial basis—and it is right that we should—but it is just as necessary for the Publishing House to be placed above financial worries. For we must have some means of letting the world know who we are and what we believe, and this the Publishing House does for us.

If only we could understand that the money we are asked to give now will be used as an investment in a property which is now a revenue-producing investment (but the income must first be used to pay interest and then to maintain the upkeep) we should hasten to give liberally enough to insure the paying of the remaining debt and have all the income to put into the maintenance of our Publishing plant. Of course the item of up-keep and taxes will have to be met at all times, but the income will more than do this when once the debt is paid.

We have but one Publishing House, our church MUST have some means of spreading her teachings and maintaining her identity before the world, this work she is doing in an acceptable manner. The Board to whom is entrusted the care of the interests of the Company is asking only that the church shall give them the means whereby they may do a larger work for the denomination. If we are worthy of your confidence, Brethren, help us get this debt paid so we may plan for larger things for our beloved fraternity.

Johnstown, Pennsylvania.

## The Christmas Tie

By Quinter M. Lyon, Sunday School Editor

This does not mean the necktie which you were given—or failed to get—at Christmas.

Christmas means "Peace on earth toward men in whom he is well pleased." And the tie means brotherly love.

Is it not proper that all the Brethren should have a Christmas exchange of brotherly love? Did you exchange brotherly love with every one in the church at Christmas time? and every one out of the church, for that matter? Christ loved us even while we were sinners, and showed his love by dying for us.

If you did not (or could not) have such a Christmas exchange in your church or out of it, then Christmas did not mean much to you.

"Do you know the world is dying  
For a little bit of love?"

Not only that. Even the church will die if it is not permeated with the love of Christ. Especially the Brethren church. We are fighting our battles under a number of handicaps. If we unite in all our enterprises for Jesus Christ and his church, we can overcome our handicaps completely. Without this unity we cannot endure. Our contributions to the Christian life of the churches will be destroyed and forgotten.

If every one in the Brethren church gets behind all the enterprises of the church, to the extent of his ability, we can really accomplish our tasks. The spirit of unity will mean even more than the dollars and cents. And this does not minimize the value of dollars and cents, either.

Think of it! Every member behind the college in all its enterprises. Every member behind the publishing house, with its great power through the printed word. Every member behind the missionary enterprises of the

church, united in prayer and devotion. Every member behind the ministers' old age pension, the old folks' home, the Evangelistic and Bible Study League, and our other tasks and responsibilities. What results?

Unity! The divided house shall fall. The united church cannot fail. What shall it be? It is clear. It is certain.

Your publication offering is only an indication. But it is that. What does your offering indicate, If you do not give with all your heart and soul, you virtually say that you had just as lief we should disband and quit.

We of the Publishing House are sincerely doing our very best to please the Lord Jesus Christ. In all that we do or write, this is our foremost aim. Our secondary aim is to please you, and ourselves last.

If you ever have cause to take exception to what we do or write, remember our foremost aim and forgive our mistakes. Let us exchange the real Christmas gift all the year through.

When you come to Ashland come to see us. Get acquainted and learn how human we are. It will help the Christmas tie.

Now let me tell a story to the children—and to all who feel young:

A man and his son drove their ass to a fair to sell him. They had not gone far, when one of a group of girls, who stood round a well, said, with a laugh, "Look at those two fools—they let their ass walk at his ease, while they trudge on foot by his side."

The man heard this, and set his son on the beast.

They had not gone more than half a mile, when they came up to some old men who sat in grave talk. "There," said one of them, "that just proves what I say: nowa-

(Continued on page 9)

## SIGNIFICANT NEWS AND VIEWS

### WET PAPERS AND THE REMUS VERDICT

Consistency is a jewel not possessed by some of the newspapers of Ohio and the country. Wet papers as well as dry unite in condemning the action of the jury in the Remus case. All declare it a travesty on justice. All point to it as proving the loss of confidence in courts and in juries swayed by sentimental bunk. All demand speedy trial and prompt punishment of the guilty.

But wet papers that complain because of the miscarriage of justice in the Remus case are at least partly responsible for conditions of which the Remus verdict is a natural outgrowth. These papers are continually finding fault with officers and courts connected with liquor cases. A dry officer is termed a "spy" or "snooper." Everything is done to influence the public against these officers. The same is true with courts. Ohio is an example of this the past few months. Wet papers taught the public that all justices and village mayors are corrupt, and that their courts are not courts of justice. These papers even go further. They encourage defiance of the Prohibition law, making a hero of the man who disregards the law, and condemning the officer who does his duty in bringing the violator to justice.

The action of the jury in the Remus case is not a whit less indefensible than the attitude of wet papers that encourage violators of the dry law by opposing the enforcement of that law.—The American Issue.

### A PROPHETIC INCIDENT

"They shall beat—"

Sir Herbert Samuel has been telling how, one day in Palestine, he chanced to pick up on the ground, close to the place where Jesus was born, a German bayonet, the modern equivalent of a spear, which had been left behind, and had literally been transformed into a pruning hook. He was able to buy that converted bayonet, not without difficulty, for it was in constant use, and he presented it to the Imperial War Museum, where it was placed, distinguished by the appropriate words from the fourth verse of the second chapter of Isaiah "They shall beat their swords into plowshares and their spears into pruning-hooks."—The Christian World, London.

### PETITIONING THE GOVERNMENT

This historic action by the American board was decided on after consideration of a resolution adopted by the Congregational church of Winnetka, Illinois. A full account of this resolution appeared in The Christian Century of November 17. The document which expresses the policy of the foreign missionary society of the Congregational churches reads:

The prudential committee has received with grateful and favorable appreciation an overture from the Congregational church of Winnetka, Illinois. In response to this overture, the prudential committee is disposed, in behalf of the American board, to petition the United States government, through the state department, that it make it possible for the missionaries of the American board who desire to live outside the concessions, legations and other "protected areas" to be given only such diplomatic protection as may be provided without the use, threat or show of military force and by such methods only as will promote good will in personal and official relations.

The prudential committee submits this statement of its purpose to the China missionaries of the American board in order to secure their full judgment before presenting this petition to the government.

The prudential committee submits this statement of its purpose

to the other missionary boards of our country having work in China, through the Foreign Missions conference, in the hope that these boards will join in this petition.

The committee would express its earnest sympathy with the hope of the establishment of a stable and just government in China, and, acting for the American board, will continue to seek, through the state department, such speedy revision of the existing treaties with China as shall contribute to better relations between the two nations.

It is impossible to speak too highly of the vision and courage which the American board has displayed in taking this action. We can only hope that the missionaries in China and the other missionary boards in this country will seize the opportunity thus afforded them to put themselves on record as opposed to further implication in outmoded theories of military protection. And we are confident that, ultimately, the government will be glad to be relieved of a burden that grows increasingly wearisome.—The Christian Century.

### THE MATTER WITH THE CHURCH PAPER

"What's the matter with the church paper?" asks a writer, whose discussion has found its way into a number of denominational publications. We do not presume to be able to answer the question fully, but we are inclined to wonder if the "matter" is wholly with the paper, or if it is not, at least partly, with the people who ought to be readers of the church paper. When we note the sort of reading matter that is supplied to the multitudes and that the multitudes seem to want, we are not surprised that there is not a greater demand for the church paper. If the church paper should make it a business to specialize in all the sensational murder cases; if it played up all the nauseating sex scandals it could gather from coast to coast; if it pictured all the suggestive mix-ups that occur among the social "upper crust"; if it made a big case out of every preacher that happens to go wrong, with the shadow of a woman in the background; if it portrayed the half, or two-thirds, nude bathing "beauties" in the periodical "beauty" contest; if it pictured the most critical scene in the latest prize fight, and a few other things of like character, we see no reason why a church paper should not be as popular with the "masses" as any other paper. But is that what the "masses" need?—Religious Telescope.

### CHRISTIANITY A FIRE

Prof. James Moffatt, who has given us that excellent translation of the New Testament, has recently been among the Methodists in Belfast, Ireland, and in an address given at the Garrett Biblical Institute said, among other things, the following: "Men and women, the Christianity of the Lord Jesus Christ is a fire which he came to kindle. 'I came,' he said, 'to kindle a fire.' You and I are not like a group of men upon a lonely moor kneeling down to prevent a little spot of fire being blown out by the great winds of the world, although to listen to some people you would think we were. The Christian Church is not nervously engaged in trying to prevent the extinction of Christianity from the universe; Christianity is in far wiser hands than ours, as it has always been. What you and I have to do is to keep in touch with the fire. The fire will always burn; the question is whether it will burn in our lives, whether in our devotion and thought and perseverance it has material for its use that will enable God to do the work of lighting and warning our age. That is the problem of our service, and that is where we are to learn again the great truth that the Christian religion, the Christian service implies first-hand acquaintance with God."—The Methodist, Australia.



# THE BRETHREN PULPIT

## The Life that Wins, or the Certain Victory

By C. C. Grisso

**TEXT:** Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.—Ephesians 6:13.

Life is a great battle-field, and the question of winning or losing is one that is of vital interest to every one, whether in the church or out of it. There is one thing sure, the demands and temptations of life are so certain, so real, and so sure, that no man can win alone. Our wrestling is not "against flesh and blood", if it were, we might have a chance, but it is against "principalities—powers—rulers of the darkness of this world,—spiritual wickedness in high places." The temptations of life are tremendous, and we often ask, how shall we bring up the coming generations in the face of the temptations that surround them? The picture is a dark one if we cared to paint it. But, thank God, there is a way out. There is a way to victory, to peace, to power, and to conquest.

The Bible is a wonderful book for in it we find all of our needs supplied. We can go when oppressed, and find victory. We can go when tempted and when it would seem we were of all men most miserable and our failure seemed certain, and we can find a way of escape. And it certainly is a great mistake that men are making in these days by turning away from it for it is the success or failure of our lives as we press on to eternity. Now, in this wonderful text we are admonished what to do if we would be able to stand. Let us study it carefully together.

1. "Be girded with Truth." We are living in the midst of a very dangerous theory of life. They are telling us that there is no true way of living. The world is still asking with Pilate, "What is Truth"? but they are not pausing for the answer. But there is an answer. Hear it. "I am the WAY the TRUTH and the Life." THERE IS A WAY OF LIVING, IT IS THE CHRIST WAY.

Christ met sin and temptation in all their various forms. He was tempted in all points like as we are, and Paul tells us that "God is faithful and will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape, that ye may be able to bear it." I do not believe that any man need to be overcome if he will keep step with Jesus Christ, and strives day by day to live for him. Paul makes it clear, our strength must be his strength. We are told to be "strong in the Lord."

No man can stand alone. Society is telling us that all that we need is the right sort of environment. But listen. pick out any town or community that you choose, and think how perfect is its environment. Satan himself was in heaven, but it didn't make a saint out of him, because he was wrong within.

Men cannot live pure, clean, noble, truthful lives apart from the Christ who lives within dominating and controlling every phase of that life. Neither will the problem be solved by denying the fact or presence of sin. It is here. It is real, and we must face it and overcome it or it will overcome us. Hence we are told to put on,

2. "The breastplate of righteousness." There is no provision in the Christian life for going backwards. It is a forward march against the hosts of sin. It takes courage to do right. It would be much easier to follow the line of least resistance. But it is only the life that is right that does stand and will stand under all the trying circumstances of life, and will be able to stand before

God at last. The right life is the life that is tuned with God; that is in harmony with God and his word. The continual injunction of God's word is to clean up, repent, and transform your life. This age in which we live is being characterized as an age of doubt. If it is, I believe it is because it is also an age of sin. John B. Mott said that 90 per cent of all doubts are due to impurity. Why are men doubting the Bible? Because they are sinful, because their life isn't being lived in accordance with its teachings. Because if it be true they are liars and are lost. That is why they doubt it. It is only the pure in heart, the righteous life that sees God and knows God. "Who shall ascend in the hill of the Lord and who shall stand in his holy place? He that hath clean hands and a pure heart."

3. "And your feet shod with the preparation of the gospel of peace." Let us not lose sight of what the apostle is talking about. He is telling us how we are going to be able to STAND and to WIN in the great battle of life, and the next admonition is that we must have peace with God, peace with our fellowmen. These are days when we hear much about world problems, and how are they to be solved except through the GOSPEL OF PEACE? Yes, when he takes possession of our hearts and lives, then peace is going to reign in our homes, and in our churches, and in our communities and among nations, for he is the Prince of Peace.

4. "The shield of Faith." We live by faith. I know of nothing so fatal as to lose our faith in God; in Jesus Christ; in the Bible; in the church, and in men. He has cut the ropes that hold him in a time when he needs help the most, who loses faith in these things. Read again that stately chapter in the 11th of Hebrews, and take courage. All things are possible to him who believes.

6. "The Sword of the Spirit, which is the word of God." When our Lord was tempted he defended himself with the Word of God. You remember the story of Eleazar, one of David's mighty men in battle; mighty because God through him gave the victory over the Philistines. But this hero is mortally wounded; he is dying upon the battle field, in a patch of lentils, and in the hour of death he refuses to be separated from his sword, the weapon of security. "His hand clave to the sword." Oh, that men might grasp the "sword of the Spirit" in these days, for not merely out upon the great battle-field of life, but in the hour of death when the pulse begins to quiver, and the death dew begins to settle upon the brow, it is our privilege to put our hands out upon the blessed promises that will stay us in a time when we need them most. Yes, "The sword, of the Spirit" will defend you and keep you under all the trying, perplexing circumstances of life; the sword, that will drive back the last great enemy, death, for behold I read, "The last enemy that shall be destroyed is death." In these last days when my own soul seems almost lost amidst falsities and vanities, and doubts, and discords, and sin on every hand, when we are almost driven from our moorings, and from our simple faith in Jesus Christ, it is our privilege to clasp the dear old Book to our hearts and say,

"Holy Bible Book Divine  
Precious treasure, thou art mine,  
Mine to tell whence I came,  
Mine to tell me whose I am,  
Holy Bible, Book Divine,  
Precious treasure, thou art mine."

6. "Praying always—And Watching." And this is Paul's final admonition in instructing these Ephesian converts as to how to be able to stand. Prayer is the Christian's vital breath. How can they hope to stand without it? How can they come out in the great battle with sin, and self, and temptation, and doubt on every hand without it. It is the triumph of God's people. "Watching and praying." This is the life that wins; this is the life of certain victory. The author of my text was not a stranger to the armor here suggested, for he had worn it with honor. The day came when he was to lay it aside. He loosens his girdle, takes off his breastplate of righteousness, and leaves it as a heritage to the church forever. He takes off the sandals from his weary feet; for the King's chariot has come to take him to his eternal home. He gives to Timothy the sword of the Spirit which he has wielded upon many a hard fought battle-field. One stroke of the headman's sword and the heart that loved, is pulseless; the hand that wrote the living oracles is still; the tongue that preached the Gospel with mighty power is silent; the body which was the home of one of earth's loftiest spirits, is cold in death. But, listen, there is a murmur of angelic voices, he comes, he comes, make room and witness the crowning of this soldier of the cross. The fight was done, the victory won and he now receives the crown from the hands of him whom he had served so well. Oh! fellow travelers to the grave and to the judgment, will you with him put one brave heroic life into the service of God? If you will, your life too shall be a very certain victory.

Stand up, stand up for Jesus  
Stand in his strength alone,  
The arm of flesh will fail you,  
Ye dare not trust your own;  
Put on the gospel armor,  
And watching unto prayer,  
Where duty calls or danger,  
Be never wanting there."

Sunnyside, Washington.

### The Christmas Tie

(Continued from page 6)

days the young take no care of the old; see, that young rogue rides, while the old man has to walk by his side. Get down and let your sire rest his limbs."

At this the man made his son jump off the ass, that he might ride upon him.

Thus they went on for a space, when they met three kind dames, each with a child on her arm.

"Why, you old sloth," said one of them, "what a shame to sit at ease while that poor slight lad can scarce keep pace by the side of you!"

The man then took his son on the croup of the ass by his side, and so they rode till they got near the town.

"Pray, good friend", said a young man who met them, "is that ass your own?"

"Yes," said he.

"One would not have thought so by the way you load him. Why, it seems to me more fit that you two should take him to the fair, than that he should take you."

"Well, be it so", said the old man; "we can but try."

So they got off, and made fast the legs of the ass to a pole, which each took hold of at one end, and so went

on their way, till they came to a bridge. This was a rare sight, and so the boys and girls thought, for they ran in crowds to laugh at the farce, till the ass—which took fright at the noise—gave a kick which broke the cords that bound him; so he fell in the stream, and sank. The old man then made the best of his way home, and said "If we try to please all, we please none."

But we can please Christ.

## Our Worship Program

### DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

#### MATTHEW'S GOSPEL STORY IN BRIEF

##### MONDAY

#### POWER OVER DISEASE AND THE ELEMENTS

—Chapter 8. "He took our infirmities on himself." "Even the winds and the sea obey him." Coming down from the Mount, Jesus entered upon a wonderful group of healing miracles, as if to demonstrate his authority to utter the Sermon on the Mount, and how wonderfully they show forth God's seal of approval! As the Son of God, the power to cure the leper, the centurion's servant, Peter's mother-in-law, the two madmen, and other such mighty works, and even the stilling of the storm, seemed only a natural accompaniment.

##### TUESDAY

#### AUTHORITY FURTHER DEMONSTRATED

—Chapter 9. "Thy sins be forgiven thee." "I am not come to call the righteous, but sinners to repentance." "And Jesus went about . . . preaching the gospel of the kingdom, and healing every disease." Jesus continues his miraculous healings, curing a paralyzed man, raising Jairus' daughter and curing an afflicted woman, two blind men and a dumb man, but his authority is shown in a higher realm, the power to flout class distinctions, to interrupt forms such as fasting, and TO PREACH the Gospel of the Kingdom and to forgive sins.

##### WEDNESDAY

COMMISSIONING THE TWELVE—Chapter 10. "These twelve Jesus sent forth, and commanded them." Impressed by the great need of workers, Jesus called unto him his twelve disciples, whose names are given, and sent them forth with instructions as his messengers. He warns them that they are on no holiday trip, but that it costs severely to be his disciple, but those who weaken in the face of any sacrifice are not worthy of him.

##### THURSDAY

#### DISCOURSE OCCASIONED BY JOHN'S INQUIRY

—Chapter 11. "Art thou he that should come?" "Jesus began to say unto the multitudes." Discouraged and in prison, John the Baptist sought reassurance whether Jesus was indeed the Christ. In answer Jesus pointed to his works, and then paid high tribute to John and upbraided the people and certain cities in particular for their perverseness and unbelief, closing with an invitation to the weary to find rest in him.

##### FRIDAY

#### OPPOSITION OF THE PHARISEES AROUSED

Chapter 12. Answering criticism, Jesus declared that he himself was Lord of the Sabbath and that it was right to do good on that day. Jesus avoids a plot against his life, continues healing the afflicted and flays the Pharisees for their unreasonable opposition and hypocrisy.

##### SATURDAY

#### JESUS TEACHES BY PARABLES

—Chapter 13. "And he spake many things unto them in parables." Sitting in a boat, Jesus gave to the multitudes on shore a wonderful discourse in parables, speaking the parable of the different kinds of soil, the parable of the tares and a whole group of shorter parables dealing with the kingdom.

##### SUNDAY

#### JESUS' FAME INCREASES

—Chapter 14. "Herod the tetrarch heard of the fame of Jesus." The mighty works of Jesus and the guilty conscience of Herod caused that wicked ruler to fear that John the Baptist whom he had beheaded had arisen from the dead. Jesus tries to get away from the crowds, but they follow him into a desert place, where he in compassion feeds the five thousand. Sending the disciples across the Sea of Galilee in a boat, while he prays, he comes to them later walking upon the water and quiets a storm and saves their lives.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N  
MAGAZINE SECTION  
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Ashland, Ohio

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General Secretary  
Gratis, Ohio

M. P. PUTERBAUGH,  
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Ashland, Ohio

## What Should Appear on this Page?

By Prof. M. A. Stuckey

What should be included on a page in our church paper representing the Sunday schools of the brotherhood from week to week? This question is one that should be asked first. It should be answered, too.

I shall begin by suggesting that it should:

1. **Include materials representing the whole church.** By that is not meant a certain part of the church, or a minority group or even a bare majority group of the church, but emphatically the whole church. To be just a bit more explicit and perhaps concrete, it should include in its scope every phase of the church's activity. Included here are Home and Foreign Missions, Educational and Publication Interests, Adult, Young People's, and Children's Work, Worship, Instruction, Expression, etc., and divers and sundry topics of strong import to our people everywhere.

2. **Be representative of the doctrinal position of the church.** Not alone is the Brethren church herein signified, but the church universal as it has moved on through history—majestically and tortuously—down until the present. What an interesting phenomena it is—this group of specially called-out-ones from the world—as they labor to keep their doctrines pure, and lofty, and challenging! Our Lord mapped out the way so clearly and forcibly for us in this regard that no man need stumble. What he was interested in, we as disciples should proclaim; what he depended upon, we should depend upon; what he sought, we should seek; the folks he loved, we should love; the Scriptures he knew, we should know, and with the self-same assurance and confidence. In fact, a Sunday school movement that represents anything and everything under the shining skies but the true doctrinal position of the church since Jesus' day is no movement at all, but a makeshift, a detriment, and a bore.

3. **Of necessity be subservient to the higher interests of the Kingdom of God and the functions of the church.** Ofttimes it has been alleged that the Sunday school has taken the place of the church and also that it has absorbed Kingdom interests. I do not doubt that there has been an adequate basis for this claim in certain quarters and under certain conditions. To earnest watchers these conditions are known. However, answer can be made to this complaint, if indeed it be such, by remembering that perhaps in some few limited cases the so-called church has been asleep, dead, dull, disinteresting, and disheartening. A good live Bible school ought to function where a lethargic and monotonous church exists. Perhaps the Spirit of God may operate through individual students of the Word who function in and through the Sunday school. If the church is asleep, let me repeat, then let its servant—the Sunday school—fill it with new, and enthusiastic recruits, and thereby wake it from its slumbers. But at all events this Sunday school ought to remember that it serves a King who will conduct the affairs of his

Kingdom in this age in his own way, and, as to his church, will build it according to his plan and "the gates of hell will not prevail against it."

4. **Keep abreast of the best things appearing before the public in the modern Sunday school movement.** Not all best things are safe things and not all safe things are best things. This pertains to books, plans, methods, projects, etc., that are used to carry on our program of Christian Education in our country. Every effort put forth by a truly good Sunday school movement should be in the direction of Biblical teaching and of soul winning. Insofar as such is the case do we really make progress in our efforts of lasting value and do we serve the King and further his Kingdom.

5. **Emphasize continuously items of interest occurring in connection with the various schools of the brotherhood.** No items so interest us as news items. The news is important. If there is no news, we make some that there may be news. Well, such will not be the case with the majority of our Bible schools at any time in that there shall always be news. Accordingly, the editor of this page cordially invites any Sunday school pastor, superintendent, teacher, secretary, or properly authorized officer, to send him items of interest and helpfulness relative to the progress of their own work. Such helps should and will be of value to other schools. Will you not aid your brethren by doing this bit of service at your earliest convenience? The whole church will be benefitted thereby.

6. **Be practical and remain so.** Not a little criticism has been directed against technicality and over-organization in the modern Sunday school, and, perhaps, rightly in some instances. A theoretical program and highly mechanical organization minus life and the power to accomplish things is of small merit. Everywhere our workers are demanding that we have a type of organization that is effective and also plans that are workable. How can I do this or that are questions frequently on the lips of those who are in the midst of difficulties. This page shall endeavor to present practical, workable plans for the improvement of the work of our schools from time to time. They shall be specific and concrete, it is hoped, and usable. Questions of importance may be sent in and they shall be discussed gladly through these columns.

7. **Make room for really great and suggestive articles from workers of other denominations.** Occasionally there shall appear articles from the pens of others. Convention addresses, devotional talks, reports, programs, and the like, shall be featured. We shall solicit articles from outside sources to aid and supplement those coming in from our own borders.

Lack of space forbids further continuation of this effort, but there may be readers of the above who have far more valuable suggestions to offer than the writer

relative to the things which should be printed for our workers. All such suggestions will be appreciated, and, if worthy and acceptable material is sent in, they will be published in their proper season. All those who care to respond in any way to the title of this article are thanked in advance post haste here and now.

## Editor's Select Notes On the Sunday School Lesson

(Lesson for January 22)

### Jesus and the Law

Scripture Lesson—Mark 2:18 to 3:6.

Printed Text—Mark 2:18-22; 3:1-6.

Devotional Reading—Psalm 119:33-40.

Golden Text—Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.—Matthew 5:17.

### LESSON LIGHTS

#### Introductory Note

The healing of the man with the withered hand occurred in May or June, A. D., 28, in the second year of Christ's ministry, in Capernaum, Christ's headquarters, on the northwest shore of the Sea of Galilee. Matthew's feast took place probably in the autumn of the same year, after the Sermon on the Mount. The aim of the lesson is to show Christ's regard toward the law of God and man, and so it is peculiarly timely, considering the prevalent tendency toward the disregard of all law.

#### Selected Comments

18. **Fasting.** This was not required by the Mosaic law save on the day of Atonement, but the strict Pharisees, following the ruling of the elders, fasted on Monday and Thursday of every week. See Luke 18:12. John's disciples were mourning his imprisonment, but Jesus' disciples did not observe these fasts.

19. At a wedding there can be no fasting while the sons of the bride-chamber, the friends of the bridegroom still had him with them. Jesus is comparing himself to the bridegroom, and the disciples to his friends.

20. **Taken away.** The Greek word implies violence. Then will they fast. They will mourn his loss, and this will cause them to fast.

21. **Undressed cloth, unbleached, new** which therefore will shrink when washed, and make the hole much worse. The implication is that the old Jewish customs, their code of repressions, did not fit the new religion he was teaching his disciples.

Christianity has a place for fasting, but not as a formal and regular requirement. Christians fast when the needs of their life call for it, and only then. To impose upon them a definite amount of fasting, at definite seasons and for definite lengths of time, would destroy both Christianity and fasting.

22. **New wine into old wine-skins.** The receptacles for wine were not bottles in Christ's day, but the skins of animals, usually goats with the rough side inward. New wine has not yet fermented, and the old skins are more brittle and apt to burst. Fresh wine-skins were strong and would stand the stretching from the gases formed by fermentation.

23-25. The point here is not that the disciples were taking the grain of another without permission, for that was expressly allowed by law (Deut. 23:25) but that they were reaping and threshing on the Sab-

bath, and these were forbidden by law. This is merely a sample of the absurd rules which had grown into the Sabbath law, until it became a burden, grievous to be borne. Jesus makes the declaration that the Sabbath was made for man, for his physical and spiritual well-being; therefore man may use it in any way that will minister to his true welfare.

3:1 Now came an opportunity to illustrate this teaching concerning the Sabbath. A man . . . hand withered, useless from accident or disease.

2. They watched him . . . accuse him. They felt sure the case would so appeal to Jesus that he would heal him though on the Sabbath; and they were ready.

3, 4. Jesus did nothing personally in this case. The man stood forth—and Jesus put the question of doing good on the Sabbath squarely before them. They could not answer—they held their peace.

5. Grieved at the hardening of their heart. They had no pity for the cripple, but would rather he continued to suffer than that the slightest Rabbinical law be broken. Stretch forth thy hand. Note that our Lord merely bade the man move his arm, and his critics could not bring such a command as that as a charge against him. That was not "healing on the Sabbath!" No doctor's work was involved. And he stretched it forth; and his hand was restored. The man had some measure of faith, or he would not have tried to obey Christ. He dared to do, or tried to do, what Christ

commanded, and in the attempt found healing. "Whatever we try to do because Jesus bids us, he will give us strength to do, however impossible to our unaided powers it is."

#### Practical Suggestions

There are times for fasting—when seeking purification of soul and nearness to Christ, when seeking rest and giving expression to sorrow,—but fasting is not proper in times of rejoicing, nor is it spiritually profitable when it is done merely for fasting's sake. The hollow form then becomes a hindrance to the higher life.

Our Lord never needlessly threw himself across the path of prevailing custom, but on the other hand he never hesitated to do so when principle or service required it of him. He was not motivated by expediency, but by the great principles of righteousness, justice and sympathy, and in this case his sympathy for the afflicted man moved him to exercise his healing power at a time and place that was certain to call forth criticism by the sticklers for the letter of the law.

There are men today who, like the Pharisees, forget the high purpose of God's law, and remember and insist on merely its restrictions. But Christianity is not negative; it is positive, and he who does not know it, has not learned the essence of it.

Christ habitually and joyfully, while the Pharisees habitually and critically, attended church on the Sabbath. The results were vastly different.

been discovered that, while the young people may have been deterred in some instances by those older and more mature, quite as frequently those older and more mature have remained away through fear of depriving the more youthful Endeavorers of their full opportunity. Now four societies meet in this old town church every Sunday evening. The Juniors come at five o'clock; the Intermediates gather at half past five; and the Young People's and the Senior societies convene in different auditoriums at the same hour—seven o'clock.

The activities of the district and State unions and the denominational programmes are supported under leadership of special committees. The societies secure subscriptions for denominational publications, and furnish visitors for the every member canvass. In the last Near East Golden Rule Sunday campaign they led the societies of the county in its contributions. Invariably they have large delegations, and often the "largest" delegations, at rallies and conferences. The Sunday evening meetings in more than thirty years have never been discontinued for the summer vacation. The senior minister, who has served the congregations since 1891, declares that his pastorate—a pastorate of remarkable achievement—would have been impossible without Christian Endeavor, and the co-minister, who was installed a year ago, supports the declaration.

There are some who labor under the impression that to make Christian Endeavor meet present-day needs it is necessary to depart from the spirit and plan of Christian Endeavor as a denominational and interdenominational movement. The intimation is that somehow the movement itself is responsible for a local society that does not appeal to young men and young women.

#### Standard Topics Are Varied

Frequently the subject, "What is the matter with Christian Endeavor?" is raised and discussed—and a good subject it is. Later, the regular Christian Endeavor topics may be abandoned because they "presuppose a personal experience which they (the Endeavorers) do not have." New topics may be prepared, among others the following. "A Single or Double Standard," "Things that Help and Hinder Our Town," "Prohibition," "Shall We Label Ourselves Christians or Not?" What is the result? New life and vigor, of course. Perhaps the society gets out of the "clipping rut," and there is a "clash of mind on mind." "Convictions which are original and not borrowed" follow. A new pledge, a new kind of topic, a new leadership, etc., make a new society. Pleasing Sunday evenings once a month, with musical programmes and light refreshments, become popular. The group method of leadership, which is always new to those who have not used it, and which should be tried by many others, is seized upon as an innovation. But positively everything that such a society does to break away from the formalism which had crushed out its incentive and vital life Christian Endeavor societies have been and are doing. All of these ideas and plans, with hundreds of others, have arisen out of the experience of the organization given its beginning in Williston Congregational church (Portland, Maine) by a Congregational minister, Francis E. Clark, and now the largest international, interracial, interdenominational Christian organization for young people in the world.

The writer has had nothing to do with the selection of Christian Endeavor topics;

E. M. RIDDLE,  
President  
Warsaw, Indiana

L. V. KING,  
Associate  
New Lebanon, Ohio

CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE.

General Secretary  
and  
Treasurer

2301 13th St., N. E.,  
Canton, Ohio

## Yes, "C. E." is Adaptable

By Rev. Daniel A. Poling, Litt.D., L.L.D.,  
Christian

President of the International Society of  
Endeavor

This story is located on Manhattan Island in Fifth Avenue at Twenty-ninth Street. The scene is laid in the chapel of what is believed by many to be the oldest Protestant church in North America. The evening is Sunday. The occasion is the weekly religious service of a Christian Endeavor society that has an unbroken history of thirty-five years. One hundred and six young people are present—to be sure, a few are older than that—young people from all walks of life and from all quarters of New York. There are Columbia University students, music students, business women, clerks, traveling salesmen, at least one attorney, and a Y. M. C. A. secretary or two.

The leader is a young woman who makes an original presentation of the topic, "The Dangers of Trifling with Life." She draws her illustration from the city that weeps and laughs about her. At her right sits the president, who is the responsible head of an important department in a large store; also he sings in an important choir. He has opened the meeting on time, and now "follows through" with the leader. A blackboard stands on the leader's right. One of the young artists of the society has sketched a picture that has the double merit of being both artistic and illuminating. When the opportunity is given, the response from the floor is prompt and spir-

ited. The singing carries the full swing of youth. A special solo contributes materially to the programme. Promptly at 7:30 o'clock the "Mizpah" is repeated, and practically all the Endeavorers "transfer" to the church auditorium. Here twenty or more of them are among the personal workers assigned to special "posts." All make their contributions to the life of the evening service, which is invariably evangelistic, leading to an appeal for personal decisions.

For ten minutes preceding the Christian Endeavor service just described a group of the Endeavorers have been in prayer for the success of the meeting. Between six and seven o'clock a social hour, when tea has been served and the young men and women have gathered together about tables in the church parlors, has been enjoyed. Some of those present have traveled thirty miles to keep the appointment. The regular socials throughout the winter and the hikes and picnics in the summer are delightful affairs.

#### Older Members Formed Senior Society

Recently, for the above was written nearly a year ago, this society was divided. A Senior society was organized from among those above thirty years of age who still desire to enjoy the opportunities of an expressional meeting. More than thirty were enrolled as active members. It has



but, looking over the regular topics for the current year and comparing them with the "special" topics selected by several societies for their own use, he finds no new ground covered by the latter. He does discover that the widely representative character of the topic committee of the Interdenominational Young People's Commission, which represents the Epworth League, the Baptist Young People's Union, and the Luther League, as well as Christian Endeavor has naturally achieved a series much more adaptable to the needs and characteristics, denominational and geographical, of our whole country and of the world. Of course, in every instance an individual young people's society that is wide awake does exactly what these other organizations have done—adapts programmes and subjects to the needs of the particular community and church.

As to the pledge, there has never been a time when a local church has not been encouraged to select the "covenant" or "declaration" it finds best suited to its own needs. It is true that the vast majority of the societies have found a measure of strength in uniformity, but many a pastor has written the "pledge" or "object" his young people have finally selected.

As a minister, and before that as a Christian Endeavor secretary, and earlier still as a Christian Endeavorer in a college society, the writer has found Christian Endeavor adaptable; not only adaptable, but quickly responsive to the challenge of the new or unusual condition. We have Christian Endeavor in our church today because it meets the need—meets the local need, meets the interdenominational need, meets, and meets magnificently, the world need—that need which waits on the finer and larger unity without which the Christian church is so often shamed before her task. We are a down-town church, but our Intermediate

Christian Endeavor society and our Junior Christian Endeavor society, though small, are flourishing. Two of our Intermediates are preparing for the ministry, and one of our Endeavorers is now in the theological seminary. In every instance the Christian Endeavor activities of the church correlate with the work of the clubs for women and girls and boys and with the classes in the Sunday school. They make for fullness of life and genuineness of social and spiritual expression.

The president of the official board of our church received his training in the Christian Endeavor society; another of the four elders was a former active Endeavorer; one of the most influential members of the congregation has been president of the New York State Christian Endeavor Union. He was the executive chairman of the New York World's Convention committee. The church has such a lively appreciation for the interdenominational values of the organization that the United Society of Christian Endeavor receives a contribution from its budget.

The writer has no hesitation in referring to these things, for Christian Endeavor began in his church before he was old enough to join a Junior society. That which he writes about he is in no sense responsible for.

Christian Endeavor is a tool, not an automatic machine. It may be used or abused. It may be misunderstood and abandoned; but many have found it, over a period of more than two generations, a tremendously effective instrument, the most effective among many offered to the church and her leadership for bringing young people to Jesus Christ, for strengthening and developing them in the Christian life, and for training them in the service of the Kingdom.—From the Continent.

New York, N. Y.

prospects are good for a strong work there.

After a few days in Rio Cuarto we left again for Cabrera, Deheza and Tancacho. The latter place is fifty miles northwest of Cabrera. It was our first visit there, although Brother Sotola has been going monthly for some time. As the weather was warm we held the meeting in the patio. Only about thirty were present, but all indicated their desire to follow the Gospel. Brother Spring of Cabrera has moved to Tancacho and started a mosaic factory and is now conducting Sunday school on Sundays. There is a small church there but no priest and though there are fanatics who do what they can to persecute the evangelicals the work is very promising.

We had very pleasant visits and meetings in Cabrera and Deheza and are pleased with the character and work of Brother Sotola. The parsonage is much improved by having the porch enclosed, thus protecting the house from dust, wind and flies.

As these were farewell visits on the part of Miss Nielsen, who is shortly to leave on furlough, the people at each place gave her beautiful bouquets of flowers in token of their love and best wishes. She conducted successful meetings for women in Huinca Renanco and Tancacho.

This week we hope to visit Alejandro and Maquinista Gallini.

Rio Cuarto, November 15, 1927.

C. F. YODER

## Krypton, Kentucky

Just a few lines to start the New Year aright! The year has been ushered in with unusually cold and stormy weather for this section. Because of the extreme cold and swiftly melting coal stock, we did not heat the auditorium this Sunday, but held services in basement school room, which was comfortable though more inconvenient.

Tomorrow, Monday, January 2, school reconvenes after a week's Christmas recess. We are glad to welcome the children again and go forward with the three remaining months of school.

And here we are reminded to mention the thanks and appreciation we owe to several of the congregations and individuals in certain congregations for the kindness and thoughtfulness shown at this past Christmastide. We have tried to acknowledge the receipt of all packages sent us or for the work here, but some may have been overlooked in the press of many duties during Christmas activities. May the Lord of the harvest acknowledge and richly bless all who had a part in making Christmas happier and brighter for all the Krypton recipients, whether otherwise acknowledged or not.

Recently, you, who have been following the News Notes of the Evangelist, have seen some splendid accounts written by Brother E. M. Davidson, of Napfor, Kentucky. We believe this humble servant of the Lord should be better known by our readers, and we are glad to say a word about him and the work he is attempting to do. Brother Davidson is a product of Riverside Institute. He is now working for the Lincoln Coal Company, and living in this company's camp at Napfor. On Sunday morning he walks over the hill some two or three miles to Grapevine Creek, where he has organized a Sunday school in a school house. After this session, often including preaching service, Brother Davidson plans to make the trip home and eat (if sufficient time), being present at

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1330 E. Third St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

## Argentina, South America

Since writing last we have had the pleasure of welcoming back our daughter Eleanor, and her husband, Egidio Romanenghi, who finished their courses at Ashland and have come to take charge of the work in Rio Cuarto so that I may be free to work among all the churches and with the Bible Coach.

They were given a real welcome also by the church in Rio Cuarto and have now begun their labors here. They will not lack for work, for this town now has about forty thousand inhabitants and there is all the country round about. To the north we have a mission in Cabrera, forty miles away; to the east Alejandro fifty-five miles away; to the south the nearest mission is Huinca Renanco, one hundred and fifty miles away, and to the west we have no mission.

Today I received a letter from a man who lives in Sampacho, fifty miles to the southwest, asking about meetings here and saying that he is going to come here to church. I met him when out with the Bible Coach. We hope that he may prove to be a worker like Brother Humbert in Tancacho who has been the means of establishing a promising mission in that town.

The new workers were here scarcely a week when we left them in order to visit our other missions. Mrs. Yoder, Miss Nielsen, Brother Sotola and myself drove in the Rio Cuarto Ford to Huinca Renanco where we held meetings a week and then went on to Laboulaye.

We had fine weather and good interest and a profitable trip. In Huinca Renanco there were five baptisms, several new confessions, and we celebrated a love feast. We visited also the new work in Realico, twelve miles away, where there were seventy crowded into the little room for Sunday school. There are several candidates for baptism there also. Brethren Yett and Siccardi have been doing good hard work and the results are showing. Brother Siccardi is now doing colportage work in Realico.

At Laboulaye we remained only two days. The work has grown greatly there and both of the halls we are using are entirely too small for the crowds. However, we hope to have a building on our lot in this place before many months go by. Brother Izueta is thinking of adding Levalla to the number of towns he visits occasionally. He still has problems in his work but the

the Napfor school house at 2 P. M., for another Sunday school session, followed often by preaching service. The writer is trying to co-operate with this work by going every fourth Sunday of the month and following Brother Davidson's schedule.

Brother Davidson is anxious that the few Brethren preachers available in this section visit these points often and preach the whole Gospel as the church stands upon it. Brother Thomas Allen, another Riverside man, now in the grocery business, near Hazard, goes once a month to help out in the Grapevine and Napfor work. These are real worthwhile fields and deserve our best efforts and above all, our prayers.

On the second Sunday each month the writer goes by train ten miles up the line, to Typo, where a former Krypton man, a grocer, is holding forth in Sunday school. Here we attempt to encourage and bring a message after the Sunday school session. In some of these places Sunday school is a rather new and strange affair, which meets with some curiosity and prejudice, as well as true welcome.

Last Wednesday night, in the midst of the Krypton prayer service, after the arrival of belated "No. 3" L. & N., the meeting was interrupted in a pleasant and welcome manner by the entrance of a line of

August visitors—a delightful surprise. As they filed in the door, here were the "old familiar faces", some already changed, however, after only so short a separation of a few years: Miss Laverda Fuller, Brother Miles Tabor, and Miss Kirby of Ashland College, who drove their flivver as near as possible and came by L. & N. the rest of the way, having stopped at Riverside. From Riverside were added the following visitors: Brother and Sister Grant McDonald and Bobby, Misses Hall, Austin, and Richards, all teachers and workers of Riverside Institute. It happened to be a very pleasantly warm day while these vacationists were with us and most of us climbed the ascents and "did" Huckleberry Rock (one of the real "show" places of our local hills).

Well, we enjoyed the presence of these young people immensely, and only wish more of our people would occasionally turn the flivver's nose this direction. Brother Tyroll Noble, a Riverside boy, now attending Ashland, accompanied Brother Tabor's group, and he gave us a call also. We appreciate all these visits very much.

The work here proceeds about as usual, and requires patience, care and prayer without ceasing. Do not forget to pray.

FRED V. KINZIE.

terests will doubtless continue to receive their share of the funds.

Several of the Faculty members took turns in filling the pulpit this past week as the local church planned a series of meetings preparatory to the two weeks when Dr. Beachler will be here.

Work has started on the Summer School bulletin. It will be off the press the last of February. Every indication points to a good school this summer. The school is growing in influence and attendance. The teaching staff this summer will consist of more than 20 members.

I am planning on going to Atlantic City this week to attend a meeting of the Association of American Colleges with a view to getting Ashland into membership. It is an association in which we should have held membership long ago. This is not the North Central Association at all and membership in the American Association in no way affects our attempt to get into the North Central Association. This latter one is the all important association in which we must get a place.

I desire to acknowledge with thanks the receipt of a box of books from Rev. Edwin Boardman of Waterloo. They are modern and will help us to reach the goal which we have set,—an enlarged and adequate library.

Professor DeLozier was in Johnstown, Pennsylvania over the week end assisting Brother Ashman on Sunday. He also spoke to a Men's meeting on Tuesday evening.

Mrs. Leslie, dean of women, and Miss Etter, assistant registrar, spent part of the holidays visiting friends in Chicago.

Some of the young people from the College spent part of the holidays at Lost Creek, Kentucky. They report a very enjoyable and profitable time.

Also during the holidays our basketball team played Baldwin-Wallace College in the Cleveland Public Auditorium before a



### Middlebranch, Ohio

This church is located in a small town between Akron and Canton and is the only church in the village. Brother Shively is preaching for them every other Sunday and keeping up the work. The church, like most small town churches, has a struggle to maintain its work. This church has lost in the last few years heavily in deaths and families moving away.

They showed a keen interest in the College and gave liberally for their numbers, to the endowment. Brother Allarding, the high school athletic director of Rittman and a graduate of Ashland, piloted me to the homes.

I enjoyed my stay and work among these kind people.

Their gift to the endowment was \$960.00.

W. S. BELL.

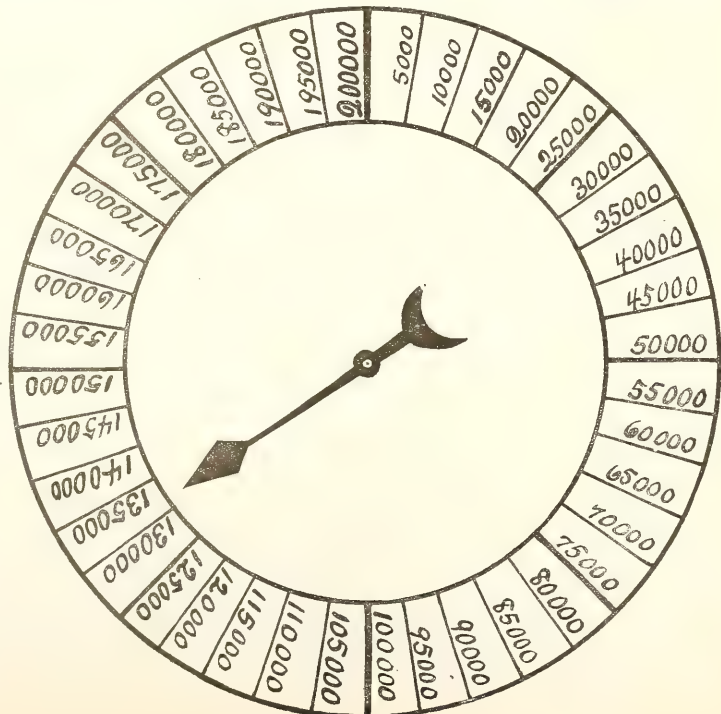
### NEWS OF THE COLLEGE

The holiday vacation is near the end. School will have been resumed before this letter reaches its readers,—college is to reopen Tuesday, January 10th.

The Boys' Glee Club is now on their itinerary through our Virginia and nearby churches. So far they have reported a good time with large audiences and good offerings. This itinerary covering as it does over 1,000 miles, attracted considerable attention so that some of the Cleveland papers took notice, running a picture of the bus, etc.

I was present with and assisted Dr. Bell last Sunday in the canvass of our church at Washington C. H., Ohio. The weather was below zero making the work very difficult but some good results were obtained. We also took occasion to look into the Eyeman estate, part of which was set aside for the various church interests. Dr.

Bell will doubtless report to the Boards of which he is a member. The funds appear to be well handled so that the church in-





crowd of some 10,000 people. They tied the score 11 times, played two overtime periods and won from Baldwin-Wallace 38 to 44.

Bishop Henderson of the M. E. church is to be with us in Chapel Friday of this week. Bishop Henderson has charge of this district of Ohio for simultaneous evangelistic campaigns, fostered by the Association of Ohio Pastors.

The next breathing spell will be at the Easter vacation.

EDWIN E. JACOBS.

#### NORTH VANDERGRIFT BRETHREN CHURCH

Months have passed since last we gave an account of the work here at Vandergrift. But that is no indication that we are not on the job. Leaven works in a very mild manner, so does the seed that is cast into the ground. But the results are always gratifying. So it is in building up a church. "For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little, and everlastingly at it. We have no room for discouragement but all for encouragement."

The church here is in exactly the same position as the Philadelphia church of which we read in Revelation, "Behold I have set before thee an open door and no man can shut it." What a large area from which the Brethren church can draw! It is beyond our imagination. Here is a veritable oasis for a Brethren stronghold.

The church observed Holy Communion the last Sunday in November. Due to the inclement weather that prevailed through the day the attendance was very small. But God blesses the few that assemble together as well as the crowded Cathedral. The church needs to remember the words of the epistle to the Hebrews, "Forget not the assembling of yourselves together." In fellowship there is strength.

The District Evangelist representing the Home Mission Board was with us from the 12th to the 15th of December, in the person of Rev. J. L. Gingrich, pastor of the Morrellville church. His visit encouraged us immensely. Much good was derived from his visit with us. During his stay with us he was able to organize the Sisterhood of Mary and Martha. Through his gospel messages four were added to the church. There were others who have since made the great decision. The sum total of twelve will have been realized when others who have indicated their willingness to ally themselves with the church have submitted to Christian baptism.

Our Christmas program was a rendered Christmas night. The house was filled to its capacity. The scenic effect that added much to the program was brought about through much labor. The good that resulted made the labor well worth while. Each achievement leads on to still greater ones. The sky is our limit. Plans are already under foot to commemorate the next natal anniversary of our Lord in a still larger way.

Five upon their confession of faith went down into the baptismal waters.

To be obedient to their Lord and Master, to bury the Old Man of sin, and to walk forth in the newness of life. The rest will be baptized at a later date. The church here is coming into its own, pray for us that she may still so continue in the way of the cross that leads home.

The middle of January will find us in the midst of an evangelical meeting. The seed is being sowed for its success and already a harvest is being realized. Remember us as we launch out into a new day.

Again the good people of our church surprised us in a shower of groceries. They are continually striving to do what they can in making their pastor and wife happy. There seems at times no end to their goodness. Thus the writer finds himself in a most promising field for the future of Brethrenism.

H. C. HAMMOND.

#### ASHLAND COLLEGE MEN'S GLEE CLUB

This is how the Ashland College Men's Glee Club looked the afternoon of January 3 when they started on the 1200-mile tour through the East.

The complete itinerary, which was made in a large motor bus, included appearances at nine Brethren churches and was as follows:

Louisville, Ohio, January 3; Conemaugh, Pennsylvania, January 4; Linwood, Maryland, January 5; Washington, D. C., January 6; Maurertown, Virginia, January 7; Roanoke, Virginia, January 9; Waynesboro, Pennsylvania, January 10; Myersdale, Pennsylvania, January 12; Masontown, Pennsylvania, January 13; Pittsburgh, Pennsylvania, January 15.

The men who left with the bus January 3 are: Orville Lorenz, Long Beach, California; Paul Wile, Ashland, Ohio; Arthur Carey, Troy, Ohio; Don Carter, Long Beach, California; Paul Bauman, Long Beach, California; Ray Klingensmith, Ventura, California; Nate Elliott, Long Beach, California; Cassel Jacobs, Ashland, Ohio; Robert Kopp, Ashland, Ohio; Earle Jones, Mansfield, Ohio; Ernest Pine, Long Beach, California; Raymond Gault, Ashland, Ohio; Lloyd Warnes, Ashland, Ohio; Temple Fauber, Ashland, Ohio; Robert McKinley, Ashland, Ohio; Ralph Thauvette, Cleveland, Ohio, and Ray Novotny, Cleveland, Ohio.

Three members of the club were picked up at points on the Eastern trip—Ralph

Staley of Conemaugh, Pennsylvania; Bertram King of Philadelphia, Pa., and Richard Saunders of Washington, D. C. Members of the college faculty that accompanied the college singers were: Miss Helen Fowler, head of the college voice department and Professor R. Haun, who is managing the business of the club.

More real Christianity would put an end to much child labor. Christ stands for giving the child a fair chance. That means a chance for play, health, education and religion. Child labor, which keeps the children in the factory when they ought to be in school or at play, which stunts their bodies, which dwarfs their minds, which warps their souls, has no place in Christian practice.

The church as a whole needs some of the same kind of help, and an occasional meeting presenting the gist of the situation will give each member of the church a chance to understand what is going on and how he may best contribute to the success in the Lord's work that all are seeking.

Reverence lies at the basis of real and conquering life. There have been holy men and holy things throughout all the ages, and at their shrines men have found the jewel of truth.

#### REPORT OF RECEIPTS FOR HOME MISSIONS DURING DECEMBER 1927

NOTE—All amounts are for the General Fund except those indicated as follows: "—" for Kentucky Fund. "4" for Church Erection Fund.

Br. Ch., Portis, Kansas, Misc.....	\$ 38.05
*Br. Ch., Portis, Kansas, Misc. ....	6.50
Mr. & Mrs. T. N. Garner .....	10.00
*S. A. Lowman .....	2.50
†S. A. Lowman .....	2.50
G. H. Wolters .....	3.00
*G. H. Wolters .....	1.00
†G. H. Wolters .....	2.00
Mrs. W. L. Brumbaugh .....	5.00
Total .....	\$70.55
Mr. & Mrs. Lee Mitchell, Ridgely, Md. ....	25.00
Br. Ch., Gatewood, W. Va. ....	14.00
W. M. S., Wooster, Ohio .....	7.00



The Men's Glee Club of Ashland College and their Motor Bus

Br. Ch., Hamlin, Kansas, Misc. ....	32.00	F. B. Stutzman .....	5.00	C. L. McShirley .....	5.00
Mr. & Mrs. B. M. Berkley .....	10.00	Total .....	\$ 97.51	*Ruth McShirley .....	5.00
Mr. & Mrs. Frank Cloud .....	5.00	Boethian Bible Class, Dayton, O. ....	25.00	*Audrey Rhoton .....	5.00
Mr. & Mrs. E. C. Blanchard .....	5.00	Br. Ch., & S. S., Brighton, Ind. ....	9.12	Guy Edwards .....	10.00
Mr. & Mrs. R. C. Berkley .....	5.00	Br. Ch. (Fairview), Washington C. ....		*Geo. Metzker .....	5.00
Mr. & Mrs. W. H. Schaffer .....	10.00	H., Ohio, Misc. ....	24.91	Eva Metzker .....	8.00
*Mr. & Mrs. W. H. Schaffer .....	10.00	*Br. Ch. (Fairview), Wash. C. H. ....		S. C. Henderson .....	5.00
†Mr. & Mrs. W. H. Schaffer .....	5.00	Ohio, Misc. ....	2.50	Charles S. Kern .....	2.00
W. M. S. ....	10.00	Thos. J. Junk .....	5.00	*Chas. S. Kern, .....	2.00
Mr. & Mrs. G. F. Berkley .....	25.00	Total .....	\$ 32.41	†Charles S. Kern .....	1.00
Mr. & Mrs. S. A. Shannon .....	10.00	Br. Ch. & S. S., Berne, Ind. ....	205.00	Lewis Skinner .....	2.00
Mr. & Mrs. S. I. Miller .....	10.00	Br. Ch. & S. S., Maurertown, Va., ..		*Lewis Skinner .....	2.00
N. P. Eglin .....	25.00	Misc., .....	135.11	†Lewis Skinner .....	1.00
Mrs. Annie Eglin .....	25.00	Mrs. G. H. Haun .....	5.00	Total .....	\$ 144.90
Total .....	\$187.00	Mrs. T. G. Locke .....	5.00	Br. Ch., Uniontown, Pa., Misc. ....	106.50
Br. Ch., Flora, Ind., Misc. ....	56.17	W. H. Spiggie .....	5.00	*Br. Ch., Uniontown, Pa. ....	26.50
*Br. Ch., Flora, Ind., .....	3.13	Total .....	\$150.11	*C. E. Society, .....	5.00
†Br. Ch., Flora, Ind., Misc. ....	1.50	Br. S. S., Fillmore, Calif. ....	39.31	*Loyal Women's Class .....	5.00
Lee F. Myer .....	5.00	Mrs. E. G. Goode, Harrisonburg, Va. ....	5.00	†Mary Stacy .....	5.00
*E. A. Myer .....	5.00	Br. Ch., Gretna, Ohio, Misc. ....	36.32	†Cora Stacy .....	5.00
*Esther Roskuski .....	5.00	*Mr. & Mrs. Emery C. Hudson ..	5.00	Total .....	\$153.00
†Elmer Kuns, Mother & Family. .	5.00	*Margaret Bayer .....	5.00	Br. Ch., Ft. Wayne, Ind. ....	31.30
W. M. S. ....	25.00	Mr. & Mrs. Danner Bush .....	5.00	Br. S. S., Mt. Zion, O. ....	35.40
Sarah Burge .....	5.00	Mr. & Mrs. Frank Gehman .....	5.50	Br. Ch., Ashland, O., Misc. ....	\$ 38.63
Mr. & Mrs. Lester Fife .....	2.00	Ezra Neer .....	5.00	Mrs. E. J. Worst .....	5.00
*Mr. & Mrs. Lester Fife .....	3.00	E. F. Miller .....	5.00	Amy Worst .....	5.00
Loyal Workers' Class .....	9.60	W. M. S. ....	3.18	Mr. & Mrs. I. D. Slotter .....	5.00
Total .....	\$125.40	Total .....	\$ 75.00	Ethel Harley .....	5.00
Br. Ch., Carleton, Nebraska, Misc. ....	23.30	Children's Div. S. S., Dayton, O. ....	16.00	Mr. & Mrs. E. L. Kilhefner .....	20.00
*Br. Ch., Carleton, Nebraska ....	1.00	W. M. S., Liberty Ch., Quicksburg, ..		Geo. S. Baer & Family .....	10.00
†Br. Ch., Carleton, Nebraska ....	.50	Va., .....	15.00	Chas. A. Bame .....	5.00
Junior C. E. Society .....	5.00	Br. S. S., Third Ch., Phila., Pa. ....	25.00	Mrs. Chas. A. Bame .....	5.00
Total .....	\$ 30.40	Mrs. Bessie Suman, St. James, Md. ....	5.00	Dorcas Bame .....	5.00
Mary A. Snyder, Glover Gap, W. ....		Br. Ch., Middlebranch, O., Misc. ....	23.31	Florida Smith .....	5.00
Va. ....	10.00	Mr. & Mrs. E. S. Correll .....	5.00	Chas. L. Anspach .....	5.00
Br. Ch., County Line, Ind. ....	12.63	Beulah Allen .....	5.00	A. L. DeLozier .....	5.00
Br. Ch., N. Manchester, Ind. ....	250.00	Total .....	\$ 33.41	Total .....	\$118.63
Alice Grubb, Johnstown, O. ....	5.00	Br. Ch., Meyersdale, Pa., Misc. ....	34.70	Br. Ch., Warsaw, Ind. ....	75.50
Mrs. Jesse A. Garver, Dayton, O. ....	5.00	Rev. & Mrs. W. E. Ronk .....	5.00	Br. Ch., Cerro Gordo, Ill. ....	5.50
*Anna E. Grubb, Ashland, Oregon. .	5.00	W. S. Livengood .....	10.00	*Br. Ch., Cerro Gordo, Ill. ....	1.50
*A Member, Lake Odessa, Mich. ....	1.00	*W. S. Livengood .....	10.00	Br. Ch. (Fairhaven) W. Salem, O., ..	
Katie Fornie, Lodi, Ohio .....	2.00	†W. S. Livengood .....	10.00	Misc. ....	40.39
Br. Ch., Sergeantsville, N. J., Misc. ....	17.00	Emma Olinger .....	10.00	W. M. S. ....	10.00
*Br. Ch., Sergeantsville, N. J. ....	4.00	Kate Olinger .....	10.00	W. M. S. in memory of Mrs. David ..	
Mr. & Mrs. Frank Whitlock .....	5.00	Total .....	\$ 89.70	Jolliff Estate .....	5.00
Ida S. Leigh .....	5.00	*Julia Penny, Dayton, O. ....	1.00	Total .....	\$ 55.39
Total .....	\$ 31.00	Br. Ch., Beaver City, Neb., Misc. ....	15.00	Br. Ch., Martinsburg, Pa., Misc. ....	19.25
Br. Ch., Pleasant Grove, Iowa ....	21.05	*Emma Atwood .....	5.00	Mrs. Margaret Kyler .....	7.00
Br. Ch., Rittman, Ohio .....	4.50	*Mary Seibert .....	5.00	Everfaithful Bible Class .....	5.00
Br. Ch., Elkhart, Ind. ....	100.00	C. O. Beeler .....	5.00	Rose Circle Bible Class .....	5.00
Br. Ch., Mt. View, Va. ....	15.00	*Rev. & Mrs. E. S. Flora .....	5.00	Ladies' Bible Class .....	5.00
Br. Ch., Dallas Center, Ia., Misc. ....	\$ 52.94	*Mary C. Robinson .....	5.00	W. M. S. ....	5.00
Br. Ch., Dallas Center, Iowa ....	9.50	Mrs. A. T. Nickerson .....	5.00	D. M. Klepser .....	5.00
C. A. Royer .....	10.00	Joseph Johnson .....	5.00	J. E. Dilling .....	5.00
*Emanuel Robinson .....	5.00	Mrs. W. H. Kilpatrick .....	5.00	Mrs. J. E. Dilling .....	5.00
Conrad Greif .....	10.00	Helen Seibert .....	5.00	Total .....	\$ 61.25
A. D. Cashman .....	10.00	Mr. & Mrs. Geo. Seibert .....	5.00	Br. Ch., Oak Hill, W. Va. ....	\$ 30.14
I. O. Gring .....	10.00	Total .....	\$ 65.00	Br. Ch., Listie, Pa. ....	10.00
D. F. Hoover & Family .....	7.00	Br. Ch., Berlin, Pa., Misc. ....	24.25	Mrs. Jacob S. Swartz, Mt. Clinton, ..	
Total .....	\$114.44	*Br. Ch., Berlin, Pa. ....	21.00	Va., .....	10.00
Elizabeth Winkler, Sterling, Ohio ....	2.00	†Br. Ch., Berlin, Pa. ....	11.85	G. G. Downey, College Cor, Ind. ....	2.00
*Elizabeth Winkler, Sterling, Ohio ....	2.00	*A. B. Cober .....	5.00	*Mary A. Culp, Bellefontaine, O. ....	1.00
†Elizabeth Winkler, Sterling, Ohio ....	1.00	F. H. Meyers .....	2.00	Br. Ch., Homerville, O. ....	10.00
Mrs. C. A. Will, Rockwood, Pa. ....	5.00	*F. H. Meyers .....	2.00	Br. Ch., Milledgeville, Ill., Misc. ....	26.55
Br. Ch., Masontown, Pa., Misc. ....	45.00	†F. H. Meyers .....	1.90	*Br. Ch., Milledgeville, Ill. ....	6.20
Rev. & Mrs. Herman Koontz .....	25.00	Mrs. C. P. Baer .....	5.00	Mr. & Mrs. W. L. Miller .....	5.00
Mrs. G. W. Honsaker .....	15.00	Mrs. A. J. Long .....	5.00	Mr. & Mrs. J. E. Miller .....	5.00
*Mrs. G. W. Honsaker .....	10.00	C. E. Van Order .....	6.12	Fannie Walker .....	5.00
Mr. & Mrs. Chas. Provance .....	5.00	Minnie E. Dickey .....	5.00	Bible Class No. 4 .....	5.00
*Mr. & Mrs. Ralph A. Swartswel- ..		Total .....	\$ 88.22	*Mrs. C. A. Straka .....	5.00
ter .....	5.00	Br. Ch., Allentown, Pa. ....	52.00	Total .....	\$ 57.75
Mr. & Mrs. James M. Brown .....	5.00	*Children's Division S. S., N. Man- ..		Br. Ch., Bryan, O. ....	100.00
Mr. & Mrs. C. A. Johnson .....	5.00	chester, Ind. ....	60.00	Br. Ch. (Trinity) Pelton, Va. ....	6.25
Mrs. Chas. Sangston .....	5.00	Mrs. Kelly Roush, Union City, Mich. ....	2.60	Br. Ch., Raystown, Pa. ....	12.50
*Loyal Women's Class .....	5.00	Br. Ch., New Lebanon, O., Misc. ....	32.85		
Mr. & Mrs. Morgan R. Dean .....	5.00	Alice M. Conover .....	5.00	(To be continued)	
Total .....	\$130.00	G. W. Kinsey .....	5.00	The Thanksgiving offering has been re- ..	
Br. Ch., College Corner, Ind. ....	53.25	I. N. Edw. & Margaret Watson ..	5.00	ceived from 89 churches up to January 1st, ..	
Br. Ch., Mt. Olive, Va. ....	11.10	Mr. & Mrs. Harvey Dafler .....	5.00	which is a good per cent of the total num- ..	
Br. Ch., Mulvane, Kans., Misc. ....	12.35	Rev. L. V. King & Wife .....	5.00	ber of our churches. Out of the number, ..	
*Ladies' Aid .....	10.00	Mr. & Mrs. F. J. Weaver .....	10.00	46 have sent in an increase over last year's ..	
Total .....	\$ 22.35	Total .....	\$ 67.85	offering, 20 have doubled it, and 9 have ..	
Br. Ch., Conemaugh, Pa., Misc. ....	77.51	Br. Ch., Oakville, Ind., Misc. ....	42.95	made it their banner offering. These are ..	
Grover Snyder .....	5.00	*Br. Ch., Oakville, Ind. ....	42.95	encouraging features of our report, for we ..	
Mrs. Grover Snyder .....	5.00	†Br. Ch., Oakville, Ind. ....	1.00	are all interested in seeing our offering for ..	
Mrs. C. E. Albert .....	5.00	Nannie B. Wampler .....	5.00	the Home work increased as fast as pos-	



sible in order that we may be able to do more extensive as well as intensive work.

Quite a number of our churches are being remodeled and not a few new ones have been, or they are now in the process of being erected, and this usually means a heavy financial burden for several years and seems to have a tendency to reduce the Thanksgiving offering in some instances. Let us not allow our mission offerings to be reduced on account of local needs. Some of our larger congregations are not contributing proportionately as much as some smaller ones. Some are within several dollars of making it the banner offering. Why not reach it yet? THANKS TO ALL.

WM. A. GEARHART.

## OUR LITTLE READERS

### THE BROKEN FLOWERPOT

Mr. Caxton was seated on the lawn before the house, his straw hat over his eyes and his book on his lap. Suddenly a beautiful blue-and-white flowerpot, which had been set on the window sill of an upper story, fell to the ground with a crash, and the pieces danced up around his legs. But he read on.

"Oh! my poor flowerpot, that I prized so much! I would rather have lost all the plants in the greenhouse,—the poor lily I reared myself, and the flowerpot Mr. Caxton bought for me on my last birthday! That naughty child must have done this!"

"No, Mam," cried Primmins, the nurse, "it was not the dear boy; it was I!"

"Don't tell fibs, nursey," said a shrill little voice as Archie came slowly out of the house.

"Oh, hush," said Primmins who was watching Mr. Caxton and was afraid of what he might do to Little Archie whom she loved very much. "If you did break it, I am sure it was an accident and you are sorry. Isn't that so, Archie, speak up or your father will be angry!"

"Oh, well" said his mother, kissing him, "we can't help accidents sometimes, don't worry any more about it."

"No, mother, you must not kiss me, for I broke your flowerpot on purpose, and that's the truth. Now, father will whip me," said Archie, hanging his head.

Mr. Caxton threw down his book, stopped, and caught the boy to his breast. "Boy," he said, "you have done wrong: you shall repair it by remembering all your life that your father blessed God for giving him a son who spoke truth in spite of fear."

Not long after this a friend gave Archie a beautiful big domino box in cut ivory, painted and gilt. He never tired of playing with his dominoes and he slept with the box under his pillow.

"I guess," said his father one day "you would be very sorry if mother were to throw that box out of the window and break it, wouldn't you?"

Archie looked sadly at his father, but said nothing. "But, perhaps you would be very glad if one of those good fairies you read about would change that domino box into a beautiful lily in a lovely blue-and-white flowerpot, and you could have the pleasure of putting it on your mother's window sill?"

"Indeed I would!" said Archie, half crying.

"Well," said Mr. Caxton, looking at his little boy gravely, "run get your domino

box, and we will show it to a certain person in town."

"Father," said Archie, "there are no fairies now."

"What, then, my son?"

"Why, how, then can my domino box be changed into a blue-and-white flowerpot?"

"My son," said his father, leaning his hand on his shoulder, "everybody who really wants to be good, carries two fairies with him,—one here", and he touched his forehead, "and one here", and he touched his heart.

"I don't understand, father."

"I can wait until you do."

His father stopped at a florist's and paused before a large lily. "What is the price of this lily?" he asked.

"That's a fine lily," said the gardener, "and it costs only seven shillings and six."

"I can't afford it today," Mr. Caxton said gently. "Have you a flowerpot like I bought here some months ago? Yes, that's the kind and it's marked three shillings and six. Well, when mother's birthday comes again, we must buy her one. That's some months to wait; and we can wait, my boy; for truth that blooms all the year round is better than a piece of china."

They then entered an art shop. "I think my little boy here can show you some fine carving," said Mr. Caxton.

Archie showed the domino box, and the storekeeper admired and praised it greatly. Then Mr. Caxton asked: "If my son gets tired of his plaything, how much will you give him for it?"

"Well, sir, I am afraid we could not give him more than eighteen shillings for it."

"Eighteen shillings, why I'll take that right now!" exclaimed Archie, "and now we can take the lily home to mother."

They did just that, and it was the happiest day of Archie's life when he saw his mother find the lily on the window sill where that other lily had been.

"So, Archie," said his father, "you found the two fairies, and good actions have mended the bad."—Adapted from "The Caxtons" by Bulwer Lytton.

## Business Manager's Corner

### ONE SPECIAL DAY

Some of our folks think there are too many "special days" in the calendar of the Brethren church. And we are inclined to agree with them. Furthermore, we can see only ONE way out of it. Some of these special days, like the poor mentioned in the gospels, we will have with us always. But there is ONE special day that can be removed from the calendar "once and forever", and that is Publication Day. And the way to do that is to provide in one grand effort sufficient funds to complete the payment for our building. The amount remaining unpaid is \$12,500.00 which would require an offering amounting to but fifty cents per member of the entire membership of the Brethren church. And where is the church that can not provide that amount. Not that we would expect every member to contribute fifty cents. Such an event would be without precedent; but there are a large number of members who could and should supply many times that amount. The writer would gladly invest fifty times that amount if the church would make an endeavor to clear the matter up in one final effort. There are members in the church who have already done much more than that in the last few years,



E. and M. O. Nininger

and we are glad to present to our readers the likeness of the two most generous givers to this fund. This is the likeness of Brother and Sister E. and M. O. Nininger, Roanoke, Virginia, who in the past three years have invested \$500.00 in the Brethren Publishing Company at Ashland. We are sure they are happy because they have supplied this need to one of the institutions of the church they love, though the Publishing House is not the only institution that has benefitted by their generosity. And what this loyal brother and sister from Virginia have done we are sure could be duplicated by others. The only question is, Will they do it?

All contributions should be sent directly to the Business Manager.

### The Brethren Evangelist

It would scarcely be proper to run a Business Manager's Corner without having something to say about the campaign for Evangelist subscriptions.

So just a few words in closing. Since last week we have received the renewal of one of our largest Honor Roll lists and have received a new list from a church that has won a place on the Honor Roll by sending subscriptions amounting to one hundred and fifteen per cent of the families belonging to their church. Can you beat it? We are willing to have you try, but in the meantime do not forget the offering for PUBLICATION DAY, January TWENTY-TWO.

R. R. TEETER, Business Manager

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# The BRETHREN EVANGELIST

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- To know the program of your church as it faces its divinely given task of helping to establish the kingdom of God in the world?
- To be able to keep in touch with the currents of thought in religion and morals, in your own church and in the world at large?
- To have Christian reading matter at your disposal that will build up your spiritual life and minister to your devotional needs?
- To have church and world problems and events discussed for you from the Christian viewpoint, on the editorial page?
- To have a paper in your home which you may safely place in the hands of your children and young people, to whose interests it especially appeals in special pages devoted to them?
- To know that you are supporting a periodical which is helping to mold human thought and sentiment in harmony with the teachings of Jesus Christ?
- To have the satisfaction of supporting a periodical which can be depended on to defend the interests of Christ's kingdom against the forces that would destroy it, and which in the great moral issues arising will champion the right and oppose the wrong?

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Put your church on the Evangelist Honor Roll at \$1.50 per.

—Adapted from the Evangelical-Messenger.



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, . . . . . Editor  
R. R. Teeter, . . . . . Business Manager

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## EDITORIAL

### Making the Responsibility Personal

The task of evangelism is ever on the hands of the church, but at this particular season there is more widespread emphasis being placed upon it than at most other seasons of the year. Everywhere right now men are endeavoring to lay upon the churches the responsibility of evangelizing their communities and of turning men's hearts from sin unto God. That is a good thing to do; the churches need stirring up and set with fresh vigor at their supreme task. But still more commendable and encouraging in all this revival effort is the increasing emphasis upon personal responsibility. To talk about the church's evangelistic task doesn't set very heavily on some people. They lose themselves in the crowd so easily and fail to face up to individual responsibility. But men are beginning to realize that evangelism is the task not merely of the preacher, but of the deacon, the church officer, the Sunday school teacher, and also of the laymen of no official position whatever, that it is the business of every one who professes to be a follower of him who said, "Come ye after me and I will make you to become fishers of men." A prominent bishop of the Methodist Episcopal church has lately been spending large portions of his time each year in nothing else than driving home to the hearts of individual Christians the responsibility of soul-winning. Notable church leaders have been conducting evangelistic campaigns in which reliance is placed wholly, or almost so, on the enlistment and sending out of individuals to win individuals to the Kingdom. A great New York preacher who has had forty years of experience in building up churches largely through his intense evangelistic fervor and his early awakening to the importance of pressing into service the personal effort of his members, in directing and stimulating American Protestant Christianity to more zealous evangelistic efforts in his capacity as chairman of the Commission on Evangelism of the Federal Council of Churches, is bringing to the fore the emphasis on personal soul winning. On every hand it is being pressed; it is the popular type of evangelism today; and it gives cause for encouragement that it is so.

This personal responsibility of every member has not always been realized, at least not always emphasized. It is only a few years since this has come to the front. Of course all of us can recall sporadic efforts at personal soul winning for a decade or two back, but they grew in intensiveness and frequency as the years came on, and the farther back we go the more the personal effort was confined to a few expert and professional personal workers, or to a few leaders of the local church, and the less em-

phasis was there placed on wide-spread individual responsibility. Now it is being seen as the duty of every Christian, the humblest layman as well as the most cultured and popular; no one is being excused for lack of training or education. The only indispensable requirement is love for the Lord Jesus Christ and love for the souls of men. If he has that two-fold love (and no one is worthy to wear the name of Christ who has not) he is urged to go and find some one his size and win him to Christ. This new emphasis on individual effort is not destined to do away with the so-called preaching evangelism, the mass appeal, though some have seemed to swing to that extreme temporarily. It will only make the mass appeal and the assembly for instruction more far-reachingly effective and permanent.

Such an evangelistic emphasis is a return to New Testament evangelistic methods. The members of the apostolic church did not depend wholly upon Peter and James and John and the other apostles to tell the glad story. "They (all of them) that were scattered abroad (and they were nearly all laymen), went everywhere preaching the word." And in this they followed the method of Jesus who sent, not only the twelve, but the seventy—that large group of unnamed laymen—two by two to carry his message and to extend his ministry to many whom he had not been able to reach. Those seventy were men of just average ability, the kind of men and women on whom the Lord wants today to depend to extend his Kingdom. They were not the kind who could be found in a world's "Who's Who", or "hall of fame", but they were distinguished by their consecration and obedience to their Lord and Master. They were inconspicuous, average men, but they were the kind who feel the urge of a commission, and their names are written in heaven though unknown to us. They went forth at the word and following the example of Christ to meet men face to face to tell the glad story and to turn their hearts to him who was come to be the Savior of the world, and they returned rejoicing in the great victories which had been granted unto them. The same method and wide-reaching responsibility are still effective and in force today. The humblest follower of the Lord Jesus has the same commission, will be clothed with the same power and will finally share in the same joy. There are no exemptions from service, nor has the method outgrown its usefulness. It is well for us to remember that evangelistic methods that were good for the first century are also good for the twentieth century, and it is good for the church that it is beginning to emphasize with more persistency and insistency the importance of this every-member responsibility.

We must press this responsibility for soul-winning upon the individual for various reasons, but for two principally. First, because the Lord's commands require it. "Go your way", Jesus said to the seventy, and that injunction was a sending forth of individuals to work with individuals, from house to house and from town to town. And once the divine word goes forth, men must forthwith go forth in obedience to it; that is a sure test of loyalty and of love. It may mean sacrifice, hardship and even the denial of self, but duty leaves no choice in the matter and devotion takes account of no personal inconvenience or dislike. Robert Morris spent nearly the whole of his fortune in defense of his country, and then in January, 1777, not being able to help Washington longer from his own purse, he went from house to house borrowing money, and as a result of his canvass sent Washington nearly fifty thousand dollars, stating that he would send him more as soon as possible. That was patriotism. But why can we not have such unmeasured loyalty and such uncalculating devotion to the infinitely greater cause of building the spiritual Kingdom by efforts to win men to Jesus Christ. A consecration equal to that and generally possessed by the individual members of any church would soon turn that community upsidedown for Christ.

A second reason for urging soul-winning upon the individual members of our churches is because the unconverted need the Gospel so sorely. Men are lost without Christ, and it is a terrible thing to be lost in sin. It would seem that we no more than half believe in the lost and undone condition of men who have no saving knowledge of Jesus Christ! Or, it may be we scarcely realize what it means, what it means in the loss of life both in this brief span of it, and in the unmeasured richness and endurance of eternity! Robert E. Speer once said, "I wish I could tell, as a friend of mine told it, the story of a midnight ride he took up the Yangtze-kiang river in China, when he drifted along the quiet streams and heard the murmur of the millions, the great

majority of whom had never heard the name of Jesus. Here were cities of hundreds of thousands of people with no missionaries ... while down over them all shone the same moon that eighteen hundred years ago fell upon the paschal sufferings of him whose love went out toward the whole world." As another has said, "If we belong to Jesus Christ, then we must feel for this world as Christ felt for it; we must hunger for its redemption with the same intensity with which he hungered for it, and we will be willing, even as he was willing, to go over Calvary for its life." That hunger for souls, which grows out of a consciousness of their lost condition and of our responsibility for that condition is the thing that will drive us forth with power to win men to Christ.

It is a most urgent work, so much so, that when one realizes what all is involved, wilful delay is hardly excusable. In this, as in nothing else, the King's business indeed requires haste. It was considered so in the first century; it is equally so now. But we seem to move so slowly, we show such indifference; how shall we account for it? Shall we not be covered with embarrassment when we are called to make report of our stewardship? A little boy approaching six, to whom the story of Jesus was already familiar, was told that his father was going to call on some people in the town and tell them about Jesus. Before the father left the house to go on his errand, the little fellow covered him with a barrage of questions, among which were these: "Don't they know about Jesus?" "No", replied the father. "But why don't they know about Jesus, did they just come to this country?" (He had learned that many people in other lands did not know about Jesus and that missionaries had gone to them to tell the story). His father said, "No, these people have always lived here." "Did you know about them?" he asked. "Yes." "Why didn't you tell them before?" was his innocently penetrating question. And his father stumbled in his confusion to know how to answer him. Captain Allen Gardner, perishing with hunger on the inhospitable coast of South America, wrote on the cliff in large letters these words: "Delay not. We are starving", hoping thereby to attract the attention of some passing vessel. Years passed before the words were seen. It was too late then; the bleached bones of the brave hero of the cross were found strewn upon the beach. Help had been delayed. Even so, the cry of a dying world for the bread of life is going out, not only from far-off heathen lands, but from many homes in every town and countryside, even from homes of neighbors and friends. How can such a cry fall upon the ears of Christian men and women without stirring them to instant action? It is no time to sit by and watch the preacher work when souls are dying. It is every member's responsibility—yours and mine.

## EDITORIAL REVIEW

We learn that Brother E. M. Riddle is now engaged in a revival meeting at Warsaw, Indiana, where he is pastor.

The splendid article in this issue by Brother Arthur Cashman was an Illiokota District Conference address.

Brother George H. Jones gives us a splendid message this week in the new Sunday School Magazine Section. It is well worth reading.

Dr. Charles A. Bame informs the editor that he is to broadcast a religious service from station W. A. I. U., Columbus, Ohio, January 23 from 10:30 A. M. to 11:00 A. M.

Christian Endeavorers will find messages from Brethren Riddle, Vanart and Miss Spice on their page, urging cooperation in Christian Endeavor Week observance, one feature of which is the lifting an offering for the support of the Krypton, Kentucky, mission work. Let every society respond loyally.

Lanark, Illinois, is pleased with the leadership of Brother Harold F. Frye, who took charge there at the close of last conference. An average prayermeeting attendance of thirty-three and an average Sunday school attendance of 202 we should judge to be a splendid record for that church, and indicates an excellent spiritual condition prevailing.

From a clipping taken from a Goshen, Indiana, paper we learn that the new First Brethren church is nearing completion and there is hope of dedicating about March 1. It will be the largest and finest church in that city when completed and the congregation

has long been the largest and most influential. Brother H. F. Stuckman is the faithful and wise pastor.

The Ohio Conference minutes which are published in large part in this issue have been set in type for a number of weeks waiting a chance for publication. We beg the pardon of the faithful secretary, Brother Sands, for holding them so long, but due to their length and the generous supply of church news for a number of weeks it could not be avoided.

Dr. G. W. Rench's two-installment article begun in this issue is the first of a series of articles which he has kindly agreed to write at intervals during the next few months. The Evangelist family will be greatly indebted to Brother Rench for this series and we wish to thank him in this public way in their behalf. We trust no one will fail to read this scholarly treatise through to the end; it will richly reward you for your time.

The editor greatly appreciates the kind words written in this issue about the merits of the Evangelist by Sister Mary A. Snyder, of Clover Gap, West Virginia. Every interest of the church has been the continued recipient of her kindly support, and we venture that her habit of keeping in touch with the church's every activity has helped to keep the fires of devotion burning so brightly. May God bless her for her kind words.

The sad news reached the Evangelist office of the death of Elder W. C. Teeter, of Dayton, Ohio, on Saturday, January 14, 1928. It has been generally known among his friends that he has been in poor health for several years. Funeral was conducted from the First Brethren Church of Dayton by Dr. Charles A. Bame, and his pastor, Dr. W. H. Beachler. The Evangelist extends sincerest sympathy to the sorrowing relatives.

Dr. J. C. Beal gives us a report of his last field work of the three months given to evangelism and Bible instruction. The correspondent at Berne, Indiana, where he had his last engagement, expresses the peoples' appreciation of his services, as also of the visit of a Gospel Team from the college. Brother Beal is now back at Harrah, Washington, where he has taken up the work of this promising mission field just opened up by the National Home Board.

Dr. W. S. Bell reports his College Endowment canvass in the Smithville-Sterling congregation, of which Brother Morton L. Sands is the pastor. This is one of our very stable rural congregations and one that can always be depended on to do its part in supporting the general interests of the church. These good people made a contribution of \$1,735.00, which with the addition of the \$50 gift made by the W. M. S. of Wooster, brings the total endowment figures to \$134,207.54.

The Business Manager gives us the Evangelist Honor Roll this week, reporting some renewals and also two new churches, the latter being Springfield Center and Rittman, Ohio, both of which are shepherded by Brother Floyd Sibert. This is a remarkable achievement on the part of Brother Sibert, the more especially because these churches are mission churches and are struggling under church building debts. We congratulate him and the people also for their fine cooperation and we trust they will long remain in the Evangelist family and enjoy the fellowship more and more.

Brother A. E. Whitted writes of the closing of his pastorate at Beaver City, Nebraska, and the taking up of his work at Loree, Indiana. It is a return, after an absence of fourteen years in the Mid-west district, to a former pastorate and therefore pastor and people required little time for getting acquainted again. During an evangelistic meeting conducted by the pastor, assisted by Mr. and Mrs. Harry Richer, seventeen souls were added to the church, twelve by baptism and five by letter. Brother Whitted is also serving the Burlington church and recently conducted a series of meetings there with splendid spiritual results upon the membership.

Brother Thomas F. Howell writes as pastor of the newly formed circuit of Grafton-Terra Alta, West Virginia, where there are in evidence reasons for encouragement. Grafton has had its problems and still has, but it is good to note progress in certain respects. They have their building debt nearly liquidated, but the most encouraging feature is the perseverance and courage of the pastor, and his optimism regarding the future and the field. Terra Alta is a substantial rural congregation and has as talented a local leadership as is seldom found in congregations of that size. These two churches going together ought to be a help to each other.



# GENERAL ARTICLES

## Reconciliation to God

By G. W. Rench, D. D.

*(A notable discussion of a vital theme, published in two parts. Part I)*

2 Corinthians 5:17-21:—"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

This Scripture, set forth by the Apostle Paul, is about the weightiest truth ever propounded to mortal man. It deals with some awful facts, inconceivable plans, utter condescension, and astonishing results. Herein are declared by Almighty God (1) the fact of man's estrangement from his Heavenly Father; (2) the desire on the part of God for reconciliation; (3) the plan of the Mediator to make peace between the Creator and his creatures; and (4) even through the death of the Mediator to continue the efforts of reconciliation by his chosen ambassadors.

### I. The Fact of Man's Estrangement from God

Is that a fact? Yes. Who said so? God said so; and what God SAID, HE SAYS. Romans 3:9-23: "What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one:" (Please read the remainder of the passage indicated. Also, Romans 5:18,—"Therefore as by the offence of one judgment came upon all men unto justification of life." And I must say, that in the church's failure to make this fiat of Almighty God OUTSTANDING in dealing with alien and estranged sinners, can be traced much of the indifference of men to the church's message. The pride and vanity of man makes such a condition as God holds before him, that he is an alien from God, and without hope in the world, especially repulsive. This "personal evangelism" of which we are hearing not a little, instead of the old time evangelism which emphasizes man's estrangement and the NECESSITY of his reconciliation as per the program appointed of God, seeks to make him a member of the church without any convictions as to "crucifying the flesh with the lusts thereof." There are too many men who have more respect for their lodge books than for their New Testaments. They have never been shown that God has a way into his order, and that way must be respected, though the heavens fall. Personal work in winning men to Christ is a very important factor; but it was never intended to supplant the preaching in a gospel meeting. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

But the fact is man is estranged from God his Father. That is, man in his original sins; and it was sin on the part of man that made the enmity. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). This enmity had its origin away yonder in the Garden of Eden. Man made up his mind that he could get along without God; hence, he wilfully disobeyed God, and the break

came. Before men can enjoy the holy Presence, that enmity must be broken down; there must be a reconciliation. Alienation wherever found, is a sad state of affairs—especially in the light of the never-ending eternity. The more nearly the parties are related, the worse the estrangement is. It is terrible when the break is so great that a son will not speak to his father, or a daughter will not speak to her mother. Family feuds are terrible to contemplate, and the longer they run the more difficult they are to reconcile. Sometimes death itself fails to break down the estrangement, the enmity has been so great. Back there in beautiful Eden the first thing that happened after the fall, was that the offending party could not meet the offended—God. The Bible picture is this: "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." (Gen. 3:8). Why could not these offenders, Adam and Eve, face God? Was he not the same kind, considerate Father as ever? Oh, yes; but Adam and Eve were not the same obedient children they once were. THE CHANGE WAS IN THEM, and they can not look upon their God in their estranged condition. Open, willful, disobedience to God, is a terrible sin! It has shut the gate of opportunity of many a beautiful garden against the alien sinner. As such, he finds himself at enmity against the God who created him; and yet dependent upon God for the air he breathes, and all things needful for his happiness in this life, as well as in the life to come. Before he can have the friendship of God, the love and care of the Almighty Father, he must be brought back to the Father from whom he has been alienated by his disobedience. In his rebellious state he can not meet God face to face. There must be a reconciliation. If he can not meet his fellow man with whom he has quarreled, until there has been a reconciliation, how can he meet God the Almighty Father against whom he has sinned? And the church's message of today has lost its convincing power, because RECONCILIATION TO GOD FIRST, and THEN the prayer life, has been lost sight of. We let men cling to their pride and vanity, and hold to the belief that they are not offenders, they are not aliens, they are not estranged, and hence have no need of God's arrangement for a reconciliation. A little "Lord, save, or I perish", is all he needs to restore that Fatherly relation which a long life of open rebellion against God has brought about, he has been taught will fix everything right. I wonder! What about that quarrel he recently had with his coal dealer? What about that attitude toward that young lady clerk in his store? What about that drinking party while they were in the city? What about Jesus; has he CONFESSED HIM BEFORE MEN? Right with God without one consideration of the DEMANDS of God in reference to his SON? Not much. We read in Proverbs 28:9, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." Why, of course. God's promised blessings, even in prayer, HE PROMISES ON CONDITIONS. When will bungling teachers ever learn this? Many quite Isaiah 59:1: "Behold, the Lord's hand is not shortened, that it

can not save; neither his ear heavy, that it can not hear." But they stop there. The next verse says, "But your iniquities have separated you and your God, and your sins have hid his face from you, that he will not hear." Reconciliation is more than prayer; reconciliation for original sin IS A PLAN plus prayer. Jews pray; but they are not reconciled. They leave the plan out. Cornelius, OUT—Jesus and his blood. Mohammedans pray; they are not reconciled. They leave the plan out. Cornelius, the first Gentile convert, was a praying man. Christ and his plan must be honored before there can be reconciliation. The divine decree was, "Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved" (Acts 11:13, 14). In other words, the PLAN MUST BE MADE KNOWN. No short cut process direct to the Father by making a little prayer, thus leaving Jesus and his blood out of the plan, will ever do. As Dr. Scofield says in his Reference Bible, "Reconciliation looks toward the effect of the death of Christ upon man, as propitiation is the Godward aspect. . . . It is never said that God is reconciled. God is propitiated, the sinner reconciled."

## II. The desire on the part of God for man's reconciliation

Going back to our Scripture as set forth in the beginning, Paul through the Holy Spirit is saying this: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Moffatt puts it like this: "So I am an envoy for Christ. God appealing by me, as it were—be reconciled to God, I entreat you on behalf of Christ." This is a most wonderful condescension on the part of an infinite Father in view of man's fall in Eden, TO INVITE, yes, TO BESEECH sinful humanity to be reconciled to their Heavenly Father. It is one of the sublime conceptions of the Bible. It is the Father meeting the prodigal son who had wasted his substance in riotous living. All religions, save one, start man out in search of God. The quest is long, and unsatisfying. The Christian religion starts God out in search of man. "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18:14). But it was a real man and a real woman, who broke with their Father-God in Eden. Having disobeyed his divine decree, they went out from their beautiful sur-

roundings, arm in arm, to work out their destiny as transgressors. "We pray you in Christ's stead, be ye reconciled to God", is the loving Father's entreaty to come back. When will God's chosen ministers learn that man, on his part, must go back to the point of departure? Man, ever proud, and haughty, does not like to face his sins—his original sins. All too often, he is permitted to sidestep the issue, to Scripturally become reconciled to God, as though GOD HAD NOTHING TO SAY ABOUT THE MATTER. Some one has said, that, "As the man and the woman went out into the 'sandlot and the cactus,' they must have cast a wistful glance backward to the rubbish of their overthrown altar. All that they had was the memory of a worship that was dead, a rapture that was faded, a love that was lifeless, a communion that was broken. But they did not go unattended. The presence of the Most High was with them. They were ruined, but their ruin was not absolute, for God had given them a promise that a way would yet be found for their reconciliation." But one would think that the lost would rush into the outstretched arms of mercy; yet the Father must say, "I pray you in Christ's stead, be ye reconciled to God." THE GREAT OUTSTANDING FACT OF MAN'S REDEMPTION is set forth in this little verse (19): "To wit, that God was in Christ, reconciling the world unto himself." We are concerned with that fact. We may never know the reasons of God for making such a sacrifice to accomplish it. The unknown quantity in the equation is too large; let those who choose speculate with the conjecture. It is vastly more important that men be led to reconciliation than that they should understand the philosophy of redemption by his blood. The amazing thing is THAT IT WAS ACCOMPLISHED, and reconciliation for man is offered. God knows why, and we can trust all to him.

"He knows the bitter, weary way,  
The endless strivings day by day,  
The hearts that weep, the souls that pray,  
He knows it all.

He knows—O thought so full of bliss,  
That while on earth our joys we miss,  
We still can bear it, feeling this,  
He knows it all."

Shipshewana Lake, Indiana.

## The Cause and Cure for Backsliding

By A. D. Cashman

The cause of backsliding or unfaithfulness to Christ and the church doubtlessly rests with Satan who has aroused in man an inborn suspicion of God. If we but recognize the fact that Satan's ambition today is the same as that which caused his fall from his original position as is revealed in Ezekiel 28, we may understand why. Yes, he still wants to usurp the power of God and he is trying to do it now by gaining the Headship of the world.

There seems to be three outstanding purposes God had in mind when he created the world and man. First—to incarnate himself, to reproduce himself, to live his life in his creation, so that it should be a revelation of his mind, his will and his purposes. He meant that man should be a reproduction of God in the flesh, in the sense of human nature. Second—that his glory should be manifested through his creation. God is jealous of his glory. He said "My glory will I not give to another." Third—that he should get a Kingdom with those in it

having a HEAVENLY NATURE and living on a HEAVENLY PLANE.

Satan for a season upset God's plans. Go back to the account of the fall and you will discover how he did it. He told Eve that by not being permitted to eat of the forbidden fruit, God was keeping something back from her and her husband; something which would make their lives bigger and finer. Then he just as much as said, "When you believe me instead of God you will have a larger life than you now enjoy." Eve listened to Satan and Adam followed her example. Ever since, suspicion of God has permeated the whole race. Just a mere sketch of the Scriptures will prove that this is true. The children of Israel were afraid that God was holding something back from them as their Ruler and King and they wanted an earthly king like other nations. Saul thought God was keeping some riches back from him when he was ordered to kill the Amalekites and all that they had. David, in spite of his wealth, power and influence thought



God was holding something back by making it unlawful to take another man's wife by force as his own. So he caused Uriah's death and took his wife. Satan tried to show Jesus an easy way to win the world and the confidence of men rather than going the hard way God had laid out for him. In the parable of the prodigal son, the son thought his father was holding back something from him, so he demanded his share and started out but came to sorrow as did the children of Israel, Saul, David and others. So Satan has been and is getting people to say, "If I surrender my life entirely to Christ, I will have to sacrifice this or that." He tells them not to believe that God will give them anything in the next world; better get all the pleasure you can out of this life.

Satan knows that Christ restored that which Adam lost, if the sons of men accept his truth, but he causes men to be suspicious of this Christ and says, "Don't you believe all that you hear about the power of the Cross." He keeps God's children out of full fellowship with Christ and then says, "It hasn't done much for you so don't try to present the CAUSE to any one else. You just come with me and I will give you pleasure. Take in a show, it won't hurt you. There is no harm in a clean dance or an innocent card party. Sunday is the only day you have for yourself—don't go to church. You have given all you can afford to the church and foreign missions. You might better buy a new car or a radio. You will be getting old one of these days and you will need your money. Don't believe that 'gag' about laying up for yourselves treasures in heaven. There are smarter people than you who do not believe in future rewards for good works." So he has ever deceived people, arousing their suspicions of God to gain the predominance of their lives over God.

Those who are saved by the plan of redemption, the devil fills with the sins of this life so that they are of no account in the plan of salvation for others. The more time and money he can get us to spend on ourselves and for the things of the flesh, the less we have for Christ and his church. The Bible says the devil is cunning and how true it is!

A definite knowledge of the two-fold purpose of Calvary and a will to apply it, is the cure for backsliding. After Satan caused man's fall through disobedience, God placed a curse upon Satan and raised up the standard of the Cross. Genesis 3:15. "And I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Through 4000 years of patient preparation, God's eyes was fixed upon that standard as expressive of the means by which he would undo the mischief of the fall and make possible for man a perfect redemption. It is impossible to get it through intellectualism. All the scholarship in the world put together can not get one flicker of divine revelation. Truth must be discerned spiritually. So Christ came into the world and revealed the reality of sin and its consequences and his sacrifice has become the ground of divine pardon, the source of the believer's assurance for the future, the spring of his deliverance from the bondage of sin. These results are precious. However, we shall never understand the full meaning of the death of the Lord Jesus Christ nor will we be kept from backsliding unless we recognize that Christ's death is a fulfillment of the curse pronounced upon Satan. Redemption is only part of the divine plan.

As Satan's attack on Adam and Eve in Eden was to obtain the headship of the world, just so every fresh attack on the believer is to hinder and delay the restoration of that Headship to the Son of God. The Cross, therefore, is more than the source of life and peace to us. It is the challenge of God to all who have received eternal life through Christ to join hands with him in so liv-

ing as to make practical and victorious his challenge to Satan, by which he will yet take from him the sovereignty of the world and place it in the hand of his Son. The Cross is the challenge of God to allow the Holy Spirit to work out in our lives, his program. The sooner we work out God's program and call out of the world a sufficient number for Christ, Christ can come to set up his Kingdom. Every Satanic scheme may be expected to be brought into play to prevent the success of God's plan, because Satan knows his doom when Christ comes. We are face to face with a double challenge. Will we let the Holy Spirit do his will in us or submit to the operations of Satan ourselves and let someone else later on help to usher in the Kingdom. Let us remember however that they will get the reward if we let them do the work. 1 Corinthians 3:8.

Jesus defeated Satan on the Cross; We are challenged to cooperate with the Spirit to destroy his works and effect a cure for any unfaithfulness on our part. This can be done by the following three-fold programs. First—A life adjusted to the plan of God. Hebrews 13:20, 21. Second—A life sanctified for the purpose of God. 1 Thessalonians 5:23. Third—A life filled with the power of God. Romans 16:20.

If the believer is willing to be all that God wants and needs him to be and is willing to fall in line, with the program of God, he denies Satan's right to any power over him or to exercise any authority in the world. It means a consecration of life to God for constant and intelligent obedience to his plan. Let us not turn away from the message of the Holy Spirit.

Satan is our enemy because he is the enemy of God and Satan can only strike at our Lord Jesus Christ through us. We have been identified with Christ and Christ is in us; so let us not permit Satan to prevent us from influencing other lives. Let us be constantly on guard against his schemes and recognize the workings of this our enemy.

Christ's work on Calvary was accomplished to redeem us from sin and to cause each one of us, in union with himself to defeat Satan and thus hasten the day when this enemy shall be cast into the lake of fire and the universe of his Father be forever rid of sin and its wretchedness. With the dawning of that day will come into operation the original plan of God by which he means to have intimate fellowship with his creatures, for then will the redeemed of the Lord once again see him face to face.

Remember this. Each time we sin and fall, we are defeating the purpose of God and confessing that we cannot meet the challenge of our enemy in spite of the words in Luke 10:10 which assures us that we have the power. Each occasion when we allow sin to master us we are acknowledging the right of Satan to accuse us before God and say, "Here is your child. I have him under my feet." Only as there is humbly made fresh confession of failure and acceptance of cleansing (John 1:19) can the Holy Spirit bring into us the mighty power of the risen Christ giving us freedom where there has been bondage.

The devil is sorry that the Cross snatched you out of his hands for all eternity, if you have come under the power of the blood, but he is trying to use your life in such a way that you will not cooperate with God in working out the greater purpose of Calvary which is to call out a people for his Name, restore mankind to God's favor and to complete the struggle between God and Satan by restoring the Headship of God's world. Don't let him succeed but rather obey the Holy Spirit as recorded by Paul in Romans 12:1.

Dallas Center, Iowa.

## SIGNIFICANT NEWS AND VIEWS

### AN ENDOWMENT CAMPAIGN BEYOND CONTROL

It is so seldom that an endowment campaign overflows its banks that the following news item should prove reassuring to those whose faith in philanthropy has been strained:

The committee which worked for two years to raise a \$20,000,000 endowment fund for Yale University labored to such effect that now it cannot stop the subscriptions.

More than a week ago it was announced that the \$20,000,000 had been all pledged, but since that time subscriptions have continued to pour in at the rate of one hundred a day. When the second year of the campaign closed tonight almost \$1,000,000 extra had been received.

The \$20,810,000 subscribed has been given by 21,810 persons, or 58 per cent of all living Yale men. The fund will bring Yale an income of \$1,000,000,000 a year, which will be applied to professors' salaries and other methods of improving the quality of instruction.

We are just wondering if the authorities of Ashland College will have any trouble in keeping the present Endowment Campaign under control. What if, when the goal has been reached, people should refuse to stop giving! How would they be able to care for all that money? But then, "we should (not) worry", yet.

### LEISURE AND CHURCH GOING

The pious hope that, with more leisure people would be more inclined to go to church, is just a pious hope, that's all. An argument could be made for the converse situation—with less leisure, more church attendance. At any rate, leisure, considered alone, sends few people to church. And so there is actually no profit for the church itself, as well as no religious force, in the passing of stricter Sunday closing laws. The reasons for Sunday as a day of rest are ample, both in number and in cogency, to justify all possible effort in behalf of laws that shall protect the day from being commercialized or its enjoyment interfered with. We of the churches, believing as we do that the church must not seek to control the state, put our poorest foot foremost when we urge Sunday laws for the sake of the churches. Only when we demand such laws for the sake of human rights we consistently invite all citizens, Jew and Gentile, Catholic, and Protestant, theist and atheist, to join with us.—North Western Advocate.

### LIQUOR SEIZURES ILLEGAL

Failure of New York State to have a State prohibition enforcement law has resulted in a decision by the United States Supreme Court reversing the conviction of two men arrested near the Canadian border on charges of transporting liquor. The arrest and seizure of liquor were made without a search warrant, and the Supreme Court held that State Troopers acting merely as Federal aides must obtain search warrants before proceeding. Fear was expressed that the decision might have far-reaching effects on prohibition enforcement in New York and in four other States which have no enforcement codes—Maryland, New Mexico, Nevada, and Montana.—Christian Herald.

### THE VOLSTEAD ACT AND SUNDAY CLOSING

One of the weaknesses of the Volstead Act, which reveals the carelessness with which that Act was drawn, is that it allows distilleries and near-beer breweries to operate on Sunday. The former laws and regulations which had been in operation for fifty years, prohibited this, and

they were closed on the Lord's Day. Under the Volstead Act the matter is left open. Only local and state laws can prevent such operation. The view usually held by the states is that as these plans are operated under Federal Law, they are under Federal control and protection, consequently the states leave them alone. Many of them take advantage of this and run in defiance of state laws. The time has come when the friends of this law should strengthen it. The responsibility for imperfect enforcement does not altogether lie in unsympathetic administration. Much of it is chargeable to weakness in the law itself. It is far below the standard of that of many of the states and should have been fashioned to correspond with state experience in dealing with these matters. But the thing which concerns us now, is to make this law come up to the standard of the laws it repeals, as touching Sunday closing. If some Congressman wants to help make this session interesting and profitable to the country, let him introduce a Bill which thus amends it.—The Christian Statesman.

### 82 PER CENT OF FEDERAL EXPENDITURE FOR WARS

In his report for 1925, Secretary Mellon attributed over 80 per cent of federal expenditures to war and issued the warning:

"This will be the inevitable situation as long as war is the method of settling international disputes."

In his 1927 report he treats the question still further. Part of the report is devoted to discussion and to tables and charts showing the distribution of expenditures for the fiscal year 1927. The Secretary says:

"When the average citizen grumbles over the size of his income tax payment, he often visualizes his hard-earned money being spent by the government to compile reports on business or agricultural conditions, or to erect public buildings, send diplomats abroad, carry on scientific investigations, or make and enforce laws. As a matter of fact, a small part of the tax-payer's dollar goes into work of this sort, only about one-sixth being used for all the multitudinous types of ordinary civil functions added together. One-half of each tax dollar is used for the service of the public debt.... The remaining one-third of the taxpayer's dollar is spent on military expenditures for national defense or payments to military veterans."

"This table shows that in modern times the Federal tax burden of one generation is largely determined by the military activities of the preceding one. In the fiscal year 1927 expenditures for interest on the public debt exceeded by over \$140,000,000 the aggregate amount of ordinary civil expenditures, while military expenditures were almost twice civil expenditures and exceeded the amount of all retirement of the public debt by nearly \$70,000,000."—The Evangelical Messenger.

### DIVORCES INCREASE UNDER SECRECY LAW

A law was passed in England embodying three points: (1) making divorce proceedings cheaper; (2) permitting very limited publicity in the newspapers; (3) granting separation on husband's immorality. The results cause "English sociologists to express alarm."

"The Attorney-General, Sir Douglas Hogg, has just reported that in 11 months of this year, 3818 divorces were granted, this number exceeding the total for the whole of 1926 by 270."

Divorce is the toughest social question society has today. Instead of making it easier to get divorces, it ought to be much harder. Probably not one divorce in 10,000 is really justifiable.—The Christian-Evangelist.



# THE BRETHREN PULPIT

## The Better Country

**TEXTS:** They desire a better country, that is, an heavenly.—Heb. 11:16. In my Father's house are many mansions; if it were not so, I would have told you, for I go to prepare a place for you.—John 14:2.

In what sense is heaven a better country?

1. Heaven will be the clearing up of life's mysteries. Ah! how full life is of mysteries! How much there is that we can never understand! What a big, ugly problem our life sometimes is! You wonder again and again what it all means; where it is going to end; whether there is any real purpose running through it; whether Providence is there at all. But in heaven the full light will shine. We shall get the unravelling of our riddles. We shall know why things were allowed to happen which seemed so cruel, so unjust. We shall be able perfectly to trace the Divine Hand, weaving good out of the chequered circumstances of our life. We shall realize all that sorrow, disillusionment, the trial of our faith and patience has done for us. We do see it a little here in our moments of insight. We shall know the whole story then.

Do you remember that touching scene connected with the last hours of the great Schiller? It always moves me as I read it. Let me give you Carlyle's words: "Feeling that his end was near, he addressed himself to meet it as became him. Of his friends and family he took a touching but a tranquil farewell, and ordered that his funeral should be private and without pomp or parade. Someone inquiring how he felt, he said, 'Calmer and calmer.' About six o'clock he sank into a deep sleep. Once for a moment he looked up with a lively air and said, 'Many things are growing plain and clear to me'; then he closed his eyes and sleep deepened into death." Many things were growing plain and clear! Ah! that is what it means: in heaven we shall know, and "when I awake in thy image, I shall be satisfied with it."

2. Again, heaven will be the assignment of opportunity. Each one of us will be given the opportunity to be and to do the thing which he was created to be and to do. "The business of life", it has been said, "is to develop your faculty." But there are people who never seem able to discover what their faculties are. And there are others who if they think they have discovered them, have no opportunity to cultivate them, or to use them if cultivated. One of the most perplexing spectacles in life is that of people with abilities who might do great things with their lives, but for whom the door never opens; people chained to uncongenial duties which never seem to call out their real powers.

Full many a gem of purest ray serene,  
The dark unfathomed caves of ocean bear;  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air.

Circumstances have ordained it so. And such people have to plod on in the stale round of daily duty, just doing what fate seems to have thrown their way.

Well, heaven means the readjustment of all this. "Heaven", it has been said "was made for those who fail on earth." In heaven each one of us will find himself in the place for which he is fitted. In heaven each will find scope for his special talent. In heaven we shall do the work for which we are best suited, and therefore the work in which we find the greatest happiness.

3. And not only does heaven mean opportunity; it means the carrying over and continuing of all that was

most real, most spiritual in our work and interests here. Things do not stop at the grave. They run on by connections, sure, however, unknown, into what shall be.

Your faculties, your interests do not die with your body. You carry them with you into heaven, and there you find them enlarged, transfigured, Michelangelo and Beethoven shall still find in heaven their occupations; and so shall you. This gives to the thought of heaven a reality; but it gives also a new worth to our present life.

4. And lastly, heaven means the end of sorrow—"God shall wipe away all tears from their eyes." "Neither there shall be any more pain; for the former things are passed away."

Thank God that religion is, after all, so beautifully human that it takes into account one of the strongest feelings in our nature! What touches us like sorrow, the death of those we love, the agony of pain and sickness? How everything seems to vanish as you stand face to face with a crushing sorrow! Most of you have felt it; the rolling away of everything except the blow that stunned you. Well, that won't happen again in heaven. "There shall be no more sea," no more separation from those you love. That is one of the last truths your Bible tells you; and it tells it to you with all the impressiveness of last words. The thought of heaven would be incomplete without this. With it we know that heaven will be all that our hearts can ever long for.

John Bunyan tells us regarding his Pilgrim that sometimes "his heart waxed warm about the place whither he was going." The Apostle Paul had hours now and again in which he desired to depart and be with Christ, which he thought to be far better. The godly Samuel Rutherford, who was said to be always studying, always preaching, and always visiting the sick, found time to feed on anticipations of Paradise. He tells us that he often longed to "stand at the outer side of the gates of the New Jerusalem, and look through a crevice of the door, and see Christ's face." Sometimes also one longs to rejoice those who have gone before us to the heavenly country. Alexander Peden, as he sat by the grave of Richard Cameron, "the Lion of the Covenant", at Airmoss, sighed and exclaimed, "Oh, to be wi' Richie!" That will indeed be a bright summer morning upon which we shall see the smiling angel faces which we have loved long since and lost awhile.—From the Speaker's Bible.

## A Declaration of Principles for the American Movement Against Alcoholism

By Ernest H. Cherrington, General Secretary, World League Against Alcoholism

Personal liberty is least where there is no law and no government. It is greatest where the strongest prohibitions are enforced against anti-social acts.

The beverage liquor traffic is not a necessary evil. Such a thing is impossible. If it is necessary, it cannot be evil; if it is evil, it cannot be necessary.

Reforms are evolutions, not revolutions, and the final test of every reform in the interest of human welfare is not whether it is easy or safe or opportune or expedient, but whether it is right.

The first necessary legal step in the suppression of any social evil is to deprive that evil of the sanction of law and the protection of government. Thereafter, such an evil must defend itself in the open, since it cannot longer hide behind the flag of government and law.

The greatest experiment in social welfare in the modern world is the Eighteenth Amendment to the Constitution of the United States.

The prime objective of the national prohibitory law is not "to make men good by law." It is to protect society at large from the anti-social acts of those who insist upon demonstration that they will "not be made good by law."

National prohibition of beverage alcohol is in harmony with the highest purpose of law, namely, "to make it easy for men to do right and difficult for men to do wrong."

The degree of enforcement of the Eighteenth Amendment is not a test of the principle of prohibition; it is a test of the ability of free government to effectuate itself.

Experience has demonstrated that prohibition, with enforcement at its worst, is infinitely better than legally sanctioned beveraged alcohol with regulation at its best.

Strictest enforcement, however, will not guarantee the permanency of prohibition; that can come only through observance of the law by the people because of their belief in and devotion to the principle which the law is intended to express.

Legislation and enforcement alone can never solve the beverage alcohol problem. That can be done only as enlightened public opinion is translated into law and conduct; and quickened public conscience is expressed in administration of and acquiescence in such a law. Therefore the ultimate realization of the temperance reform depends primarily not on legislation but on education. The most important factor in the movement against alcoholism is not the next general election but the next generation.

Final success in moral and social warfare can be achieved not by fighting on the defensive but only by keeping the offensive.

The most important function of organized movements against alcoholism is not direct action in legislation, enforcement and the realm of politics. It is rather indirect action by the dissemination of truth and the creation and organization of public sentiment.

Successful prohibition in the United States will not only serve the best interests of America but it will serve the rest of the world, which awaits the outcome of the great American adventure.

Moreover, by international cooperation, American prohibition forces will help to keep the international liquor interests busy defending themselves in other lands rather than to permit those interests to concentrate on the effort to nullify and finally to destroy prohibition in America.

The most significant fact in the modern world, indicative of the future trend of the movement against alcoholism is that the human factor in modern industry has been transformed from the unskilled laborer of yesterday whose principal asset was human muscle to the highly skilled workman of today whose absolute requirements are, not human muscle, but keen eyes, quick wits, steady nerves, and clear brains. Beverage alcohol, therefore, is doomed because it belongs to a slower and a lower civilization.

**Modern Climbing**—The modern mountaineer leaves it to others to "climb the steep ascent of heaven in peril, toil, and pain"; he prefers a more comfortable way of getting to the top—he "follows by the train."—Dean Inge.

**Faith**—Faith is not belief in spite of evidence, but life in scorn of consequence.—Kirsopp Lake.

## Our Worship Program

### DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

#### MATTHEW'S GOSPEL STORY IN BRIEF

##### MONDAY

**CRITICISM AND WITHDRAWAL**—Chapter 15. "Why do thy disciples transgress the traditions of the elders?" And what weighty traditions they were! The terrible offense of which the disciples were guilty was failure to observe the ceremonial washing of hands before eating! But Jesus told the critical Pharisees that they had nullified the law of God by their traditions. They had maneuvered so as to evade their most bounden moral responsibilities by every means possible. "Then Jesus... departed into the coasts of Tyre and Sidon." While there he responded to the importunate and humble appeal of the Syrophenician woman to heal her daughter. "And Jesus departed from thence and came unto the Sea of Galilee." Here he healed many and fed the four thousand in the wilderness.

##### TUESDAY

**JESUS INSTRUCTS HIS DISCIPLES**—Chapter 16. The Jewish leaders came asking a sign from heaven, but Jesus refused, telling them they were unable to discern the signs that were already apparent. Then he warned his disciple to "beware of the leaven of the Pharisees and of the Sadducees". Coming into the neighborhood of Caesarea Philippi, he elicits from Peter a notable confession concerning his person—"Thou art the Christ the Son of the living God". At this point Jesus began to foretell his coming death in Jerusalem, and called upon his disciples to renounce self.

##### WEDNESDAY

**TRANSFIGURATION AND SUBSEQUENT EVENTS**—Chapter 17. "And he was transfigured before them." It was a wonderful glimpse that was accorded Peter, James and John into the glories of spiritual realities and into the transcendent character of Jesus, and was designed to strengthen their faith in his unique personality. He assures his disciples that he is the "Elijah that was to come". At the foot of the mountain Jesus cured an epileptic which the disciples had failed to cure, and reproved them for their lack of faith. For the second time he foretells his death, and later in Capernaum he explains to Peter on what grounds he pays the temple tribute money and tells him how to secure the amount.

##### THURSDAY

**THE CHRISTIAN'S SOCIAL RESPONSIBILITIES**—Chapter 18. The great in the Kingdom of Heaven are the humble, and those in high places must give concern for the lowly and not cause them to stumble. God is greatly concerned about the least of his followers even as a shepherd gives special care to the one unfortunate sheep out of a large flock. One must deal with a wrongdoer patiently and forgive him. Severe punishment is meted out to him who is the recipient of God's forgiving grace and yet treats his fellowmen relentlessly.

##### FRIDAY

**CONCERNING DIVORCE AND WEALTH**—Chapter 19. "Has a man the right to divorce his wife for every cause?" inquired the Pharisees insincerely. Jesus replied there was but one legitimate cause for divorce, namely infidelity to marriage vows. After blessing some little children brought to him, Jesus is asked by a rich young man what he must do to inherit eternal life and he points out the commandments and then demands that he part with his wealth that is interfering.

##### SATURDAY

**REWARDS, PREFERENCE AND SERVICE**—Chapter 20. First we have the parable of the laborers in the vineyard, illustrating God's right to bestow upon his servants as he chooses. Jesus a third time foretells his death. He hears the request of the mother of James and John for a place of preference, emphasizes the dignity of service and cures two blind men.

##### SUNDAY

**THE LAST SUNDAY**—Chapter 21. Here occurs the triumphal entry, the cleansing of the temple, cursing of the fig tree, silencing of the chief priests, and the speaking of the parables of the two sons and of the wicked tenants.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Mauertown, Virginia

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## The Young People's Division

By Rev. George H. Jones

Young people are the raw material which nature has assembled for the building of men and women. This period of construction is divided into three parts usually designated, Early, Middle and Later Adolescence. During the period of early adolescence which lasts approximately from twelve to fifteen, nature devotes herself largely to physical changes; she rebuilds the body of a child into that of an adult. Old organs are modified and strengthened, and new powers assert themselves.

Having constructed the body of a man or a woman, nature now awakens the emotional nature of an adult. At this age the fires of youth burn most fiercely, and are uncontrolled. Middle adolescence follows with an intensified condition. This covers the fifteenth, sixteenth and seventeenth years. Reason here begins to better its control. The nature of a man or a woman is possessed without the mature thinking powers of an adult.

Following this is a longer period of maturing powers, which future discoveries and experience may subdivide again, but for the present we have what is known as later adolescence and early maturity. This period covers the years from eighteen to twenty-four. At the end of this period the intellectual equipment is about complete. However these changes are going on all the time with no well-defined limits to any one. It will be well to remember that the physical changes are the dominant ones in the early period; emotional changes characterize the second, and intellectual reconstruction is the chief element in the third.

In recognition of these needs of adolescence and early maturity, knowledge and equipment combined with unflinching patience are essential to a fair measure of success. Finding ourselves with adolescent life beginning and slowly perfecting itself into maturity, our opportunity is unexcelled—and final. There is need of character aids of every kind, particularly Christian. Worship aids that will make service for God an increasing purpose, are a vital necessity. Right associations are the secret of attitudes, so that examples are potentially the greatest here. Motive aids are invaluable, here are instilled the impulses which will function and inspire under any and all circumstances. "The stirrings of those ambitions which are to issue in great deeds begin to manifest themselves, now, the sympathies and affections become more intense now, the great choices and decisions are made now, the heroic spirit becomes dominant and ideals are set up now, the temptations open their deadly assaults now, the reason begins to exercise itself; a period of strife, and tumult, and strain, and of high resolve, of peril and of victory, comes." To this fateful period we address ourselves through administration, through organization and through teaching forces. Our program must be large enough and sufficiently comprehensive to meet the needs of our young people. Our answer to the challenge in past years has been a sorry failure. Our

failures seem due largely to our confusion regarding the educational requirements of each age.

### I. Organization Essentials

1. A Superintendent or Director. A mature person who appreciates the interests and needs of young people.
2. A Secretary. Some young person capable of secretarial work.
3. Teachers. Adults with an intelligent, sympathetic understanding of youth. a. Evangelism.
4. Committees.—b. Life Work. c. Social Activities.

### II. Departments

- a. Intermediate. b. Seniors, c. Young people.

### III. Pupils

- a. Early Adolescence, 12-13-14. b. Middle Adolescence, 15-16-17. c. Later Adolescence and Early Maturity, 18-24.

### IV. Equipment

- (Helpful, but not absolutely essential):  
a. Separate Class Rooms. b. Maps. c. Blackboard. d. Books. e. Pictures.—(Copies of famous paintings.) f. Stereopticon. Moving Picture Machine, etc.

### V. Lessons

- a. Biographical.—Biblical and Missionary character studies. b. Ethical. c. Historical. d. Literary. e. Denominational.

### VI. Classes

The necessity for three classes can be readily seen. An attempt to organize the division with less than three classes will find the age groups unwilling to mix, this makes the need of these three departments imperative, especially where there are enough students for that number of classes.

### Constructive Suggestions

A program of constructive spiritual growth will include a monthly theme around which may be built all material, both Biblical and extra-Biblical, that will root habits of reverence, loyalty, self-restraint, aspiration and consecration. Worship is vital to the growth of these characteristics.

The organized classes with all other young people's organizations in the church ought to find the means within this division, of effectively correlating all successful plans and purposes. It is in this period that impressions of youth and the formation of habits become fixed and the character takes on a permanency that seldom or never changes.

### Young People and Leadership

Leaders who can and will lead must come from among the young people who are concerned. Adult leadership should be simply intelligent sympathy and tactful supervision, always leaving the actual execution of details to the young leaders themselves. Leadership training is the most difficult task confronting the church today. Initiative must be encouraged, but not left to run wild. Leaders learn to lead by practice. There is no lack of supply of youthful leaders. There are always magnetic, virile personalities ready to lead in almost every group. Every community produces

such individuals. The test of adult ability and the church's vitality is found in getting such persons yoked to a fellowship with Jesus. Fine ideals and habits then naturally follow. A program of leadership training has now become such a necessity that every denominational leader realizes its importance. The need will only be met, however, when adequate provision has been made, in schools, students and funds. Such a training will include ability to lead in worship, in social gatherings, in physical recreation and in intellectual attitudes.

Youth always expresses itself. The direction of its expression is the guarantee of its future. Home restraints, church inspiration and control of community environment are the means by which the character of our youth is made.

### Bibliography

For the Division: 1. Youth and the church—Maus.

2. Handbook for Workers with Young People. Thompson.

For the Department: 1. Intermediates: Worker and His Work—Lewis. a. Intermediate Department—Foster.

2. Seniors: a. The Senior Boy—Foster. b. The Girl and Her Religion—Slattery.

3. Young People. a. The Challenge of Youth—Stearns. b. The Church's Program for Young People—Mayer.

General Suggestions for Worship, Inspiration and recreation.

1. Hymnal for American Youth—Smith.
2. Song and Worship Book—Stock.
3. Phonology—Harbin.
4. Ice Breakers—Heister.

## Editor's Select Notes

### On the Sunday School Lesson

(Lesson for January 29)

### The Growing Fame of Jesus

Scripture Lesson—Mark 3:7-12; 6:53-56.

Devotional Reading—Isaiah 60:1-9.

Golden Text—The common people heard him gladly.—Mark 12:37.

### LESSON LIGHTS

#### Introductory Note

The events of the first passage occurred somewhere on the shore of the Sea of Galilee in midsummer of A. D. 28, the second year of Christ's ministry. The place of the second passage is the land of Gennesaret, northeast of the Sea of Galilee, in April A. D. 29, the third year of his ministry. At this period of Christ's ministry his popularity was great and the disciples had gathered about him in such numbers as to overwhelm and burden him. The multitudes were so great and the calls for healing so many that he and the twelve could not find time to eat.

Let the aim of this lesson study be to discover the elements of greatness in Christ's character and work, which win men unto himself.

#### Comments on the Text

(From Illustrated Quarterly)

7. Withdrew. From the city of Capernaum. The sea, "which in the Gospels always means the Sea of Galilee." "He withdrew because he would be safer on the open beach, with 'the boat' always in attendance, than in the narrow streets of Capernaum." Remember that after the healing of the man with the withered hand on the Sabbath the Pharisees and Herodians plotted to kill Jesus. A great multitude.

From all these separated regions. Probably they camped on the beach. Hearing what he did. Not his teaching but his deeds; shallow reasons, drawing sensation-seekers.

8. Idumea. Edom, the inheritance of Esau. It lay south of Palestine, on both sides of the Dead Sea. Beyond the Jordan. Called Perea. "These verses show how far Jesus was known at this time."

9. A small boat to be in constant attendance on him. He could preach better from it, and escape the crowds if necessary.

10. There were in every Eastern crowd, as still there are, a very large number of poor people afflicted with terrible diseases, plagues, "literally, scourges, pestilence or disease being regarded as a stroke from a divine hand." Others had been healed merely by touching Christ's garment or his hand, and why should not they also?

11. And the unclean spirits fell down before him. "It is worthy of notice that the afflicted people 'fell upon him', but the unclean spirits 'fell down before him,' and this not out of love or devotion, but out of abject fear, dreading lest he should drive them out of the 'possessed,' and send them before their time to their destined torment." Thou art the Son of God. The Messiah, the earthly incarnation of Deity. These evil spirits, being of the invisible world, seem to have had earlier knowledge than any man of Christ's nature and mission; that is, earlier than any man who did not learn of it through an angel.

12. Charged them much. Strictly charged, Christ would wait for his friends, for such men as Peter, to make the great discovery and proclaim it.

Immediately after these verses comes the list of the twelve disciples whom Jesus chose to be the leaders in his kingdom through the training to be received by means of their close connection with himself. See lesson 10 for a fuller study of this.

Between chapters 3 and 6 stretches a large portion of Mark's Gospel, much of which we study in the following lessons.

6:53. Gennesaret. The plain northeast of the Sea of Galilee, which is for that reason often called by its name.

54. Knew him. They had doubtless many of them been in Capernaum and the other places where Jesus had taught.

55. Ran about. All who had or knew of sick people made all possible haste to get them to the healer before he left the region.

56. Villages, . . . cities. Villages were distinguished from cities by their size, and also usually by the fact that the city was surrounded by a wall. Marketplace. "Near the gates within the city were to be found open places, the centers of communal life. Here contracts were entered into, assemblies for judicial or deliberate purposes were held, buying and selling took place, and public announcements were made. Here was the center of social intercourse in general. Here strangers who had no friend in the city passed the night."

And besought him that they might touch if it were but the border of his garment. This was very different from the rough pressing upon Jesus mentioned in the first part of this lesson. This crowd was reverent, and full of faith. They did not "knock against" him, but humbly begged permission to touch—not his sacred person, but the mere hem of his garment. And as many as touched him were made whole. "Such numbers came to receive succor that the laying on of his hands was no longer possible. But faith, not personal contact,

was the condition of healing. The request to be allowed to touch the hem of his robe sufficed to prove that humility and trust were there, and with these his loving kindness had free course."

### Practical Suggestions

It is not strange that our Lord withdrew from the scenes of criticism, harshness and cruelty. He never remains in such an atmosphere. Those who dwell in such an environment, must abide without the divine presence.

How rapidly Christ's fame spread in his own day; it goes even farther and faster today, and everywhere it tells of untold blessing brought to mankind, and not of ambition and self-seeking.

It is inevitable that there should be unceasing warfare between Christianity and uncleanness and wickedness; it was so in Christ's own day, and it will ever be so.

Christ did not wish any tribute paid to his character by the lips of demons, and he who thinks it matters not how crooked, or dishonest or unclean in life he may be, if only his belief is correct and he calls Christ by the proper names, will hear, if he listens the Lord's rebuke, "Hold thy peace."

Then Christ had performed one miracle, he was no less able to accomplish another, because he was infinite in power and resources.

Faith that reaches forth the hand for healing and cleansing is never unrewarded.

E. M. RIDDLE.

President

Warsaw, Indiana

L. V. KING,

Associate

New Lebanon, Ohio

CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE.

General Secretary

and

Treasurer

2301 13th St., N. E.

Canton, Ohio

### THE APPEAL OF KRYPTON, KENTUCKY FOR CHRISTIAN ENDEAVOR WEEK

The Endeavorers present at the late General Conference voted unanimously to have a new appeal this year. Our efforts this year are centered upon Krypton, Kentucky, as you have read before in this column. It was decided also that we refer to C. E. Week as Krypton Tithe Week. Every society leader ought to take this suggestion and cherish it, not only for the good of Krypton missions but also for the opportunity to present the program of tithing in such an effective way. It is our plan to ask every one in the society to tithe their income during that week and give the tithe to Krypton missions, excepting that which is used regularly each week for other Christian work. If this is conscientiously done, our obligation to Krypton can be cared for in one week. The Booster Committee will take up the plan at this point and report your efforts. We bespeak for this worthy committee your finest and heartiest support.

E. M. RIDDLE,

National C. E. President.

### CHRISTIAN ENDEAVOR WEEK AND BRETHREN NATIONAL ENDEAVOR

The appeal which appears above this article from the hand of our National Christian Endeavor President, Rev. E. M. Riddle, gives you an outline of the effort which is being put forth by your National Board for the gathering on of funds for our new project, viz., the support of the Krypton field.

Let me go a little into detail concerning just what we expect from each society. Frequent inquiries come to the desk of the National Secretary and the Chairman of the Booster Committee as to what means is to be used to raise the money for this work. At the late National Conference the decision was made to make one splendid effort to reach the sum we desire by setting aside a time when each Endeavorer will TITHE for the period of ONE WEEK and set aside this portion for this specific work. After considerable discussion it was decided to make this week the week in FEBRUARY which is observed as CHRISTIAN

ENDEAVOR WEEK throughout the whole world. So in a word this is what we are asking you to do:

Begin at once (we have waited purposefully this long that you might not forget it) and plan to make an every-member tithe on this particular week. In the closing meeting, preferably the regular Sunday evening service, have an impressive service when the "tithes are brought into the storehouse of the Lord." We would suggest that you go a bit further than the President suggests and bring in the whole tithe of the week and then make a gift to the Lord covering the usual church and benevolent budget.

Now listen to this appeal. If every society will do this we will have enough, yes, and even to spare, for the work of the Krypton field. This is by far the most perfect plan for the raising of the funds and at the same time it gives the Tenth Legion an opportunity to function, a department which is so often neglected and so easily dismissed from the mind. When you get the National Secretary's letter and "return card" answer it at once with the words, "WE WILL OBSERVE THE C. E. WEEK TITHE." Yours in his service,

FRED C. VANATOR,

Chairman Booster Committee.

### ATTENTION! PASTORS AND ENDEAVORERS

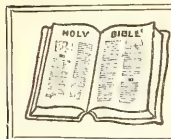
By the time you are reading this notice no doubt someone in your C. E. society or the pastor of the church will have received a communication, by letter, from the Secretary and National Booster Committee.

We are very anxious that all the Endeavorers cooperate in observing C. E. Week as outlined in that letter. If you are reading this and have not heard anything about a letter coming into your society inquire around and see whether or not your pastor or one of your officers has forgotten to mention anything about it. Of course, Brethren officers and pastors don't do such things—but some folks do.

The first ten societies sending in their pledge cards will receive HONORABLE MENTION on this page. BOOST FOR YOUR OWN C. E. Your Secretary,

GLADYS SPICE.





## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### Smithville-Sterling Church Supports Endowment Fund

Two congregations comprise this church and are about 12 miles apart. Smithville is located between Orrville and Wooster, and Sterling is about four miles from Rittman. Services are held at both places but the congregations are one organization. They have separate Sunday schools and Christian Endeavors.

The building at Sterling is frame, but in good repair. Smithville has a splendid brick building on which they recently canceled all indebtedness.

Brother Morton Sands is the pastor and has done good work and is well liked. Two of our splendid young men in the ministry came from this church. Brother King who is pastor at New Lebanon and Brother Starn who is serving the congregation at Gratis. The churches that are producing men for the ministry I find alive and spiritual.

I found the people here interested in the college and willing to share in the responsibility of making it a greater school.

Brother Sands who is an Ashland graduate, gave me every aid in making the canvass and helped to make my work a pleasure. While there I made several visits to Wooster which is only six miles from Smithville. I gave the stereopticon pictures one night and preached on another occasion in private homes in Wooster. At these gatherings about thirty were present. They were composed of members of Smithville, Fairhaven and Homerville churches who are located in this place. Brother Sands is holding a service every Wednesday night in different homes. The women have organized a local W. M. S. and gave me \$50.00 for the endowment.

The total gift of the Smithville-Sterling congregations was \$1,735.00.

The gift of the Wooster W. M. S. was \$50.00, making a total of \$1,785.00 for this report.

W. S. BELL.

### FROM MID-WEST TO INDIANA

After spending fourteen years of service in three churches in the Mid-West District, we accepted a call from the Loree church in Indiana and are now nicely located in their very commodious parsonage. We feel very much at home surrounded by old time friends.

Our last years of service in the Mid-West were spent at Beaver City, Nebraska. Like all the other years spent in the Mid-West, these were very happy years and in a measure at least profitable to the church and community. We will not soon forget the good folks at Beaver City. May the good Lord continue to prosper in every good work.

After the usual receptions and farewells we left Beaver City the latter part of August, spending a month en route visiting with relatives in Kansas, Oklahoma, Missouri and Illinois, arriving in the Hoisier state in ample time to open our work with October.

We have been very kindly and generously received. The three months that have already gone by have been very pleasant indeed. Perhaps the most important happen-

ing since coming on the field was the revival meetings held.

Our meeting at Loree was held the first part of November. In this meeting I was ably assisted by singing Evangelist H. E. Richer and his good wife of Peru. The weather was ideal and the crowds excellent. As a direct result of the meeting twelve were added to the church by confession of faith and baptism and five by letter. Others are weighing the matter quite seriously. These two weeks were full of pleasure for the pastor as he witnessed the earnestness and loyalty of the entire membership. We feel that special mention should be made of the way in which the young people responded to the leadership of Brother Richer in the song service. Every evening found them in their places in the choir.

We have a live Christian Endeavor Society here. They have been handicapped in having a very poor place in which to hold their meetings, but we have plans laid which will, when completed, give them a much better place for their devotional meetings and where their talents can be used and developed.

The Sunday school is a regular bee-hive of activity, and is making advancement under the efficient leadership of Brother W. A. Shinn. Our high mark for attendance since our coming was 278. The Sunday

school rendered a very beautiful Christmas pantomime—"It Came to Pass in These Days", on Christmas eve.

After being called to the Loree church for full time service we were persuaded to give a part of our time to the church at Burlington. Here also we have found a very responsive people.

We held a meeting in the Burlington church immediately following the meeting at Loree. In this meeting we were assisted by Brother George Hefflin and wife of Kokomo who are members of the Friends church. Our labors with them were very pleasant. Here, though there were no accessions to the church, we experienced a good old-fashioned revival. We believe that some hindrances were overcome and seed sown which will bear fruit in the near future.

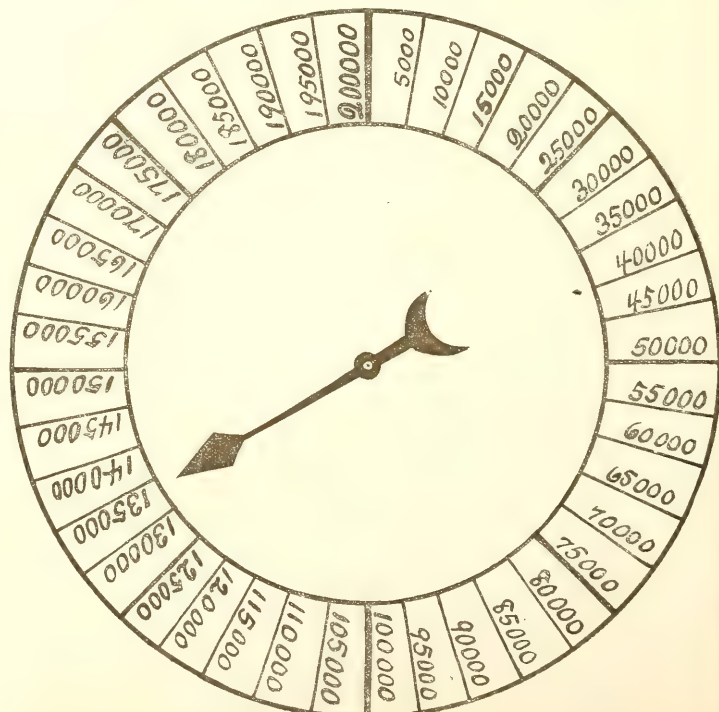
We are happy for the good reports coming to us through the Evangelist from other places in the homeland and from the lands beyond. Our prayer is, that the year 1928 may be one of great advancement in the cause of righteousness.

A. E. WHITTED.

### BERNE, INDIANA

It was the writer's privilege to spend nine days in a Bible Institute with the Bethel church near Berne, Indiana. Rev. John M. Parr is the pastor and he is doing a fine piece of work. I learned to know the Bethel pastor while the writer was pastor at Fillmore, California. Brother Parr and family spent some months at Fillmore and thus we became friends. This friendship has been maintained through the years and I counted it a real pleasure to be privileged to fellowship with him and his people in this special campaign.

The people of this congregation are students of the Word. In one respect this was



the best meeting in which I led during the past months. The Bible studies were the best in average attendance. To Dallas Center still goes the honor of having the largest number in any one study but they must give way to the Bethel church in the matter of average attendance. The offering was next to the largest when length of time is considered. When the financial conditions, due to crop failure, are considered, the offering was excellent. This institute work was in way of preparation for the special meeting to be led by Rev. F. G. Coleman, beginning January 2. The work done should bear fruit in this coming campaign and I am expecting a fine report from this meeting.

My home during my stay with the Bethel church was with Brother and Sister Parr. They know how to care for the minister. Everything possible for my comfort was gladly done. I shall remember my stay with them and shall recall, with pleasure, my fellowship with the members of the congregation.

This meeting with Brother Parr closes my work with the Evangelistic and Bible Study League for this season. The Lord has blessed in the work and I am praying that the seed sown may bear a rich fruitage in the months ahead. My work with the pastors has been most enjoyable and I am convinced the real need everywhere is teaching and preaching the Word.

J. C. BEAL.

#### BETHEL CHURCH, BERNE, INDIANA

Some time has elapsed since our last letter in this paper but we would not have you think that it is due to any lack of interest in the Lord's work. During the Thanksgiving vacation at Ashland College, a team of four splendid young students came to our church to do service for the Lord. The short stay of these California men with us, not only proved to be a spiritual blessing to our community but it also increased the fellowship between Ashland College and our church. The members have learned to look forward to the coming of the Gospel Teams with eager interest.

J. C. Beal gave us a week of Bible study during the middle of December. We might say to those who have never seen Brother Beal that he is a man who knows how to cut the Bread of Life. His service is sponsored by the Bible Study League. Rev. Coleman is to hold our revival meeting for us this month. We are trusting that the Lord will bless us through the efforts of this brother. May we have the support of prayer from you that this meeting will be to God's honor and glory, in the saving of souls. In closing I would not have you think that we are always on the mountain top. Our church has its obstacles as do many other churches. Yet I know that our pastor, John M. Parr, will receive a desirable reward for his faithful service, by permitting God to use him to defeat the evil one.

CLARK SIPE,  
Church Reporter.

#### GRAFTON—TERRA ALTA, WEST VIRGINIA

After some delay we will try to inform the brotherhood regarding the work of our circuit. Since coming to Grafton a year ago there have been many changes. We have not yet made a great outward show of progress, but we are made to believe that there has been real work in preparing the foundation for the church of the future. There have been some discourag-

ing features of the work. The Grafton church is made up of a laboring class of people and there are only a few who are able to help forge ahead financially. When we came to this field there seemed to be hope of securing financial help to put the church on its feet and establish her going. Since such hopes have vanished it has put some in doubt and discouragement, and this is but natural on top of the failure of two of the best glass houses in the city, which were destroyed by fire, causing many people to be without work for most of the year. And besides, as is generally the case, there are some who pull back rather than forward.

There has been an effort made to ally the Grafton and Terra Alta churches into a circuit for some time, as the Terra Alta church has been without a pastor for nearly two years. The district secretary and others have finally accomplished this, and we are now serving these two churches. The Grafton people are somewhat disappointed that they cannot have services every Sunday, but we are hoping it will be overcome. Our Sunday school attendance is fair and we have an average congregation to preach to. Some of our best members are taking hold again with all their might.

Our Christmas program took place on Monday night, the 26th, and it was very good for a mission church. We give credit to the patient, hard-working committee, Mrs. Howell, Mrs. Lake and Mrs. Vandergrift. They were even surprised themselves at the result. The greatest Christmas gift was a pair of twin boys, born to Brother and Sister Sherman Reed. They were two and a half hours' late, but they were very happily received just after midnight. We hope they will be added to our Cradle Roll and later be a blessing to the church.

One thing that is encouraging, and that is, we have the church debt down to less than fifty dollars, and we expect to burn the last note before summer comes. After this is accomplished, we believe there will be a more encouraging spirit both among the church members and the outsiders. With fifty little folks in the Sunday school, and most of them staying for church, we cannot think of giving up. We covet your prayers and assistance in the work here.

#### Terra Alta

Terra Alta is not a new place to the brotherhood, but it seems to be a hard place to locate a pastor. Why, we do not know (As Jesus said regarding a certain matter, "Ye shall understand hereafter"), for it seems there is as fine a community there as can be found anywhere in the United States. They are Brethren, and they are active, and they can pay for what they get. We never wait a minute for our check, and they take their pastor into their homes, and make him one of the family. The writer has a vision of a greater Brethren church at this place. It is certain the church should be in town, and they admit it. There are many who would attend if they had the advantage. We are planning a real revival campaign in the spring, and expect to make a complete canvass of the town and country round about.

One thing we must not forget to tell, and that is about the gratification of a desire. For more than fifty years it has been the desire of the writer to have a stereopticon lecture outfit. Brother A. R. Vandergrift of Grafton presented us with one of the best. We are proud of it, and gave a lecture entitled, "The Star of the East" in four churches during Christmas week. For these we have had many compliments and

have standing invitations to "come again."

We are trying to keep the Cross and the shed blood before us in all we do or say. Asking an interest in your prayers, we are yours in his name.

THOMAS F. HOWELL.

#### LANARK, ILLINOIS

The first of September Brother Harold Frye came to take up the work left vacant by Brother Mayes moving to Des Moines, Iowa.

In the four months he has been here, he has faithfully broken the Bread of Life to us.

The prayer meetings have grown till sometimes they have outgrown the lecture room. There has been an average attendance of 33 for the last three months. We finished the study of the Book of Romans begun by Brother Mayes. We are now studying 1 and 2 Thessalonians.

One of the outstanding events has been the raising of the money to pay off the church debt.

Our average attendance at Sunday school last year was 202, a decided increase over the previous year. All the departments of the church are moving forward.

We expect Sister Frye and Helen Louise home in a few days from the Milledgeville Hospital.

At the quarterly business meeting, January 4, the writer was chosen church correspondent.

ALICE GARBNER.

#### WORK ON NEW BRETHREN CHURCH IS PROGRESSING; MAY BE READY MARCH 1

The completion of the new Brethren church is near at hand. Contractor Jacob Moneyheffer has made commendable progress, and it appears now that the new structure will be ready for dedication, about the first of March. The general contractor and his carpenters plan to finish their work in about three more weeks, then the building will be given over to the heat and electrical contractors, who have their material ready to proceed. The Wonder Kilgen Organ which is a part of the equipment of this large and modern church plant has arrived, and will be installed as soon as the carpenters finish their work. When the building with new equipment is completed it will furnish one of the largest and finest church buildings in Northern Indiana. The Brethren congregation has grown to be the largest one in Goshen, and is now completing the third building adventure in 25 years, each one being necessary to give its membership ample room to worship.—Goshen Daily Democrat.

#### AN APPRECIATIVE REVIEW

It has been a long, long time since I wrote an article for the Brethren Evangelist, our faithful visitor, telling of events in the brotherhood we otherwise would not know.

I have been blamed for quoting Scripture on every occasion during any conversation in reference to the facts discussed and here I come again, "Line upon line, precept upon precept" with a word commending our beloved paper to all. But why say more? Those who read, do not need it and those who do not take the paper will not know it. But I am forcibly impressed to do so.

In my wanderings from place to place it is months sometimes before I get the paper. Hence it is that at present, I am reading back numbers. But they are food



for my soul, giving me information, inspiration and touching the tender cords of my heart.

Without the paper how would we receive the wonderful messages our editor, Brother Baer, gives us? When I read from his pen I can see him just as he stood years ago before his eager listeners and as I hung on the precious words as they fell from his lips.

Then Brother Shively with his biographies—how I love biography—and this refreshing of our minds concerning the departed ones is to me a blessing. As I looked into the pictured face of Brother Kilhefner, how vividly came to my mind the good work he did and how the brotherhood lamented his untimely end.

What a poet Brother Yoder is! And this one on "Sympathy" touches us and puts our inward thoughts into deep meditation. Anything from his pen is inspiring. It was from him I received my first mail from across the ocean.

Then Sister Gribble comes with her "Praise the Lords" in the midst of sacrifices, her news and so many things we love and want to know about relative to our African missions and missionaries. What a blessing her pen is?

Then too there is Brother Bell and the College campaign. I pray every day for his success but when I pray for the college and have not access to the church paper, I can but wonder and wonder how it is progressing. The Lord bless and reward him for keeping on despite his great bereavement.

Then, Brother Bame's appreciation of Brother Orion Bowman is a stirring appeal itself to the unconverted. As I read the words of Brethren Beachler and Bame and looked into the finely chiseled features as shown in the picture of Brother Bowman and remembered all his great work for the church and his promptness in answering correspondence and contributions, I was made to feel almost a personal loss. I surely do feel with the loss to the church.

Surely such a life has brought many into closer touch with Christ and impelled many to try the clean, true way.

I find when I start to write there is no place to stop, but this letter is now long, though many, many more things could be said. And I had intended to say more in reference to the value of our church paper.

How glad we are for Brother Baer's success, and that he is being so wonderfully used of the Lord. The Bible Study and Evangelistic League is silently bearing fruit as leaven in meal.

How we could write more as the Hebrew letter says, in appreciation of the writings of Brethren Oberholtzer, D.D., Bowman, Bauman, Crick, Ullom, but time and space fail us. In closing let us exhort each one to try earnestly to get every member to read our church paper.

MARY A. SNYDER.

#### MINUTES OF THE OHIO DISTRICT CONFERENCE HELD AT CANTON OCTOBER 4, 5, 6, 7, 1927

The Brethren churches of Ohio assembled in conference at Canton, October 4, with Moderator O. C. Starn in charge. The devotional period was in charge of Elder Floyd Sibert, pastor at Rittman and Springfield Center. After a song by the audience Elder F. C. Vanator, pastor of Canton church, welcomed the delegates in a very gracious way. Brother Vanator then called for all the ministers to stand that those

present might see and know them. A song was sung by the audience.

Moderator Starn then made some announcements and appointed the following Credential Committee, R. F. Porte, Lester King, Mrs. M. L. Sands, Floyd Sibert, Miss Vina Snyder. Song by the congregation.

Elder R. F. Porte then brought the Vice-Moderator's sermon to the conference, on the theme, "Spiritual Fountains in Spiritual Deserts." This was a fine discourse filled with much food for thought. The session closed with song and benediction.

#### Wednesday Morning

Devotions were led by Elder George Pontius, pastor at Fairhaven and Homerville. Business was taken up and minutes of previous session were read and approved. The Credential Committee made a partial report. Dr. C. A. Game, Elder Geo. S. Baer and Elder F. C. Vanator were elected to Committee on Committees. Treasurer's report was read and accepted. It follows:

##### Receipts:

Balance carried forward	\$33.36
Credential Fees, (Fremont)	35.75
Evening Offering,	6.42
Evening Offering,	12.02
Additional Cred. Fees, Dayton Ch.	5.25

Total, .....\$92.80

##### Disbursements:

S. M. Loose, Memorial Wreath	\$ 2.00
M. L. Sands, Secretary Fee,	10.00
Brethren Pub Co. (Programs)	3.00
G. S. Baer (Ohio Miss'n Bd.)	50.00
M. L. Sands (Postage Resolution)	.70
M. L. Sands (Statistical Post)	.75
M. L. Sands (Cred. Blanks Pst)	.65

Total .....\$67.10

Balance on hand to date .....\$25.70

M. L. SANDS, Treasurer.

The Statistician's report was read and approved. It is as follows.

No. Churches in District	31
No. Churches Reported	27
No. Church Houses	28
No. Parsonages	7
Other Property	2

##### Membership:

Number of Male Members	1778
Number of Female Members	2531
Total Number Members	4309
Added by Letter Etc.,	95
Added by Baptism	249
Reclaimed	6
Total additions	350
Lost by death, letter, etc.	97
Net gain for year	253
Revivals held	15
Prayer Meetings held	13
Average attendance	20

##### Miscellaneous:

No. of Deacons	78
No. of Deaconesses	57
No. of Elders reported	29
Valuations, Church Houses, etc.,	\$446,800.00
Parsonages	30,800.00

Total .....\$484,400.00

Finances, Money Paid out, etc.,	
Pastor's Salary	\$ 27,436.00
Evangelistic Services	1,625.88
Current Expenses	10,126.87
Improvements	16,010.99
District Missions	1,443.84
Home Missions	1,675.19
Foreign Missions	3,010.26
Superannuated Ministers	302.44
Brethren Home	282.95
Ashland College	295.74
Brethren Pub. Co.	380.61
Miscellaneous	12,268.48

Total paid out ..... 74,858.57  
Amount in Treas. Mar. 31, 1927.. 1,357.98

Song by the audience.

On motion it was decided to have 7 members on the Board of Evangelists, and the Committee on Committees reported the nominations of the following men: C. A. Bame, Martin Shively, M. L. Sands, W. H. Beachler, O. C. Starn, R. F. Porte, F. C. Vanator. They were elected.

This committee also reported the nomination of E. F. Miller as member of the Ohio Mission Board. He was elected.

Elder G. S. Baer, president of the Ohio Mission Board reported all mission points in fine condition and work in general very good. He also read the report of R. A. Hazen as Treasurer.

#### TREASURER'S REPORT

Beginning October 15th, 1926 and Ending September 30th, 1927.

##### General Fund

Statement of Cash Receipts and Payments

Balance on hand Oct. 15th, 1926 ..\$ 331.77

##### Receipts:

Ashland	\$ 150.00
Bryan	100.00
Buckeye City	16.00
Camden	30.00
Canton	70.00
Columbus	20.00
Dayton	270.00
Fair Haven	64.00
Fremont	30.00
Glenford	80.00
Gratis	100.00
Gretna	54.00
Homerville	20.00
Louisville	129.14
Mansfield	44.00
Miamisburg	15.00
Middlebranch	50.00
Mount Zion	20.00
New Lebanon	80.00
Pleasant Hill	25.00
Rittman	20.00
Salem	50.00
Smithville-Sterling	80.00
Springfield Center	25.00
West Alexandria	74.00
Williamstown	50.00

Total .....\$1,997.91

##### Payments:

Columbus	\$ 200.00
Fremont	366.00
Mansfield	733.00
Rittman-Springfield Center	87.50
Misc. Expense—P'tg, Postage, etc	25.00
Transfer to the Ashland Bldg. & Loan Co., Deposit	200.00

\$1,611.50

Balance on hand Sept. 30th, 1927  
(First National Bank) .....\$ 386.41

##### Church Extension Fund

Statement of Cash Receipts and Payments:  
Balance on hand Oct. 15th, 1926 ..\$ 252.43

##### Receipts:

Balance on Rittman note	245.00
Interest on Rittman note	7.60
Interest on Brethren Publishing Co., note	25.50
Interest on Springfield Center note	8.85
To apply on Principal—Springfield Center note	5.00
Interest—Ashland Bldg. & Loan Co., per pass-book	14.45
Received from Ohio Conference through M. L. Sands	75.00

Total .....\$ 633.83

##### Payments:

Balance on hand Sept. 30th, 1927  
(The Ashland Bldg & Loan Co.) \$ 633.83

Assets	
General Fund:	
Cash on hand, First Nat'l Bank ..\$	386.41
The Ashland Bldg. & Loan Co. ..	200.00
Total .....	\$ 586.41
Church Extension Fund	
Cash on hand, The Ashland Bldg. & Loan Co. ....	\$ 633.83
Notes Receivable:	
Brethren Publishing Co. ....	\$ 425.00
Springfield Center Church .....	290.00

Total .....\$1,348.83

Liabilities	
(None)	
Summary of Both Funds	
General Fund .....	\$ 586.41
Church Expense Fund .....	1,348.83

Total .....\$1,935.24

On motion the Ohio Mission Board was instructed to print their full report hereafter on suitable folder for distribution among conference churches.

The following motion was then made and carried.

Resolved:  
That the conference instruct the Ohio Mission Board to see that any church or mission point receiving financial help shall secure the Board for the full amount received from the board.

The Credential Committee reported 30 ministerial and 43 lay credentials received. Report was accepted and committee continued.

Program was then taken up and O. C. Starn gave the Moderator's address. He stressed the following points, Loyalty to the Brethren church, Loyalty to Ashland College, Loyalty to Jesus Christ. It was a great address.

A motion was made and carried that Moderator's address be approved, placed on file and printed in Evangelist.

On motion E. L. Kilhefner and Elmer Franks were appointed to audit the Mission Board Books at the request of their treasurer, R. A. Hazen.

Announcements and Benediction.

#### Wednesday Afternoon

Scripture and prayer by Elder W. H. Beachler of Dayton.

The regular program was given at this time with two fine addresses. Rev. C. M. Harsch spoke on, "The Place of the Church in the Purity Movement" and Mrs. Grace Strack spoke on Stewardship.

Rev. Harsch made a special plea for the church to save the young of our land from the social evils that are ruining them. Mrs. Strack urged a greater effort on the part of Christians to realize their stewardship of time, talents and possessions.

Closing song and benediction.

#### Wednesday Evening

Devotions were conducted by Rev. R. E. Gottschall of Columbus. This was followed by an address by Prof. A. L. DeLozier on his trip to Europe. It was an intensely interesting address.

A vocal solo was given by Mrs. Harvey Amstutz.

Prayer was offered and delegates were invited to church parlors for a fellowship hour. This was a new feature for our conference and proved very helpful in forming new acquaintances and binding the people of God together in deeper and richer associations.

#### Thursday Morning

The devotional period was in charge of Elder L. V. King of New Lebanon. Dr. J. A. Miller then gave one of his splendid

Bible lectures on "Doing the Will of God Man's Biggest Job."

Business was taken up and minutes of previous session read and approved. The Credential Committee reported 50 lay and 30 ministerial credentials. A motion was made by Dr. Miller the District Evangelist, O. C. Starn and Elder L. V. King representing the Ohio District Conference in conferring with Camden Brethren church in the matter of calling a pastor. Motion carried.

Report of the Committee on Committees was received and after correction was approved. Report is as follows:

Member of the Ministerial Examining Board, Dr. W. H. Beachler.

Church Trustees—G. W. Wogaman, to succeed himself, and E. L. Kilhefner to fill the unexpired term of Dr. E. J. Worst to 1928.

Statistician—Secretary of the Conference. Members of National Conference Executive Committee, Dr. C. A. Bame, Dr. W. H. Beachler.

Departmental Officers—Religious Education, Elder O. C. Starn; Sunday School, Elder Q. M. Lyon; Christian Endeavor, Miss Helen Garber.

Supervisor of Daily Vacation Bible Schools—Elder W. R. Deeter.

District Representative to Ohio Council of Churches—Elder Geo. S. Baer.

District Representative to Ohio Board of Religious Education—Prof. M. A. Stuckey.

Election of officers then took place and Elder F. C. Vanator was elected moderator; B. F. Owen, Vice-moderator and M. L. Sands, Secretary-Treasurer.

The matter of Standing Committees such as Membership, Committee and Committee on Committees was taken up and nominations called for. The following were nominated and elected to Committee on Committees, Elder R. F. Porte, Dr. J. A. Miller and Dr. W. H. Beachler.

Invitations for next year's conference were asked for and the kind invitation of West Alexandria accepted.

The Mission Board gave the following appropriations and apportionments for the district during the coming year.

#### APPROPRIATIONS

Columbus .....	\$ 200.00
Mansfield .....	800.00
Fremont .....	400.00
Rittman—Springfield Center .....	300.00

Total Appropriations .....\$1,700.00

#### APPORTIONMENTS

	Per quarter
Ankentytown .....	\$ 10.50
Ashland .....	38.00
Bryan .....	25.00
Buckeye City .....	5.00
Camden .....	5.00
Canton .....	17.50
Columbus .....	7.50
Dayton .....	100.00
Fairhaven .....	16.00
Fairview, W. C. H. ....	10.00
Fremont .....	7.50
Glenford .....	10.00
Gratis .....	25.00
Gretna .....	13.50
Homerville .....	6.00
Louisville .....	17.50
Mansfield .....	5.50
Miamisburg .....	5.00
Middlebranch .....	10.00
Mount Zion .....	5.00
New Lebanon .....	20.00
Pleasant Hill .....	12.50
Rittman .....	5.00

Salem .....	12.50
Smithville-Sterling .....	20.00
Springfield Center .....	5.00
West Alexandria .....	13.50
Williamstown .....	13.50
North Georgetown .....	3.00

Nominations for Membership Committee were called for and Elders Owen, King, Barnard and Laymen Norman Kimmel and E. L. Miller were nominated and elected by Secretary casting ballot.

The matter of Representative to International Purity Conference was discussed and disposition of same left to officers of conference.

On motion of Dr. Miller the officers of conference were authorized to have Handbooks and all other necessary printing done.

A motion was made and carried that it was the desire of the conference that all money not needed for regular expenses be given to the Ohio Mission Board.

The regular program was then taken up and Dr. R. R. Teeter gave an inspirational address. This was followed by a Laymen's program led by W. O. Nish of Massillon.

#### Thursday Afternoon

Devotions were conducted by Elder B. F. Owen of Williamstown. An address on the Value of Young People's Conference was given by Prof. R. R. Haun of Ashland College. Prof. Haun's address was in the nature of a report of the Young People's Conference held at Shipshewana Lake and was full of suggestions for special work among young people.

The conference worshipped God in song. Elder Kaler of the Church of the Brethren brought greetings to the conference.

Dr. E. E. Jacobs, president of Ashland College, addressed the conference on the theme of "Missions." This was a very fine address, well thought out and well delivered.

Benediction.

(To be continued)

MORTON L. SANDS, Secretary.

## OUR LITTLE READERS

### JACK FROST'S BED

By Anne Johnson Robinson

*First comes the mattress, frozen ground,  
On that, two sheets of ice  
Then blankets of the whitest snow  
To make it cold and nice.*

*When North Wind rushes to put  
A snowdrift 'neath his head,  
Then 'twist the sheets Jack snuggles down  
Contentedly in bed.*

### FRISKY FUZZY-TAIL

By Anna Williams Arnett

Frisky Fuzzy-Tail was a dear little chipmunk.

Frisky had a tail that was almost as big as himself. Frisky Fuzzy-Tail lived with Father and Mother Chipmunk in a nice big hollow tree.

Yes, Hollow Tree Cottage was the finest home in the woods.

Not far away was the Hollow Tree Kindergarten.

All the little Chipmunk children went to the Hollow Tree Kindergarten as soon as they were big enough.



Frisky Fuzzy-Tail had never been to kindergarten, but tomorrow he would be three months old, and then he could go.

Frisky could scarcely wait for tomorrow to come. He wondered what it would be like.

But tomorrow came at last.

Mother Chipmunk dressed little Frisky in his best blue coat and his best pink trousers, with five buttons down each side.

She combed his pretty bushy tail very carefully, and tied a pink ribbon on it right in the center. That make it look almost like two bushy tails.

Then Mother Chipmunk took little Frisky by his little front paw and walked to the kindergarten with him.

She told Miss Chippy, the kindergarten teacher, what his name was.

She asked Miss Chippy to keep Frisky at noon until his father came after him. Mrs. Chipmunk was afraid that Frisky did not yet know the way home.

Then Miss Chippy brought little Frisky into the room and gave him a little red chair to sit on. Frisky was careful not to sit on his tail. "I might spoil the ribbon," he thought.

Soon the room was fully of little Chipmunk children.

'Nen a lady Chipmunk played a march on the hickory-bark piano, and Miss Chippy said, "Everyone pick up your chairs and march to the circle."

When they were all seated, Miss Chippy told them a story.

Then they cut out pretty pictures and pasted them in a scrap-book.

Frisky got some paste on his little fuzzy tail, but Miss Chippy very kindly washed it off.

By this time it was noon and the children began going home.

Frisky wanted to go home, too, but his father had not come.

Then what do you think that frisky little Chipmunk did?

When Miss Chippy's back was turned, that little rascal of a Chipmunk very softly pitter-pattered out the door, down the steps, and then ran as fast as he could down the path toward home.

He ran and ran.

Suddenly he noticed that everything looked strange.

He called "Mamma! mamma!" in Chipmunk language, of course, but no mamma answered.

Everything was very still.

"Oh, dear! oh, dear! I'm lost!" cried Frisky, and the tears rolled down his little cheeks—yes, big, salty tears.

"What's the matter, Frisky?" asked a voice nearby.

Frisky took his little bushy tail and wiped the tears out of his eyes so he could see, and there was dear old Uncle Squirrel. Uncle Squirrel lived in the tree next to his own home.

"Come along with me; I'll take you home," said Uncle Squirrel.

So Uncle Squirrel took little Frisky's paw and turned back to another path.

Then in about three shakes of little Frisky's tail, here they were home. And Father Chipmunk was telling Mother Chipmunk that their naughty little Chipmunk child had run away from Miss Chippy.

But they were so glad to see their little Chipmunk child that they forgot to scold him.

Frisky was so glad to see them that he hugged them both and said, "After this I'll wait for you, daddy. I'll never run away again." And he never did.—Selected.

## ANNOUNCEMENTS

### NOTICE TO OHIO PASTORS

At the last Brethren Conference of Ohio churches at Canton, it was voted in one of the Ministerial meetings to charge a fee of 25c for every minister of the state, this to be used for the general expenses of the Association. Will all Ohio Pastors who have not as yet paid the amount send same to L. V. King, Secretary-Treasurer, New Lebanon, Ohio, at once.

## Business Manager's Corner

### EVANGELIST HONOR ROLL

Church	Pastor
Allentown, Pa. (8th Yr.)	S. E. Christians
Ashland, O. (10th Yr.)	C. A. Bame
Beaver City, Neb. (9th Yr.)	(Vacant)
Berne, Ind. (8th Yr.)	W. F. Johnson
Buckeye City, O. (7th Yr.)	(Vacant)
Center Chapel, Ind. (3rd Yr.)	Geo. Swihart
Corinth, Ind. (1st Yr.)	W. F. Johnson
Ellet, Ohio (1st Yr.)	Floyd Sibert
Elkhart, Ind. (8th Yr.)	W. I. Duker
Fairhaven, O. (9th Yr.)	(Vacant)
Gratis, O. (3rd Yr.)	O. C. Starn
Gretna, O. (10th Yr.)	Frank Gehman
Hagerstown, Md. (7th Yr.)	G. C. Carpenter
Howe, Ind. (5th Yr.)	J. W. Brower
Johnstown, Pa. 3rd Ch. (6th Yr.)	Gingrich
Lathrop, Cal. (4th Yr.)	(Vacant)
Leon, Iowa (1st Yr.)	Claud Studebaker
Long Beach, Cal. (10th Yr.)	L. S. Bauman
Martinsburg, Pa. (7th Yr.)	J. S. Cook
Mexico, Ind. (8th Yr.)	O. G. Lewis
Morrill, Kans. (9th Yr.)	L. A. Myers
Mt. Pleasant, Pa. (3rd Yr.)	W. A. Crofford
Nappanee, Ind. (9th Yr.)	S. M. Whetstone
New Enterprise, Ind. (2 Yr.)	D.A.C. Teeter
New Paris, Ind. (7th Yr.)	B. H. Flora
N. Liberty, Ind. (7th Yr.)	J. W. Clark
Oakville, Ind. (10th Yr.)	S. C. Henderson
Peru, Ind. (7th Yr.)	G. L. Maus
Phila., Pa., 1st Ch. (8th Yr.)	R. P. Miller
Pleasant Grove, Ia. (5th Yr.)	(Vacant)
Raystown, Pa. (3rd Yr.)	(Vacant)
Roann, Ind. (9th Yr.)	D. A. C. Teeter
Smithville, O. (7th Yr.)	M. L. Sands
Sterling, O. (7th Yr.)	M. L. Sands
Summit Mills, Pa. (1st Yr.)	W. E. Ronk
Sunnyside, Wash. (1st Yr.)	C. C. Grisso
Tiosa, Ind. (7th Yr.)	J. W. Clark
Waterloo, Ia. (10th Yr.)	Edwin Boardman
Waynesboro, Pa. (4th Yr.)	W. C. Benshoff
Washington, D. C. (2nd Yr.)	Homer Kent
Yellow Creek, Pa. (3rd Yr.)	(Vacant)

It has been nearly four months since we have published the Evangelist Honor Roll. Among other reasons for the delay was the waiting to see if the special copies of the Evangelist we were sending out for a period of three months would bring in any noticeable results.

It is too early to report anything but a beginning of results from that undertaking; but so far the results have been good.

The most marked result is the adding of two new churches to our Honor Roll. These churches are Springfield Center and Rittman, Ohio, both under the pastoral care of one of our youngest pastors, Floyd Sibert.

The Springfield Center subscription list represents 115% of the Brethren families in the congregation, and the Rittman list is about a 400% increase over their former list.

O that we had more pastors with the enthusiasm of youth! Just a few days ago the business manager celebrated the thirty-fifth anniversary of his ordination to the ministry in the Brethren church, and he feels he can sense the need of more youthful enthusiasm among the ministers of his own age. Not that we will admit that the senility of age is coming upon us, for, in spite of more than a half century of winters and summers and two hundred and fifteen pounds, a recent visit to the city skating pond with grownup children who were home for Christmas and a fastening on of a pair of modern skates, with shoes attached, to feet that had not stood upon skates for thirty-five years without a single demonstration of the law of gravitation convinced us that the suppleness of youth had not entirely departed. But whether our spiritual agility is equal to the physical is a different matter.

However it does seem that the zeal of youth takes wings and flies away altogether too soon as we ministers get out into the field of action.

Aside from the two new additions to the Honor Roll we are able to report the renewal of the following churches for another year, and we ask you to give special notice to the period of years some of these churches have been listed as Honor Roll churches.

In alphabetical order first comes Ashland for the 10th year; Berne, Indiana, 8th year; Long Beach, California, 10th Year; Oakville, Indiana, 10th year; Philadelphia First Church, 8th year; Pleasant Grove, Iowa, 5th year; Raystown, Pennsylvania, 3rd year; Waterloo, Iowa, 10th year.

This is a pretty good showing, don't you think? Five of our churches now have a ten year record, and a number of others are coming very close to the same record. And if this has proven profitable to one-fourth of the churches in the brotherhood, why would it not prove equally profitable to the other three-fourths? Who will undertake to answer the query? Then too, think what it would mean to add at least 2,000 subscriptions to the Evangelist, not only from a financial standpoint, but from the standpoint of usefulness as well. Come on, Brethren. Let us see how much can be accomplished by a steady pull together.

### Conference Minutes

The reports we have received from the pastors to whom we mailed copies of the Minutes of General Conference have been very good. A number of them have ordered extra copies and others report a quick sale of all that were sent them. We still have about seventy-five copies that we would be pleased to supply to those who can use them.

Some less than one-half of the pastors to whom copies were sent have made a remittance for them at this writing. It is a small matter to look after by each individual, but it makes considerable work for us and we would greatly appreciate a prompt settlement so as to make it unnecessary for us to mail individual notices to those who have forgotten to make remittance.

### Publication Day Offering

Offerings have already begun to come in from individuals, and we hope this is but a sign that the churches will respond with equal promptness, and with a liberality that will surpass all previous offerings. We feel it is the Lord's work and your responsibility. Are you willing to face the responsibility?

R. R. TEETER, Business Manager.

# The BRETAREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -

## *An Aged Minister's Reverie*

(Adapted by G. S. Baer from "My Transfiguration"  
by Livingston E. Roberts)

*So...One more day is done.  
Quietly the sun  
Sank out of sight  
And...It is night.*

*But...When the golden day is done,  
And the gloom of night is on,  
Bright faces appear in the dim, soft light...  
Faces long vanish'd from my sight.*

*Within my glowing dream of former years,  
My little country church once more appears...  
Ah, yes...And eager faces in the dim, soft light  
Waiting for the Word, I see tonight!*

*How soothing in life's evening light...  
The gain of world all out of sight...  
To have them kiss away the pain  
And show my years were not in vain.*

The Fourth Sunday in February is

(See bottom of page 3)



# THE BRETHREN EVANGELIST

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George S. Baer, . . . . . Editor  
R. R. Teeter, . . . . . Business Manager

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## EDITORIAL

### Why the Pioneer Preacher Should be Remembered

The time is soon here when we shall be called upon to remember those agencies in our church set for the care of the aged ministers and the upkeep of the Home for the aged and infirm members of our fraternity. The fourth Sunday in February is the date set for the lifting of an offering for the two-fold purpose—the Superannuated Ministers' Fund and the Brethren Home. It is not a new thing to us, it is just one of the regular annual occurrences. But some of us do not seem to realize the necessity or obligation of it. There are congregations that seem to be able to forget the matter entirely, and others give as if they were making a contribution to a street beggar. Whereas we ought to give in gratitude and as a privilege. We ought to give with the feeling that we are merely discharging high obligation, remembering what these veterans of the cross have meant to the church whose blessings we now enjoy. We ought to give as to one to whom we are greatly indebted for a wonderful spiritual heritage. It is not complimentary to us that the Board of Benevolences and the Brethren Home Board are compelled to beg and plead for funds sufficient to meet the bare necessities of those for whose care we are by nature and by the Word made responsible. Especially ought the pioneer preacher be the recipient of our generous support. If anything would appeal to our human sympathies, the needs of these aged men of God ought to, and cause us to give spontaneously and with gladness.

There are many reasons why we should not fail to come forward with generosity and gratitude to the support of these men of God who gave their lives to the church. First, the churches of which we are now so proud and whose spiritual nurture we now enjoy, we established by their pioneering efforts.

Second, they preserved unto us the "whole Gospel" in its purity, and championed some of its humble precepts and teachings in a day when it meant enduring persecution and ridicule to do so.

Third, they preached the Word with no thought of financial reward in a day when the church was unable to pay or had not the vision to pay in a manner that would have made possible their making provision for old age. They often not only received nothing, but did some secular work enough of the time to meet the bare necessities of life, and trusted God for the future.

Fourth, they are our spiritual fathers, the forbears of our own household of faith, and by the word of Paul to Timothy (1st Epistle 5:8) we are duty-bound to provide for them, or we are

guilty of having denied the faith and are worse than an infidel. And he admonishes us in Galatians 6:10 to do good to them that are of the household of faith.

And finally the sacrifices they made for the cause of humanity entitles them to the loving care of those who share the inspiration of their noble lives. It is impossible to paint a true picture of the vigorous, daring, sacrificing, helpful lives they lived. If we only knew what they endured and the extent to which they were ever willing to go in service, gratitude would flow without the asking in gifts of abundance for their welfare. The following story from "The Youth's Companion" will aid our imagination in picturing the magnanimous lives lived by our pioneer preachers, many of whom in our own church, as well as in the Methodist, were "circuit riders."

There was rain on the mountain—cold, drizzling, marrow-chilling rain that made the Methodist circuit rider as he urged his old horse to greater speed button his shabby old coat up under his chin and pull his hat down over his eyes. The constant drip, drip, drip on the dead leaves of the forest made him think with eager anticipation of his little home. There would be a bright crackling fire of hickory logs, a softly shaded lamp on the reading stand beside his chair, and Sally, plump, rosy-cheeked, cheerful Sally, the best wife a man ever had!

He had a surprise for Sally. Safe in the old wallet buttoned up snug in the inside breast pocket of the old coat were two five dollar bills, and both of them were for Sally. Money that Sally needed had come to him so unexpectedly that he felt that the Lord had made him the custodian of it as a direct gift to his wife. He was boyishly thrusting his hand into his pocket just to feel the treasure when some one close beside the road cried, "Halt!"

The preacher realized that he was in "moonshiners' country." Peering through the misty gloom, he found to his consternation that he was close to old Nance's cabin, the notorious haven of all the evil-doers of three townships. Ten dollars was a fine sum in that country at that time; it is not at all strange that the rider wondered whether he were about to be robbed.

"Parson," said the stranger, "old Nance" wants that you should come in and pray for her. She's took that sick, an' Jack was took off yestiddy to jail on account of the still. Me an' my ol' woman's lookin' after her the best we kin. We heard tell that you was comin' back home this way, an' I been standin' here for the last hour, watchin' fur ye."

Needless to say the preacher granted the old woman's request; he read a chapter from the Bible that he always carried in his saddle bag and then expounded it. Nor was that all. Finding that the old crone needed material aid also, he left one of the precious bills in her withered hand.

A good deed, you say, and worthy of the man! Yes, no doubt, but that was not all. Before he had gotten far on his way he began to be troubled lest he had not done his whole duty, and he returned and gave that old woman the other five dollars, and then jogged along home in peace. Was he over-generous? You may say so, but that was characteristic of his life. It was that spirit that made him endure the hardships of a circuit rider for the merest trifle in the way of remuneration. That was the spirit of the men whom you are called upon to support in their latter days. The word SACRIFICE was written in large letters across the whole course of their lives and we are not worthy to be their successors, if we begrudge a penny of what their needs demand.

### A Smoking Woman Preacher

A notable English woman preacher has come to America to pay us a visit and is seeking speaking engagements throughout the country. She is Miss Agnes Maude Royden, who has such high standing as an English preacher and evangelist as to have been included in the 1925 volume of "British Preachers", a book of the supposedly "Best Sermons from Britain", edited by Sir James Marchant, and favorably reviewed by much of the American religious press. Ordinarily we should be delighted over the visit of such a personage, but notwithstanding her notable spiritual leadership in England, she brings with her certain acquired characteristics that are proving a damper to her reception and are sure to prove a hindrance to her usefulness in America. We are alluding to two things in particular. First, Miss Royden is reported to be a smoker of cigarettes, and second, that she is in favor of "companionate marriages."

It is deplorable that she should have come to us with these characteristics. Cigarette smoking is being widely advertised in America by the tobacco interests and every effort is being made to popularize it, but still the Christian conscience is against it so

much so that the habit on the part of a preacher is all but a disqualifying factor. Ladies of refinement and character do not engage in it, and even among smoking men, it is known as a "bad habit." Judge Ben Lindsey's pagan notion about marriages has received considerable advertisement, but it has only resulted in awakening the American conscience to a greater defense of the Christian view of marriage. Both of these reputed attributes of this English lady are so opprobrious that it seems strange that any one knowing them could have given her any encouragement to come to our shores, for she is certain to be a greatly disappointed woman. Already her reception is not only proving lukewarm, but the finest type of woman leadership of the country is turning against her and refusing to cooperate in sponsoring her speaking engagements.

An assembly of five hundred women meeting in Cleveland, Ohio, on January 16th, in the capacity of the Cuyahoga County W. C. T. U. adopted a resolution approving the action of various women's missionary societies in this country censuring this celebrated evangelist and refusing her speaking engagements "because she smoked cigarettes and leaned toward experimental marriage." The president of that organization of women remarked, according to the press, that she regarded it "as unfortunate that this woman came to America to preach." And it certainly is. It is a pity for her and for the bad feelings that are being generated because of her.

But the greater pity is the harmful influence her example is likely to have upon the girls and boys, and even a certain type of women that she may come in touch with through her preaching and through press reports about her in this country. Cigarette smoking has enjoyed all too much favor among certain shallow-minded social devotees of the gentler sex as it is, and the habit is creeping upward. It is no time to take a compromising attitude toward one whose coming will have the effect of giving a vicious habit the sanction of religious leadership.

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## EDITORIAL REVIEW

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The superintendent of the Quiet Hour, Brother Homer A. Kent, gives the Christian Endeavorers a splendid message in this issue.

The thoughts and conduct of this life are the warp and woof of the spiritual garments in which the soul will appear before the judgment seat of Christ.

Apropos of the season of intensive evangelism is the article by Bishop Henderson on the Sunday School page. The Sunday school being the most fruitful field for church growing, it ought to be the most efficient in harvesting methods.

Most interesting is the report of Miss Johanna Nielsen's travel experiences and observations, written on her return trip from South America to begin her furlough. We hope she decides to favor us with a report of the remainder of the trip, as she half promises to do.

Dr. J. L. Gillin gives us this week a very interesting report of his sightseeing at San Francisco, and of experiences out at sea. His visit to the old state prison at San Quentin is the occasion for some observations regarding prison conditions, a subject on which Doctor Gillin is an authority.

From Fort Scott, Kansas, Brother L. G. Wood writes that the work there is going forward steadily with the Sunday school performing well one of its principal functions of reaching out and gathering in new material to build into church membership. There seems to be an encouraging spirit of activity and loyalty manifesting itself on the part of the members, one secret of which may be the prayer meetings which the pastor reports as being well attended.

Dr. W. S. Bell gives us the results of his College Endowment canvass in the Rittman-Springfield Center circuit, of which Brother Floyd Sibert, a recent graduate of Ashland College, is the enterprising pastor. The Rittman church made a gift of \$335.00 and the Springfield Center group, a gift of \$285.00, making a total for the circuit of \$620.00, which brings the total for the Endowment Fund up to \$134,827.54. Both of these groups have some of the finest type of people and both are heavily loaded with local responsibilities.

Brother A. B. Cover, pastor of the First church of Los Angeles, writes interestingly concerning some special features of his work. All of which indicate progress. The Sunday school and the W. M. S. are doing very commendable work. Brother Cover is on the right track when he makes it his policy to impress Brethren folks that it does "make a difference what church you belong to" by stressing Brethren doctrines. We are of the opinion that our distinctive teachings have been too widely neglected and omitted from the teaching of our pulpits.

Dr. E. E. Jacobs, president of Ashland College, gives us another installment of college news this week, and the items that claims major interest is the announcement that the institution under his direction gained admission to the Association of American Colleges at its recent meeting at Atlantic City. As he indicates, this is not a closely accrediting organization, but the fact that Ashland was admitted gives it additional popular standing. We congratulate Dr. Jacobs on this achievement and commend him for his untiring effort to enhance the standing of our college. The next and more important step is the gaining of admission into the North Central Association of Colleges which extends a welcoming hand only to those colleges that measure up to its standards, and the only thing lacking in Ashland College is the required endowment. Money is necessary to maintain an educational institution on a standard that will enable it to give to its students an education that will not be discounted by the world, and we have no right to invite our young people to spend their years of training in our own institution unless we are willing to deal fairly with them by giving them the equal of what they can get elsewhere, from an educational standpoint. From every other standpoint, of course, we have no fear but that Ashland College students are assured the equal or better than can be gotten in more wealthy institutions. And we are convinced that the equipment of the instructors and the grade of instruction given at Ashland are on a par with those of the average highly accredited institutions, but the fact that our college is not in the favored class is and will continue to be a handicap to her graduates. And not only so, but it will not long be allowed to operate as a full-fledged college unless it does reach the standard. It is now being carried on the splendid prospects that it will soon have the required endowment. It is looking to the church to make these hopes realized. It is up to Brethren people to say whether it shall go forward or backward. It is their school that hangs in the balance; it is their children that must have Brethren educational advantages; and it is their church whose future is at stake. In the face of the situation we cannot but believe our people will meet the demand. But if it does, there must be found at least some now and then who will make really generous gifts.

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## EDITORIAL BRIEFS

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Love is the heart of the Christian religion, and all forms and ceremonies and creeds that do not pulsate with its warm life are but empty shells.

It should not be thought strange that God has endowed men with such divers kinds of gifts,—he has so many kinds of work for them to do.

When a man is approached by an opportunity for service, let him not conclude that it is not for him because it is new and difficult. He can never know that he can not do it until he has tried it.

The friendship that is joyous is not based on what one expects to get out of his friend, but on what he is able to give to him or do for him. Nor can it be a one-sided affair; it must be mutual if it is to be abiding.

The three primary aims of prophesying, or preaching, according to Paul, are edification, exhortation and consolation. The world will never get beyond the need of such a ministry, nor will the men of the pulpits ever be able to invent anything more effective. Let us stick to the program.

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Continued from front page

the time when every church is asked to

(See bottom of page 5)



## Some Brethren Church Leaders of Yesterday, as I Knew Them

XIII Elder J. H. Knepper

By Martin Shively, D.D.

The subject of this brief sketch, was born, I believe, in Somerset County, Pennsylvania, as were a surprisingly large number of the preachers who were associated with the ministry of the church of twenty-five years ago. In the case of Brother Knepper, I have absolutely no biographical data at hand, and must draw entirely upon my memory of him, and the conversations I had with him. He was a member of the Brethren church at Berlin, Pennsylvania, uniting with it in the bonds of Christian fellowship, some little time before the unhappy division in the fraternity, which had its origin there, with the expulsion of Brother Holsinger. Brother Knepper was in the employ of the Baltimore and Ohio Railroad, serving as conductor on the mixed train which runs from Garret, on the main line, to Berlin. My imagination pictures him as a wonderfully popular man on the line, and I suspect that there were few of his passengers whom he did not learn to know by their given names, for he was one of the most genial men I have ever known, always smiling, with cheery words always at his tongue's end. He was of Pennsylvania Dutch extraction, and his stories, told in that dialect or in English,—and he had a large fund of them, with his ever present smile, made him an unusually popular man, then and always thereafter. Besides these traits, he was one of the most handsome men I ever knew. And his physical charms were more than matched by the social and spiritual ones, so that, taking him from any angle, he was a very unusual man. He was called and ordained to the Christian ministry with Alvin A. Cober, also of Berlin, very early in the 80's I think, and I am very confident that Brother Holsinger must have been the officiating elder at the time. Soon after his ordination, he resigned his position with the railroad, and gave himself to the work to which he had been called by the church, preaching for a number of years in Pennsylvania congregations, but I cannot recall them. His natural inclination to witicism, led him to prepare and deliver his sermons from manuscript, lest his ready wit might have too large a place in his messages, and lead to too much levity, and by this method, he was kept to the more serious presentation of his themes. He had a splendid mind, and this with his geniality made him a very popular man in the church,—a popularity which found expression in the fact that he served more terms as moderator of district and general conference, than any man before or since. He was a splendid parliamentarian also, so that the work of the conferences over which he presided, was carried on with dispatch, as well as in good humor.

He was president of the National Ministerial Association of the Brethren church, for twenty years or more, serving in that capacity until the time of his death. It was in this connection that I came into closest association with him, since I, too, was an officer in the organization, and as such, was in correspondence with him, as well as in intimate conference. Of all the honors which the church had conferred upon him, he told me many times, that he prized his position in this organization,



THE LATE ELDER J. H. KNEPPER

more than any which had come to him.

Brother Knepper was one of the most gallant and devoted husbands I have ever known, and the warmth of his affection for the wife of his young manhood, never failed until the wife answered to the call of death, perhaps five years before he went on to join her. Thirteen years ago, when the Pennsylvania state conference was held at Berlin, he took a group of his friends to stand with him before a mound of earth, in the cemetery where he too sleeps, and said, "here my heart lies buried." Death meant the less to him, because it would bring him again to the faithful companion of the years gone by. And he was most fortunate too in the wife who had so long walked with him, for she was a helpmeet indeed.

Brother Knepper's last pastorate was with the church at Altoona, where he was as greatly beloved as he had been in every other community in which he had served. A great union evangelistic service had just ended, and a considerable number of the converts had cast their lot with the Brethren church, of which he was pastor. He had conducted the usual Sunday morning service, and had prepared to administer the rite of baptism to a waiting group. Standing in the pulpit, for a final word from the Book, he told me he felt death come upon him, and in a moment, he sank down in unconsciousness. He rallied presently, but from that time on until the end, he was an invalid, unable to preach, and constantly under the care of physicians, among whom there was never an agreement as to what was the cause of his illness. The Pennsylvania conference, held in June, at Conemaugh, sent a delegation of Brethren over to Altoona, to carry to him assurances of sympathy and love. It was a never to be forgotten meeting which we had with him, and as we bade him farewell, to go back to the conference, we all felt that it was our last visit with him. He lived until August, with little apparent change in his condition, and then went home to the "Rest that remaineth for the people of God." His daughter Edna, had gone into his room to ask if he would have some breakfast, and found him upon his knees, his spirit having taken its flight while he prayed. How long his body may have been in that posture, is unknown to us, but we who knew and loved him, like to think that again as he felt the approach of death, he slipped to his knees, and like the Master whom he knew and loved, he said, "Into thy hands I commend my spirit." His body lies beside that of his good wife, in the cemetery at Berlin, but he lives yet in the hearts of those who knew and loved him.

Ashland, Ohio.

**Seven Social Sins**—There are, after all, only seven social sins: (1) Policies without principles, (2) wealth without work, (3) pleasure without conscience, (4) knowledge without character, (5) commerce and industry without humanity, and (7) worship without sacrifice.—The Rev. Canon Frederic Lewis Donaldson of Westminster Abbey.

## Reconciliation to God

By G. W. Rensch, D.D.

*(A notable discussion of a vital theme, published in two parts. Part II)*

Our reference to the Scripture used in the beginning has Paul saying, "And all things are of God, who hath reconciled us to himself by Jesus Christ." O yes; Christ is to have a part in this reconciliation. And, as we shall see, a very vital part. In Romans 5:10, the same inspired writer is saying, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." And again, in 1 Timothy 2:5 we have this: "For there is one God, and one mediator between God and men, the man Christ Jesus." No, the Father of our beings will not permit his Son to suffer and die on the cross and then be ignored by the offending party when a reconciliation is wanted. Undertaking a short-cut process to the Father will not be considered. If one who has shamefully slandered and abused his neighbor, can not meet him face to face until there has been a settlement effected, how can rebellious and sinful man meet the Everlasting Father before whom he is guilty? As one of the old preachers puts it, "Here is the necessity for a Mediator, or a middle person between man and God, who could approach man, on the one side, and God on the other. The Mediator must needs be a friend to both parties. The Lord Jesus Christ is the only being occupying the position to fill this place. He is related to the Father as a Son, or, by his divine nature, he is the Son of God. He is related to us as a brother. He took not on him the nature of angels, but the seed of Abraham. By this human nature he is our brother; bone of our bone, and flesh of our flesh. He can approach the Father as a Son, and approach us as our brother. He loves the Father, and also loves us. He is the one Mediator between God and man. No man comes to the Father but by him. Not a prayer offered by a Jew, or anybody else, has any acceptance with the Father, unless offered through him. To come by him is to come by his mediation; by the way he has appointed. There is no other way of coming by him, only to come by the way he has appointed in the gospel."

For hundreds of years, the world had no true notion of the nature of God. Indeed, who has now, with all the light that has been shed upon the question down through the ages? Before Christ came, spiritually, at least, the old world was in the throes of utter blindness. They looked upon God as a stern and unbending lawgiver, unsympathetic in the world's ills. They saw his power in his wonderful, created works, and witnessed the fury and destruction of the elements. But such traits as love, mercy, gentleness, etc. they had very shady notions of. Jesus, while here on earth, was brought face to face with that sad fact as narrated in John 14. Our Lord had just said, "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him." Surprised and astounded, "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" How clouded was their conception of the Father; how little they knew about him! But our heaven-sent Mediator was qualified to stand between this ignorance and the High Throne of God. He was qualified to locate the CAUSE OF THE ENMITY, vindicate the attitude of the Father toward the race of his created creatures, and convince the guilty party. His life, his

death, his resurrection, were all vindications of the righteousness of God. And, have you ever weighed the significance of the statement just made? I think not. This statement has been most earnestly, and eloquently pleaded by the blessed Advocate whom the Father hath sent in his name, AND SHOULD CONVINCE GUILTY HUMANITY OF SIN, and bring us in penitence to the foot of the cross. O listen to the Holy Spirit as he pleads through the mighty Paul: "We pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20).

"In the old rugged cross stained with blood so divine,  
A wondrous beauty I see,  
For 'twas on that old cross Jesus suffered and died,  
To pardon and sanctify me."

Having shown that man's fall in Eden and his consequent sin, separated his creatures from their Creator, making reconciliation necessary before man could enjoy God; that the Father has been pleading, and is now pleading for man to come back to his Fatherly care; and that in his infinite wisdom he sent the "one mediator between God and men, the man Christ Jesus", "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh" (Eph. 2:16, 17); most teachers would close the discussion as though nothing more remained to be said. But all of this is God's part in order to effect a reconciliation. What can man do, in order to meet God in peace? If he does nothing he is left in his estranged state. This the Holy Spirit knew; hence, Paul has more to say on the subject.

### IV. "And hath committed unto us the word of Reconciliation."

Is not this instruction entitled to some consideration in determining the Father's mind concerning his erring children? Here are, at least, two expressions which should be given serious attention: "committed unto us", and "word of reconciliation." What do they mean? And yet, in this day of outstanding indifference as to what God's mind is concerning us, who is giving this teaching any serious thought? In the day when there were no New Testaments written, rest assured, some things were committed to God's chosen witnesses. Paul has just said, "So I am an envoy for Christ, God appealing by me, as it were—be reconciled to God" (Moffatt). Who is the "Us?" For want of space, I must rest the whole discussion AND ITS TREMENDOUS SIGNIFICANCE on a translation of Moffatt: "And he intrusted me with the message of his reconciliation" (2 Cor. 5:19). Where would the world be, if it had to depend upon Russel, or Mrs. Eddy, or Brigham Young, or—any one of a score of others—for "the message of reconciliation?" The "word of reconciliation" was committed to Paul, and the other apostles as God's chosen "ambassadors." I am not interested in the little, muddy streams of the isms and cults, when I can go to the fountain-head and drink. Why should I? or, why should anybody?

What is "the word of reconciliation?" Who can tell? Why, the mediator can tell, of course. The first thing necessary when a mediator comes into office is that both

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(See bottom of page 7)



parties must commit their interests into his hands. This the Father did. Did not Jesus preface the great commission with, "All authority is given unto me in heaven and in earth?" On the mount of transfiguration, on one of the few occasions when God would permit no one to speak for him—not even an angel—he declared, "This is my beloved Son, in whom I am well pleased; hear ye him." That's what God says. Reconciliation now is possible only through the Mediator. "No man cometh unto the Father but by me", says the Mediator. John 14:6. That settles it. Then in his farewell message to his chosen, the Mediator says, "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me" (John 17:8). And in verse 20, he says, "Neither pray I for these alone, but for them also which shall believe on me through their word." And that reaches me, bless God! But it is still "THROUGH THEIR WORD." No wonder Paul could say, "and hath committed unto us the word of reconciliation."

How can human beings commit their interests into the hands of the heaven-appointed Mediator? By accepting his mediatorship in the effort to get right with God." Not in some hazy, sentimental, haphazard "start" which ignores everything the Mediator says about it, but openly and above board confessing Jesus before men. "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God" (Luke 12:8, 9). As Paul puts it, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). This clears the issue. This accepts the Mediator. This puts our case into his hands. And the public knows where the individual stands. Reconciliation is the object in view. If "personal evangelism", card-signing, lifting the hand for prayers, or any other system, will lead men to confess Christ before men, and a confession with the mouth, as Paul states it, then let us employ those meth-

ods. The thing demanded by holy writ is what counts; but the substitution of a method for the public confession of Christ is ruinous. There's enough such infidelity in the world now.

God has a plan—the only plan to save the lost—revealed to man in the gospel. We have the simple definite gospel to proclaim. It has a crucified, but resurrected Christ as its center. The Record is plain, and our duty clearly set forth. The membership in our congregations and the preachers in our pulpits would be of little avail with teachings of human wisdom. Dead-in-earnest men are tiring of these superficial things. The "standards" of the church are by no manner of means held before the people as they once were. In swinging away from these we are trying to appear scholarly by proclaiming nothing more than an ethical Christ. The dear Lord must have anticipated this when he asked, "If his son ask break, will he give him a stone?" Never was there a greater need in the world for the pure, unhampered message from the pages of God's Book than now. And because of our plea in the past, how marvelous are our resources at this point! We have a definite, uninvolved proposition to bring to men: "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power" (Col. 2:9). To those assenting with the mind and heart to this proposition, we have, from the pages of the same Book, definite conditions of pardon to announce and definite promises—rich and full of blessing—for men to appropriate. Oh, what a heritage is this simple, saving message that is ours to proclaim to a lost world.

The gospel thus proclaimed is wondrously and charmingly adapted to every man. Of old it won Jew and Gentile, proud Pharisees, unlettered peasants and bigoted priests. The cultured of Athens gave up his philosophy for the foolishness of the cross; the busy Corinthian stayed his steps in planning for heavenly treasures, and the Ephesian burned his books of sorcery to honor the conquering name of Jesus, whom to know aright is life everlasting. Shippshewana Lake, Indiana.

## Doing the Hard Things

By J. S. C. Spickerman

A stormy Sunday—not stormy enough to keep us away from our work, if it were a week day, but too stormy to go to church. If some of us neglected our jobs as we do our church, we would surely be fired.

A cold night—not cold enough to hurt the attendance at places of amusement, but it cuts down the Sunday night attendance at church; so the message that the pastor has prepared for his people is spoken to empty benches.

An especially good picture show on prayer meeting night—so you forego the "sweet hour of prayer" (Some church members don't even know what a prayer meeting is like).

On the table are a Bible and a magazine. The latter contains a fascinating story; you have not time for both, so God's word is left unopened.

Another magazine has a story not fit to think about; the title, the pictures, and the reputation of the author all tell you that, but you are unwilling to forego the thrill of it.

You are asked to give some of your time to teaching a Sunday school class, looking up recruits for Sunday school or Christian Endeavor, or other Christian work,

but you have no time for anything but your own business and pleasure.

Some of your money is needed for the relief of human suffering and the spread of Christ's kingdom, but there are so many things that you want for yourself that you disregard the call.

Where would our churches and Sunday schools be if no one had done the hard things?

We shall soon celebrate, or possibly have celebrated till this is read, the coming of him who, though he was rich, yet for our sakes became poor. Can that be fitly celebrated by selfishness?

Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (Philippians 2:5-8).

And whosoever doth not bear his cross and come after me cannot be my disciple (Luke 14:27).

Now if any man have not the Spirit of Christ, he is none of his (Romans 8:9).

Maryville, Missouri.

## SIGNIFICANT NEWS AND VIEWS

### LYNCHINGS DECREASE

Statistics compiled by Tuskegee Institute show 1927 to have registered a new low level for lynchings. The number for 1927 was sixteen, occurring in seven states, as compared with thirty for 1926. Four of those lynched were burned to death.

The states in which lynchings occurred and the number in each state follow: Arkansas, 3; Kentucky, 1; Louisiana, 1; Mississippi, 7; Missouri, 1; Tennessee, 2, and Texas 1.

There are two encouraging features about this report: first the fact of the decrease, and second, the number of instances (forty-two) when officers of the law prevented lynchings. There were no lynchings in the northern states during 1927. That fact makes the situation look not so good for the South. The building up of sentiment against such outrages on civilization must go on. So long as men are done to death without the process of law even the number of sixteen a year our country is disgraced.

### ADVISING THE LEAGUE

An editorial in a wet daily, a fair sample of the attitude of the wet press generally, is caustic in its criticism of the Anti-Saloon League, because it does not give its entire time and energy to the work of "education" and keep its hands off of political affairs. Of course, of course! That would suit the wet interests to a "T." The dry workers might go on indefinitely educating and educating, they might hold prayer meetings all they please, if they would leave the other fellows free to manipulate politics—to choose candidates, make the laws, formulate policies, and carry out their own sweet will undisturbed by the organized moral sentiment of the country. The Anti-Saloon League will educate, even more than its opponents might wish. Its work of education in the past has enabled it to exert the influence in matters of legislation and law administration, that has made it so obnoxious to the wets. It would be a spurious sort of education that would not be permitted an outward expression of a tangible, practical character. The Anti-Saloon League is doing what it is designed to do, fulfilling the need that brought it into existence, by bringing pressure to bear in political affairs in order to get dry men elected to office and dry policies actually inaugurated and enforced by the authorities. May we ask what there is about the League's influence in politics that any good citizen can object to? And who are the people who object to its work? Would the League be wise or foolish to take counsel from them? Like all other human institutions, the League has its faults, and makes some mistakes, but it is the most effective agency that thus far has been developed to deal with the legalized or unlegalized liquor traffic.—Religious Telescope.

The First Congregational church, which President and Mrs. Coolidge attend in Washington, is the capital's first church movie house. It will remain, of course, a house of worship, but will be open for motion pictures on weekdays and evenings. The pastor, the Rev. Dr. Jason Noble Pierce, believes that the church should be a center of the right kind of entertainment and hopes to give such good programs that they will offset the poor films shown in some commercial theatres. An orchestra will furnish music in connection with the movies. No admission will be charged, but cards will be required so that the church

may regulate the crowds. A free-will offering will be taken to cover expenses.

### IRISH WORKERS IN AMERICA

Mrs. Evelyn Lyndsay and Emmeline Morton, both of Londonderry, Ireland, are in America representing the Six County Conference, which is a union of all Protestant churches and Temperance societies with a few business and loyalist societies in Ulster.

According to these women, there are 25,000 unemployed persons in the shipbuilding and linen industries of Ulster. It has been necessary to feed 33,000 children. The conference is an outgrowth of the meeting of 1,200 delegates who were called together by the Presbyterians of Ulster to study the temperance question especially in its relation to the problem of the unemployed.

Miss Lyndsay declares that the consumption of liquor per capita in Ulster is the lowest in all the British Isles. She attributes that condition to the fact that for forty years the Presbyterian church, which serves nearly 80 per cent of the inhabitants, has been carrying on a systematic scientific temperance education in the public schools and colleges. Hon. Thomas Andrews, Minister of Science, is authority for the statement that the consumption of alcohol has decreased two-thirds since 1914. One of the reasons for that is that customs duties are very high and importation is almost impossible.

Miss Lyndsay points to the fact that the Rev. Joseph Penney, a Presbyterian minister from the United States, began to preach temperance in that part of Ireland in 1829. The people hope to celebrate the Centennial of his coming with a great victory in the Ulster Parliament. Already the country has Sunday closing of saloons and it has abolished the mixed grocery project, and further it has raised the age of drinking to eighteen. These laws are being enforced, Miss Lyndsay says, and adds that the police force of the country is very efficient.—Bulletin of World League Against Alcoholism.

### LET HIM BEGIN AT HOME

In his recent message to the legislature, Governor Alfred E. Smith, of New York, is said to have laid before the legislature—and incidentally at least before the country—a summary of his political platform. Many of his friends and opponents are said to accept it as a fairly complete exposition of the platform upon which he might be considered for the democratic presidential nomination. That part of it which will receive the most careful attention is a declaration for strict observance and enforcement of the prohibition laws. The first question arising is, "Why not, then, begin at home?" Though addressed to the legislature, no legislation affecting prohibition was suggested. It is presumed that his plea would be that New York, having no enforcement laws, is under no obligation to enforce it, but that is hardly consistent with the declaration in favor of strict observance and enforcement. If the prohibition laws should be observed and enforced, that state should have enforcement legislation. There are some who cannot forget that Governor Smith was credited not so long ago with expressing the hope that the time might soon come when folks could put their feet on the brass rail and "blow off the foam."—The Presbyterian Advance.

### THE SPREAD OF CIVILIZATION

Civilization has spread until the radio and the rifle can be heard almost anywhere in the world.—Brooklyn Eagle.

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The Superannuated Ministers and the Brethren Home.  
(Now, see front page again)



# THE BRETHREN PULPIT

## A Day with Jesus in the Temple

By the Late Dr. Francis E. Clark

TEXT: "As he taught the people in the Temple and preached the Gospel."—Luke 20:1.

*(Editorial Note: It is fitting on this anniversary of Christian Endeavor that we should give place to this splendid sermon by the lamented founder of that great young people's organization. This message was previously published in the "Christian Herald".)*

The whole of this chapter is occupied with the story of a single day, perhaps of a few hours only, in the life of the Master. It is well worth studying as a whole. Every verse would give us a text.

What a day that was in the life of Jesus, when he taught and preached in the Temple, and the keen-witted, vindictive Pharisees tried their best to catch him in his words! Yet it was evidently only one of many days, for we are told that "He was teaching daily in the Temple," and again, that "every day he was teaching in the Temple, and every night he went out and lodged in the Mount that is called Olivet."

How much we would give if we could have a transcript of all those days! It would be worth more than all the commentaries in all the world's libraries. Apparently the writer picked out one day's story as a sample of our Lord's teaching, and for this we are most grateful to him.

It is evident that the ancient Temple was very different from our modern churches. It was not shut up six days in the week and open the seventh for an hour and a half in the morning. It was a place where people came and went, where they asked questions and sharpened their wits, a place for truth-seekers, for honest doubters, and for skeptics who wished to show their dialectic skill and try to get the better of a disputant. It was an open forum where question and answer, teaching and preaching went on all day long; open to everybody who had a question to ask or an idea to communicate.

We have nothing to correspond to it in our modern religious life. It was a church, a theological seminary, a lecture platform, a class-room, combined in one. Here a new teacher could propound his views; here his opponents might catch him tripping if they could; here his followers might imbibe his spirit and learn the lessons he would teach.

This rare day, so fully recorded, tells us much concerning the methods and character of Jesus' teaching. He was approachable. He would not keep away or retire from his most inveterate enemies. He knew that they were there to catch him in his words. He knew in advance that they would twist his meaning, deride his views, mock at his principles; yet day after day he resorted to the Temple and let any come who would.

How much more glad he must have been to meet a sincere seeker, a true disciple. Doubtless there were many such, for we read that "all the people came early in the morning to him in the temple to hear him." Eager anticipation and sympathy are implied in this phrase. They were not all scoffing scribes and legal quibblers, that came to trip him up and try his temper, and the metal of his intellect. Among that eager morning crowd must have been many sincere seekers for the truth.

He is the same Teacher now. He welcomes our approach. Our doubts will not offend him if we are honest. Our longings for the truth he will recognize. "He that cometh to me", he says, "I will in no wise cast out."

Fellow disciples, let us avail ourselves of our wonderful opportunity. Jesus is still in the temple. Every morning and evening he is there, and he does not go away to the Mount of Olives at night. He is ever approachable, always anxious to listen to our questions, always ready to resolve our doubts—that temple is ourselves.

The intellectual quality of the Master's teachings and his answers must strike every reader. His enemies must have sent their sharpest dialecticians to entrap him. They doubtless consulted together in advance saying, "Where is his weakest spot? How can we confuse and anger him? What question will expose him to the wrath of the people or the authorities?"

"First", they said, "we will try to bluff and browbeat him out of his pretensions to authority." So, putting up a bold front, and evidently interrupting him as he was teaching and preaching the "good tidings", they said roughly: "Who gave you a right to teach here, as though your word was law? Does any school of philosophy vouch for you, a Nazarene, a peasant from the country? Show us your credentials."

With consummate skill, he parried their onslaught by asking the delicate and disputed question about John's baptism, and then, turning to the people who still thronged him, he gave the true answer to their sympathetic hearts, an answer concerning his authority which he would not give to mocking fault-finders.

His authority was the authority of the King's Son whom the Lord of the vineyard sent at length to the rebellious, hateful and hating husbandmen. They turned from him, they cast him out, they killed him. Did the chief priests and scribes and elders see the point? The people heard him, and whether they fully understood him or not, they must have seen that he spoke with the majesty and authority of the King's Son. But the scribes and chief priests knew what he meant, and it angered them exceedingly, so that they sought to kill him, which they doubtless would have done on the spot had they not feared the people.

There was still another trap which they might lay for him—the old question of God and Caesar. Surely by this they might get him into trouble, either with the Roman authorities, or with the devout Jews who hated them. The trap was skilfully laid, but they were dealing with one keener and cleverer than themselves, and he solved the riddle, not only for those priests but for all time. There are duties that we owe to Caesar, obedience to righteous law and righteous authorities. We have just taxes to pay, duties to our community, our relatives, our families; but they do not interfere with our duties to God and to our own souls.

The scribes and the chief priests had had their turn, and now the Sadducees came to the front, on this eventful day, with the foolish question about the much-married widow. His answer seemingly convinced them. At least, so convincing was it that they durst ask him no further questions.

Our Lord's answers were not merely a matter of fencing, or parrying their blows, and closing the mouths of his adversaries. He did not simply show his sharpness

and wit and his ability to outshine his opponents. With every answer he taught a lesson. We are apt to think, if we can only silence our opponent, that we have won the battle. Far from it, unless we can lay down a principle or teach a lesson that will go deeper than a mere display of dialectics.

In every case Jesus did this. The parable of the Lord of the vineyard taught not only the Jews but all future generations whom he represented and by whose authority he spake. It may not have convinced the cavilling scribes, but it has been a source of authority for every believer since. "Thus saith Jesus", we can say, for he came from the Lord of the vineyard to bring a message to us, the husbandmen. Some have heard and heeded it. Others have crucified the Son. But the world at large has acknowledged his authority, even when they had not obeyed his behests.

His parable of the denarius and its image and superscription taught the whole world another lesson, as we have already seen, and the reply about the seven-times-married woman told not only the Sadducees, but us, much more about the future state than any ouija board can ever tell. What glorious truths are here crowded into a few sentences: "Equal to the angels", "sons of God", and the "God not of the dead but of the living." No wonder that even these hecklers cried out, "Teacher, thou hast well said."

Teaching was not enough, for rebuke and warning have their place with every true teacher, as well as instruction. Beware, he says, beware of hypocrisy, of long prayers uttered for the sake of being heard of men, of long robes and chief seats and salutations in the market-places, an ambition for which sucks the very life blood of religion from the human heart. Thus the wisest of Teachers turns the tables on his wily adversaries. They came in to scoff; they went away, if not to pray, at least to hide their diminished heads in shame. "They durst not ask him any more question."

Another unrivalled gem we find in the following chapter. The lesson is taught in the parable of the poor widow who cast her two mites into the treasury. This little incident has consecrated for all the future ages generous poverty, and has blasted with everlasting infamy, ostentatious gifts that are given merely to be seen of men.

Here, if we read the Master's words carefully, we learn the difference between God's judgments and man's, the worthlessness of mere money without the heart gift; the preciousness of the mite that goes with the heart.

Thus our Lord turns to account in his teaching every little event. No one else may have noticed this poor, shabby woman glide quietly up to the treasury to throw in her poor offering. If they did, they gave her no thought. What is she? A nameless widow. What is her gift? A mite or two. See the rich Pharisees throwing in their gifts with a flourish, and a loud clash of coins, into the offering box.

We see the same parable enacted in every church. I have heard collectioneers, if I may coin a word, eulogize a silver offering, no pennies wanted. I have seen subscription papers, always headed by the richest men and the biggest sums; then come the dollars, but there is no place for the quarters and the dimes.

I have heard a man boast unendingly and repeatedly of his great gifts to charity, or to an institution, but never a word about the worthiness of the cause to which he gave, or the God in whose name he was supposed to give it. Ah, if we could look at the collection plate or the subscription paper with Jesus' eyes, what should we see? He alone knows

## Our Worship Program

### DAILY READINGS AND COMMENT

(Clip and put in your Bible for convenience)

### MATTHEW'S GOSPEL STORY IN BRIEF

#### MONDAY

**JESUS Baffles His Enemies**—Chapter 22. By the Parable of the Marriage Feast Jesus illustrates the comparative attitude of the religious teachers and the common people toward the Kingdom of Heaven. Deputations from the Pharisees and Herodians sought to catch him with a question about paying taxes, but Jesus answers them so shrewdly that they are taken back. The Sadducees tried their hand at it, with a question about the resurrection, but they were silenced. A lawyer utterly failed of his purpose by a question as to the greatest commandment and only gave Jesus a great opportunity for teaching. Jesus pressed his advantage by questioning the Pharisees how Christ could be the Son of David when David calls Christ Lord; they were utterly baffled and did not venture to question him further.

#### TUESDAY

**Warnings and Denunciations**—Chapter 23. Jesus speaking to the crowds and to his disciples, warns them against the teachers of the Law, who were self-righteous and egotistical. True leaders should be humble, he said. Jesus then launches upon a severe denunciation of the Pharisees for their hypocrisy. Then with infinite tenderness and compassion he weeps over Jerusalem because she has refused him when he would have saved her children from the terrible fate that awaits them.

#### WEDNESDAY

**Signs of the End: Watchfulness Needed**—Chapter 24. Jesus foretells the destruction of Jerusalem and gives some signs of the approaching end of the age and warns them not to be deceived by any false christs who may seek to impose themselves on the people. He urges the need of watchfulness. They must not give up expecting him. And they are warned to faithfulness by the parable of the good and bad servants.

#### THURSDAY

**His Coming and Judgment**—Chapter 25. In the parable of the ten bridesmaids Jesus stresses the importance of being ready for his coming, and in the parable of the talents he emphasizes the necessity of being active and trustworthy servants until he comes. Then plainly he tells his disciples of the coming judgment and of the large place practical righteousness will have in deciding the destiny of men.

#### FRIDAY

**Last Day of Freedom, Arrest and Trial**—Chapter 26. The Jewish plot against Jesus' life. He visits Simon the leper at Bethany where a woman anoints his head with an expensive perfume. Judas bargains with the Jewish leaders to betray Jesus into their hands quietly. The disciples prepare for the passover at Jesus' instructions, and during the meal Jesus indicates the traitor. He institutes the Eucharist, the bread and the cup, to be emblems of Christ's broken body and shed blood. Jesus warns Peter of his approaching fall. They go into the garden of Gethsemane, where Jesus prays while the disciples, even the three, sleep. Judas appears with a crowd armed with clubs and Jesus is arrested and taken before the High Priest, where he is questioned and abused. Peter in the temple court with Jesus' enemies denies that he ever knew his Lord.

#### SATURDAY

**Condemned, Executed, Buried**—Chapter 27. Judas, seeing Jesus condemned by the Jewish authorities, repented of his foul deed and hanged himself. Jesus before Pilate does not attempt to defend himself, to the astonishment of the governor who, though he desires to release him, yields to the Jewish demand to crucify him and release Barabbas. Accompanied by much mocking and brutality, the Roman soldiers led Jesus to Golgotha and crucified him between two robbers. As Jesus hung upon the cross dying, the very elements of nature seemed to share the sorrow and the temple curtain was rent in twain. He was buried by Joseph in a new tomb.

#### SUNDAY

**The Risen Life**—Chapter 28. The women going to the tomb on Sunday morning find an angel who tells them Jesus is risen and bids them go and tell the disciples. Jesus meets with his disciples and commissions them to make disciples of all nations.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N

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## Evangelism and the Sunday School

By Bishop Theodore S. Henderson

*(Personal permission was granted us by Doctor Henderson to publish the following material from his popular booklet on "Building An Evangelistic Church". We are deeply indebted to him for this privilege.—M. A. S.)*

### Evangelism and the Sunday School

The most fruitful evangelistic field in Protestantism is the field of the Sunday school. Every Sunday school superintendent and assistant, every officer of the school, and pre-eminently every teacher in the Sunday school should covet both the spirit and the power of a winner of souls. Review and appraise carefully the entire personnel program and procedure of religious education in your Sunday school. Note with exceeding care:

**A. The Objective of the Curriculum.** The exclusive objective of the curriculum in our Sunday schools is to lead the pupil, on the basis of the information received about Christ, to accept Christ as personal Savior and Lord. The objective of Christian education is not reached until the pupil, no matter what the age or type, shall personally, intelligently, and deliberately call Christ "Lord" and crown him Lord of one's daily life. Pupils, whether children or adults, are not saved by curriculum, but by Christ. Not the teachings of Christ, but Christ himself is the Savior of all people everywhere. This objective in teaching should be made clear and convincing to every officer and teacher in the Sunday school.

**B. The Opportunity of Evangelism in the Sunday school.** It has been carefully estimated that from eighty to eighty-five percent of all the people who confess Christ as their Savior and Lord are and are received into the fellowship of the church come through the agency of the Sunday school. The very enrollment of people in the Sunday school is an announcement on their part of interest in religion. Otherwise they would not be there. Other fields of evangelism challenge the church and must not be overlooked, but first in importance, first in accessibility and first in responsiveness are these in our own Sunday schools who have not yet personally yielded to the dominion of the Savior and have not openly confessed their life loyalty to Jesus Christ. A pastor of an influential Protestant church was astonished to learn on careful analysis that 77 out of 125 young people enrolled in his young people's department had never personally accepted or openly confessed Christ as their Savior. It is tragically true in many Sunday schools.

**C. The Obligation of Parents and Teachers.** Nothing should be attempted or announced that would in the remotest way permit parents to shift their Christian responsibility to lead their own children to Christ over to the Sunday school teacher. Christian parents are recreant to their privilege and duty if they expect teachers to become substitutes for parents. It is the glorious privilege of a pastor or a teacher to supplement what parents do in influen-

cing their children to become Christians, but neither pastors nor teachers are substitutes for parents in this high matter. It has been carefully calculated that while eighty to eighty-five percent of the people who come into the fellowship of the church come through the Sunday school, it is also estimated that sixty per cent of those enrolled in the Sunday school never become openly avowed followers of Christ and as such come into the fellowship of the church. That is a staggering indictment of the spiritual inefficiency of much of the teaching of the Sunday school. Have every teacher search his or her own heart in the light of these facts.

### D. Outline Suggestions for Evangelism Through the Sunday School.

#### (1) For the Teacher:

a. Every teacher should place the name of every scholar in the class on a personal, private prayer list and pray for them by name every day. If the group is so large that this is impracticable, divide the group in such a way that at least half a dozen of the pupils are prayed for every day by name by the teacher. This should be an all the year round habit for every teacher.

b. During the first two weeks of this second month of special preparation every teacher should visit the parents of every scholar in the class or group, and have a frank talk with the parents about the personal religious life of the children in their class. This is not to be a visitation or conversation primarily in the interest of better attendance at Sunday school but a conversation about the vital relation of parents and children to Jesus Christ. Many a teacher will tremble to attempt it. Some of them will confess they are spiritually unfit. Then is the time for the pastor to help every such teacher to become spiritually fit. Consecrated teachers will discover a new-found joy in this visitation of parents.

c. During the second two weeks of this second month every teacher is to create an opportunity to have a personal conversation with every pupil in the class who is not an openly avowed Christian about the claims of Jesus Christ on his life and seek to win all such to a definite decision to surrender of life to the mastery of Christ. Nothing will be more revealing or inspiring than to have every teacher have a heart-to-heart talk about Christ with every pupil in the class regardless of whether they are church members or not. In multitudes of instances pupils have drifted far from God without the teacher or pastor suspecting it. This procedure will be a revelation to the Christian worker.

d. In a special manner the teaching during these three months should be particularly focused in the definite purpose of the gospel to challenge its personal acceptance in the life of the people rather than the personal approval of the mind of the pupil. Teaching in a Christian Sunday school should always have this focus, but never more decisively than for these three or four months of intensive evangelistic endeavor.

(2) For Sunday School Officers and Department Heads. Everything that has been said about the teacher applies in principle to every superintendent, every assistant superintendent, and every department head in the Sunday school. These Sunday school officers are not primarily directors of exercises nor promoters of programs, but winners of souls. Without that objective no Sunday school can achieve for Christ what is expected. Every Sunday school superintendent ought to have a personal conversation with every one of his assistants, and every one of the department heads in the Sunday school, in the same way and for the same purpose as the teachers have a personal conversation about Jesus Christ with his pupils. Christ must be placed at the very heart of the Sunday school, and he can never be placed at the very heart of the Sunday school until he is placed at the very heart of the superintendent and all the officers and department heads of the school.

(3) For the Pastor. It is urged with emphasis that the pastor meet during this second month once a week for at least an hour with the officers and teachers of the Sunday school in order to inspire and instruct them in the art of winning the un-reached members of the Sunday school to Jesus Christ. Four major considerations are suggested, one for each week. An interpretation of the theme should not occupy more than one-half of the time; the other half should be given to heart-searching conversation and prayer that every officer and teacher might consecrate themselves to the task outlined.

a. First Week. What does it mean to be a Christian? Make it simple; make it searching; make it sufficient. Put it in language every teacher can understand, and that every teacher can make clear to every pupil.

b. Second Week. What is involved in a Decision for Christ? Make it clear that the decision must be personal; nobody else can make it for another. Nobody should make a Christian decision just because somebody else does. Confront them with the Living Christ. The decision involves first of all a personal relation to Christ. No other decision should enter in before that primary decision is made.

c. Third Week. Why is an open confession of Christ essential to becoming a Christian? Stress the phase of the Kingdom of God that Christ is engaged in a vast and heroic enterprise in which he needs the co-operation of people who dare to follow him to the uttermost. No cowards, no shirkers, no friendly observers, no passive sympathizers are needed. Everything a true patriot should do for his country a true follower of Christ should do for him.

d. Fourth Week. What is involved in uniting with the church? Make it clear that the church is not an ark of safety but a training camp for service. The church is not a collection of perfected saints but a family of imperfectly redeemed sinners who are determined by God's help to get the prayer of Christ answered in this world. "Thy Kingdom come, Thy will be done on earth as it is done in heaven." Though we stumble and fall, we rise again to fight for God and rightness.

No group of officers and teachers in the Sunday school should be compelled to face the task of leading their scholars to Christ without the consistent, continuous, courageous instruction and inspiration of their pastor in some such way as is outlined above.

e. Special Days of Evangelism in the

**Sunday school.** It is recommended that after the most careful preparation by pastor, officers and teachers, at least two or more Acknowledgment or Decision Days be held in the Sunday school during the year. The preparation and approach to such days can easily be adapted to meet the local situation from the "Outline of Suggestions" given above. They can be used with such modifications as may be deemed essential for two such Special Days as well as one. Two seasons in the church year lend themselves particularly to effective Acknowledgment Days in the Sunday school.

One is the New Year. The beginning of the New Year has never lost its genuine appeal, especially to youth. It is a time of "beginning again." The Sunday nearest the New Year, preferably the Sunday before the New Year, is most appropriate. No holiday festivities at Christmas should crowd out Christ from the necessary preparation on the part of pastor, officers, and teachers. It is claimed that the preoccupations of Christmas make it difficult, if not impossible, then we need to be reminded that the Christian church is in danger of falling before temptation to commercialize and carnalize Christmas instead of spiritualizing it. Can it be that as of old there is no room for Christ at Christmas?

The second notable day for a public Acknowledgment Day is Palm Sunday, when Christ should be acclaimed King of Kings and Lord of Lords. It is a most appealing day to make a Christian surrender and crown Christ King. The details of the public conduct of an Acknowledgment Day or Decision Day should always be in the hands of the pastor. He should never give this place to another. Every department of Sunday schools in every community will suggest helpful plans for such a day. But the pastor is the spiritual father of that Sunday school. He should not vacate either his opportunity or his obligation to lead his Sunday school to accept Christ as personal Savior and Lord.

## Editor's Select Notes On the Sunday School Lesson

(Lesson for February 5)

### Jesus Misunderstood and Opposed

Scripture Lesson—Mark 3:19b-35; 6:1-6.

Printed Text—Mark 3:19b-27; 6:1-6.

Devotional Reading—Isaiah 50:4-9.

**Golden Text**—He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become the children of God, even to them that believe on his name. John 1:11, 12.

#### LESSON LIGHTS Introductory Note

The first passage in our lesson points to autumn of A. D. 28, in the second year of Christ's ministry, and the second to the winter of the following year. Parallel accounts of the first scripture are found in Matthew 12:22-29 and Luke 11:14-22. The second scripture finds parallel or similar accounts in Matthew 13:54-58 and Luke 4:16-30. The location of the first passage is Capernaum, and the second, Nazareth.

#### Comments on the Text

(From Illustrated Quarterly)

3:20. Jesus came home (v. 19), to Capernaum, and the multitude thronged around him.

21. When his friends heard. They were anxious about him, and they went out, perhaps from Nazareth where his family lived or from another part of the city, where

they were visiting, to lay hold on him. This states their start, but "the incident of vs. 22-30 fills the interval between their departure and their arrival. v. 31."

Matthew (12:22) and Luke (11:14) both tell us of the healing of the demoniac which led to the discussion which follows.

**The Contrast.** Jesus the healer, Satan the destroyer. Jesus thus overcame the works of the devil.

22. **He hath Beelzebub.** The exact meaning of the name is unknown. Cheyne renders "Lord of the Mansion," i. e., of the nether world, the dwelling place of demons; Lightfoot, "Lord of Dung," i. e., of refuse, of all that is vilest. He was the prince of the demons, the rank and file of evil spirits. Jesus calls him Satan, the Adversary, the malignant Opposer of all that is good.

24. **If a kingdom divided against itself, etc.** "A nation or kingdom may embrace within itself parties, divisions, discords," but it is lost if the different factions fight one another instead of the common enemy. Many a nation has so perished.

25. **And if a house be divided, etc.** That is, the household of some large landholder, or prince; or a business house. If some individual in the castle betrays their plans to an enemy, or if some are seeking to destroy the work which others are trying to do, there can be no prosperity.

27. **No man can enter into the house of a strong man, etc.** The argument here is that Jesus by delivering the demoniac from the power of Satan had conquered Satan, and thus could not be his ally. The Pharisees, "by refusing to take part in the work of Christ, had joined the forces of the enemy."

6:1. **He went out from thence.** Capernaum, His own country, Nazareth," where he had been brought up" (Luke 4:16).

2. **The sabbath was come, our Saturday, the Jewish sabbath.** In the synagogue,

Jesus always in every way carefully observed the day of rest, though not in the superstitious and slavish way of the Pharisees of his time. **Were astonished.** They were amazed at the wisdom which he showed in his words.

3. **Is this not the carpenter?** This is the only instance in the gospels when Jesus is distinctly called "the carpenter." In Matthew 13:55 he is called "the carpenter's son." Every Jew must by their law learn a trade, and it was commonly the case that a boy learned the trade of his father. There are many traditions concerning Jesus' work as a carpenter.

**Brother of James, etc.** The brothers of Jesus are barely mentioned in the Gospels, and as to his sisters we know nothing. **And they were offended in him.** "Offended" is in the Greek the word which has given us our "scandalized." The Greek skandalon was "the stick in a trap on which the bait is placed, and which springs up and shuts the trap at the touch of an animal. Hence, generally, a snare, a stumbling block."—Marvin R. Vincent.

4. **And among his own kin, and in his own house.** These words show where the sting of the experience was—Christ's rejection by those nearest and dearest, those who he had every right to expect would be his most ardent supporters.

5. **A few sick folk.** Those whose faith was able to rise above the Nazarene morass of doubt, and Christ's spirit leaped eagerly to greet it and reward it. We see upon what his miracles rested. He was always willing and glad to bless, but his gifts must wait for stretched-out hands.

6. **And he marvelled because of their unbelief.** "As we see this surprise reflected in the face of Jesus, may we not infer that he came down to his work amongst men from a holy world where faith was the all-pervading law!"

E. M. RIDDLE,  
President

Warsaw, Indiana

L. V. KING,

Associate

New Lebanon, Ohio

CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,

General Secretary

and

Treasurer

2301 13th St., N. E.,

Canton, Ohio

### The Fellowship of the Quiet Hour

Fellow Christian Endeavorers, as we continue on into this new year of service we ought to remember where our strength lies. Christian Endeavor has been owned and mightily blessed of God in past years because it has been an organization that has exalted the privilege and power of communion with her Lord. Thousands of young lives have felt the call of God to a separated life, and many to full time service in the Lord's vineyard because Christian Endeavor has given a large place to prayer and the study of God's Word. The measure of her success has been largely determined by her devotion to these two God-given means for the enrichment of the soul. The extent to which blessing will come to our societies this present year depends upon our fidelity in seeking the quiet retreat where God opens up to us the unsearchable riches of his Word and where the heart gives expression to him of its praise, its love, its longings, its needs.

Most wisely did our forerunners who had to do with making Christian Endeavor vital in the lives of young people provide for a department of the Quiet Hour which has faithfully sought to stimulate interest in

exercising the devotional life of its members. Today in this fellowship there are thousands of the best young people of the world. It is blessed to know, fellow-comrades of the Quiet Hour, that as we are enjoying our season of being alone with God there are many others all over the world enjoying the same privilege. God has great things in store for the society whose members are all comrades in this great fellowship.

Has your society a Quiet Hour chairman? If you have is he putting forth every effort to deepen the devotional life of all the members by interesting them in reading the Bible every day and seeking the face of the Lord in prayer? This chairman can prove of untold blessing to the spiritual life of his society if he will. Many chairmen of the Quiet Hour have arranged for brief seasons of prayer just previous to the regular C. E. meetings. This creates a spiritual atmosphere that is bound to bring blessing to the society. Try this pre-prayer service in your society! Some chairmen also have prepared suggestions which might be followed in daily Bible reading. It is good to read the Bible after some



plan. Read a book through consecutively. It is good to read two books at a time, one from the Old Testament and one from the New Testament. Many different plans might be suggested which add interest to one's reading.

It is a good thing after reading a chapter or two or a verse or two, or whatever it might be to be guided in prayer by what we have read. This helps us to pray intelligently. It makes for diversity in prayer. I like to think of prayer as first, God talking to us through his Word, and second, as we talking to God in praise or petition. Prayer looked at in this way is real communion. Might it be the experience of more and more of our Christian

Endeavorers. I fear that in too many societies fitting emphasis is not being placed upon the need of the Quiet Hour. Consequently they are losing their power. Let it not be true of your society! Christ calls us into the desert with him. In the quietness of the closet he seeks us. There he fits us for the tests of the day, for the battle at the front.

Ere you left your room this morning  
Did you think to pray?

By his dying love and merit  
Did you claim the Holy Spirit

As your guide and stay?

HOMER A. KENT,  
Quiet Hour Superintendent,  
Washington, D. C.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1330 E. Third St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### En Route for the Homeland

Iquique, Chile,  
December 20, 1927.

Dear Evangelist Readers:

Since I have enjoyed the travel letters that have appeared from time to time in the "Evangelist", it occurred to me that perhaps some of you would enjoy hearing something of this part of the world, which comparatively few of our people have ever seen. I shall not attempt any flowery descriptions, for as you should know by this time, that is not in my line, much as I may wish that it were.

Rio Cuarto can not possibly be considered a beautiful place, but in my heart and mind are cherished a host of beautiful memories. I went out, three years ago, to a foreign land, with little idea but that it would always seem a foreign land to me. In some ways it still is, but in a very real sense our people in Rio Cuarto and in the various other missions seem just as dear, perhaps dearer, than many of the Brethren at home.

My associations with our missionaries and also with the native workers have been of the pleasantest. We are all human and far from perfect, but the fellowship has been sweet and I think you would go far to find a more earnest, consecrated band of workers than those who are working there now. My greatest regret was that I could not see the Sickles back on the job before I left.

When it comes to showing love and appreciation our South American folks are hard to beat. It made me feel, more than ever, the truth of the promise in Luke 18: 29, 30.

It was after the Tuesday night prayer meeting that I left Rio Cuarto, rather it was Wednesday morning, for the train left at 12:20, and about 20 of the folks stayed and went with me to the station. There we found a mob of peons on their way to the various harvest fields and Brother Yoder had to force his way to the ticket window so that we could buy the ticket and attend to baggage checking, etc. These things can not be attended to beforehand and the ticket office does not open until the train is in, so there is a grand scramble.

The second class coaches soon filled up and the harvesters began to overflow the first, and they filled the coach with jests and songs and smoke. There was just one

other woman in the car. Women do not travel very much, especially alone.

At 5:00 A. M., we reached Villa Mercedes, where we had to wait two hours to make connection with the International for Mendoza. Previous experience had taught me what to do, for there is no waiting room, so I went to the restaurant, ordered a cup of tea and had thus a place to stay until train time. Here I was fortunate enough to secure the very last berth remaining, for this train carried sleepers.

Passing through the province of San Luis reminds one of parts of Texas and New Mexico; then as one nears Mendoza the vineyards, fig trees, etc., make one feel as though they had suddenly been dropped into Southern California. Even the mountains help the impression, with the "Cordilleras" in the near distance and the snow-crowned Andes beyond.

At Mendoza a relative of some of our Rio Cuarto members met me and I was very pleasantly accommodated and everything possible done for my comfort. Here I had to have my passport visaed and it was a genuine relief when the Chilean consul did it with the utmost courtesy, for after various efforts to get in touch with the U. S. consul in Buenos Aires I had finally received a letter telling me I should have to have a new passport and that I should have to go to Buenos Aires to get it. The steamship company had written me that my old passport would do to return home, so I decided to take the chance.

Mendoza is a beautifully situated city and is very attractive, with lovely big shade trees on both sides of even the business streets. It is, however, in the region of earthquakes, and on all sides one saw the results of the last severe tremor. I reached there at 4:30 P. M. and about 6:00 there was quite a little shake that sent the people running to the streets, for even the houses that withstood the last shake are looked upon with suspicion now, for the construction is not of the most durable. The city has numerous plazas, and its park with the "Cerro de Gloria" is one of the well-known beauty spots of the Argentine. The road up this mountain to the wonderful statue that crowns it is splendidly graded and one obtains a view of all the surrounding country.

We had vainly tried to have my baggage pass through the customs house, so Friday morning I was at the station at 6:00 o'clock

and in fifteen minutes it was all done and I was on the train that was to take me across the Andes to Valparaiso. The coach soon filled to capacity, and its occupants proved to be mostly folks returning from Europe, and nearly all German. I soon learned that there is a considerable German population in Chile.

Almost at once we began climbing and the beautiful vineyards gave place to desert land. There is no timber line in these mountains—all bare rock, not a sign mile after mile of any kind of life, except a few scraggly flowers and plants along the tracks. One of the things one notices all along the railroad in the Argentine is the great piles of wood at every station, for wood is used for fuel almost entirely. As we climbed the temperature fell and it even snowed a little and always there was the wonder of the towering peaks, many of them snow-clad, grand with the grandeur of their immensity, even though absolutely barren.

When we reached the Chilean frontier, we were passing through a tunnel when an electric bell rang and the Chileans in the car shouted "Viva Chile." Our engines were changed for electric motors and there were no more smoky tunnels. Chile has a wealth of electric power and uses it in her railroad systems. She also has North American coaches that look good to me.

What goes up must come down, and the descent into Chile was more interesting from the scenic standpoint, for beside the mountains there were lovely little patches of verdure here and there and an abundance of flowers, for the Chilean side has the benefit of the rains that never get across to the Argentine side.

Before reaching Los Andes the Customs inspector went through and looked over the hand-baggage, and another Chilean officer looked over the passports, so that upon reaching Los Andes there was only the larger baggage to look after.

In so many little ways the Lord manifests his goodness to his children, and in all the red-tape that is always trying enough, I had no difficulties worth mentioning.

Los Andes was not, as I had supposed, high up in the Andes, but well down in the valley. I was sorry that the rest of the trip was at night, so I saw very little of Chile. We reached Valparaiso at a little after midnight, a coach took me to the hotel and a long day was ended.

Valparaiso is the principal seaport of South America on the Pacific side. The city is built around the bay and up the slopes of the hills. The level part is very small and contains only the business section. To go to other parts of the city one takes an elevator and these connect with the street car lines. One sees very different kinds of homelife on taking different elevators. There are two within about a square of each other and at the top of one is the most conglomerate mass of humanity, almost enough to frighten a woman sight-seeing alone; at the top of the other is the fine Naval School, the pride of Chile, and one of the very finest views of the entire bay.

To one unfamiliar with Chilean history, it is something of a shock to find fine statues with names like Wheelwright, O'Higgins and Cochran along with the rest of the national heroes. The pity of it is that the heroes of the Cross seem not to have been as alert to the opportunity as men of great military or industrial ideals.

One feels quite well-to-do when starting

out with Chilean money, until you begin to spend it and find that a 5 peso bill, that looks enough like a \$5.00 bill to be a near relative, fades away like 50 cents. They say that living really is cheaper in Chile than in the Argentine, but I suppose tourists are less apt to find it so than anyone else.

Sunday morning a taxi brought me and my hand-baggage to the bay, where I took a launch out to the steamer that was anchored in the bay, a half-mile or so out. I breathed a long sigh of relief and thankfulness when I found myself and all my belongings really on board. At noon we steamed out of the harbor and I felt as though I were saying farewell to South America, though I was to see more of it at the different ports.

At lunch, which was served almost immediately, I found that I was the only first-class passenger. I sit at the Captain's table with several of the ship's officers, who usually chatter away in Japanese, except for a few remarks for my benefit. It is the S. S. Anyo Maru, and is a Japanese steamer, the same one that brought the Yoders to the United States ten years ago. It usually comes down with many passengers and returns with a few. I think there are just four second class passengers, among them a little Japanese woman. We are the only women on board.

The days of preparation were so full that they had to be stretched out as much as possible, and the only way to do it was to get up earlier and go to bed later; so I was very tired, and now I have the chance of a lifetime to rest, and that is precisely what I have been doing. It would be a poor sailor, indeed, who would be seasick under conditions that have prevailed thus far. So I sleep and eat, as much of the former as possible and as much of the latter as I think I ought, and read a little and write a little and sometimes "set and think" and sometimes "jest set", getting what little exercise I can, walking round and round the deck. I hope I get fat, I fear I may get lazy. (It is partly as an antidote that I am writing this.)

Tuesday evening we drew nearer land, which has never, I think, been out of sight, and presently anchored in the port of Antofagasta, one of the several nitrate ports on this coast. Here we stayed two days, loading nitrate, 1,500 tons of it.

The sea was quite choppy and as I watched the tugs bringing up one-half dozen big barges loaded with nitrate, each barge larger than the tug itself. I thought how like it is to our church work. That tug has a power within that makes it possible even in a rather rough sea to pull along the heavy weight, and so our pastors are able to pull a big load of dead-weight—if there is the POWER within. If not—poor church! Poor pastor!

I thought that was all, but since arriving here at Iquique, I have seen something else, though only once, and that was a man in a rowboat towing one of these big barges loaded with nitrate. I want to tell you it took real work and if it were not that the ocean here is as still as still can be, I doubt if such a thing would have been possible. I wonder how far that illustration will hold. Perhaps by back-breaking, heart-breaking effort one may be able without any other POWER draw men alongside the good ship Zion, but even so alongside is not on board and it takes POWER to get on board and how glad we should be to sing "He Lifted Me."

We have been at Iquique four days, as I

write this, and are to be here two more. They are to load 8,000 tons of nitrate, of which 300 tons goes to Los Angeles and the rest to Japan. There are a number of steamers of different nationalities in port, most of them taking on cargoes of nitrate.

The coast is bleak and forbidding. The hills rise abruptly from the sea, and there is hardly a bit of green to be seen even in the towns, for though the clouds lower, continually hanging over the hills, there is never a drop of rain.

In Rio Cuarto the Summer Bible School is on and the preparations for the Christmas exercises; at home everything is hustle and bustle getting the last Christmas shopping done; it all seems very remote, but after all Christmas is largely a state of mind, and I expect to enjoy it out on the briny deep even if in a different way than I might have wished.

Perhaps I may tell about the rest of the trip later.

Sincerely,  
JOHANNA NIELSEN.



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### THE RITTMAN-SPRINGFIELD CENTER CIRCUIT

#### Rittman Church

This is one of the new churches in the state and has had its struggles. We have here a small group of devoted people who have put forth an effort to build up a Brethren church, they have a fine building and well located in the town.

Brother Sibert is giving them part of his time and is doing his best to strengthen and build up the work.

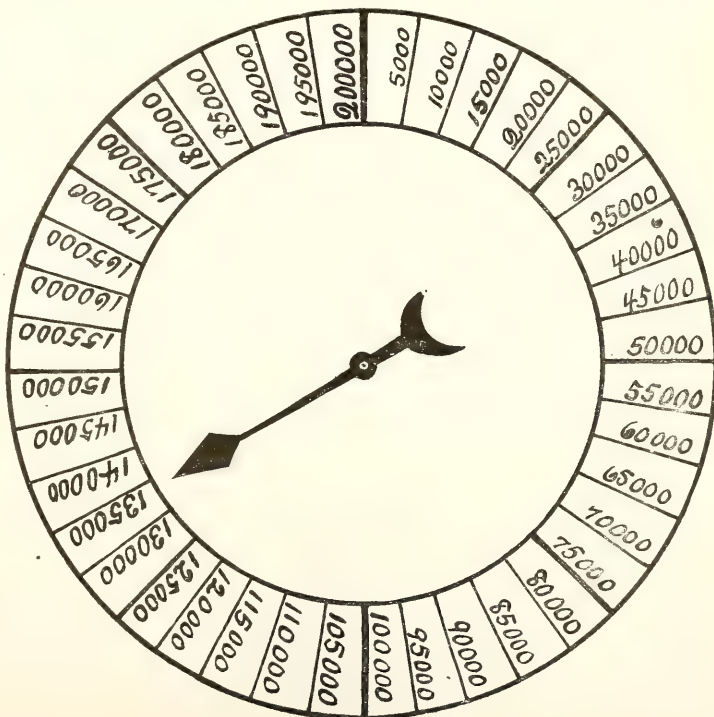
I found several graduates of Ashland in the town, four of whom are teaching in the schools.

Rittman is an industrial town, with two large industries that give employment to a number of people. The church here has a future if the people will give their support and not "grow weary in well doing."

The total amount of their gifts to the endowment was \$335.00.

#### Springfield Center

This is a new mission lately started in Akron, as Springfield Center is the name of the district in which the mission is located. The little group of members here are badly scattered in and around Akron. They have erected the first unit of the church building, which is brick in one of the new growing additions of the city. Like all missions it has some discouragements, but is gaining ground. Brother Floyd Sibert is pastor and divides his time with the Rittman church. Since he has taken over the work the Sunday school and attendance has grown and I found it full of life and go. There are a number of our members





from different churches that have located in Akron who have not identified themselves with this work. I expect some have never heard of it. ONE REASON THE BRETHREN CHURCH HAS SUCH A LEAKAGE OF MEMBERSHIP, IS DUE TO THOSE MOVING FROM THE HOME CONGREGATION IN NOT PLACING THEIR MEMBERSHIP IN OUR CHURCH WHERE THEY HAVE MOVED. Where we have no church this cannot be done, but I find that it is not done in many instances where we have churches. IF YOU KNOW OF ANY MEMBER OF THE BRETHREN CHURCH LIVING IN AKRON, SEND NAME AND ADDRESS TO BROTHER SIBERT, HE WILL LOOK THEM UP. I believe we have a big field here and that with hard plodding and consecration of the members, that some day a strong work will be developed.

The total gift was \$285.00. Making the combined gift of both places \$620.00.

W. S. BELL.

### NEWS OF THE COLLEGE

I recently returned from Atlantic City where I attended the annual meeting of the Association of American Colleges. I went with the express intention of pressing our claims for membership and was successful in gaining admission for the College. The Association is not a real accrediting organization and yet it insists upon admitting only those institutions which are doing four years of real college work. This we are doing and it is with satisfaction that this association puts its approval upon us.

However, and here is the important thing, this does not admit us to the North Central Association which is the standardizing agency for this region. To enter that we must increase our endowment. It is in this latter interest that Brother Bell is now out and working and it is to this end that the church must bend every effort.

The College has but three groups of friends; the alumni, the city, and the church. The first two groups have done what they regard as their part, especially the city, and now the church must carry the rest of the burden. Moreover, reckoned on the per capita basis, viz., 12,000 in the city and 25,000 in the church, and on that basis apart from real and vital interest, one can readily see that the church has still its part to do. But when one adds the element of the life of the church and its future as related to the College, one can readily see that the major part of the endowment must come from the church. I have confidence in both Dr. Bell and in the church that this amount will be forthcoming. But when one starts out to raise several hundred thousand dollars and must get it in twenty-five, fifty, and one hundred dollar amounts, it is perfectly evident that it is both slow and difficult. Yet the campaign is advancing steadily and will culminate successfully under the guidance and blessing of God.

The College has been fortunate in having present at the Chapel hour both Bishop Henderson and Dr. Beachler recently. Dr. Beachler was in the city holding an evangelistic service at our church and was, therefore, available for the Chapel hour. We all appreciated his services very much.

Professors Anspach and Mason recently made a trip to several of the Ohio colleges in order to study their arrangements relative to teacher training and came home by the way of Columbus where they made tentative arrangements with the State office

regarding our next year's work in education.

The Men's Glee Club recently returned from their itinerary in the East. They were all pleased and the College is under obligations to Professor Haun, their manager, and to Miss Fowler their instructor. I hope and have reasons to believe that the churches received them well.

Dean Miller who has for years taught a class in the city of evenings for the preparation of Sunday school teachers, is again giving his services to this enterprise. Formerly Professor J. A. Garber also taught a class. This latter work has been taken over by Professor Monroe, one of the new professors in the College.

EDWIN E. JACOBS.

### FORT SCOTT, KANSAS

Well do I remember being in a group of pastors at our last General Conference, who promised to report their work to the Evangelist more regularly, and I hope all are keeping their promise.

Our work is moving along very nicely, and I am glad that nothing sensational is happening, but just a steady going forward. The Woman's Missionary Society is holding their regular meetings and having interesting meetings.

The Church school attendance is holding up very well and we have a constant campaign on to increase it and we are gradually reaching new scholars and new homes.

In January we had about three weeks of the coldest weather that has been known here for many years and during that time our attendance was very small, but we had our services just the same, while several of the churches of the city closed down one Sunday, but the coldest Sunday we had 20 in Church school.

Our new members are happy and lining up nicely in the work, and are faithful in attendance. We make our Wednesday evening meetings one of prayer and Bible study for one hour, and we have from 15 to 18 in attendance, which I expect is as many as some much larger churches have at their mid-week service.

We are planning a communion service for early spring, and by keeping in touch with our isolated members by correspondence, we hope to have as many of them with us at that time as possible.

We greatly appreciate the fellowship of prayer, with all who pray for us and this work here, and especially that day set apart by the National W. M. S. for prayer for Fort Scott. We feel that those who earnestly pray for this work are "holding the ropes" for the safe and steady movement of this work. Remember us at the Throne.

L. G. WOOD.

### MINUTES OF THE OHIO DISTRICT CONFERENCE HELD AT CANTON OCTOBER 4, 5, 6, 7, 1927 (Continued from last week)

#### Thursday Evening

The devotional period was in charge of Dr. W. H. Beachler. Elder M. L. Sands brought the sermon of the evening on the theme, "The Distinctive Mission of the Brethren Church." Brother Sands said the mission of the Brethren church is to exalt the Christ, honor the Word of God and evangelize the world. The Brethren church because of what she is and what she claims for herself ought to be doing the greatest possible service for God and her fellow men.

This was followed by a sacred cantata rendered by the combined choirs of the Louisville and Canton churches. This was another new but very splendid feature of the program. The music was well rendered and very enjoyable. The two choirs deserve much credit for their work.

Benediction.

#### Friday Morning

The devotions were led by Elder R. D. Barnard of Mansfield. Dr. C. A. Bame gave a fine inspirational address. This was very helpful.

The first item of business was the reading and approval of the minutes. The Credential Committee made their final report of 50 lay and 31 ministerial credentials. Committee was discharged with thanks.

Report of the Resolutions Committee was given and after amendment the last point was received and ordered spread upon the minutes.

Resolved that:

First, We thank our heavenly Father for his care and divine providence which has made it possible for us to meet in conference of the year 1927.

Second, We extend our thanks to the Canton Brethren for their kind hospitality.

Third, We thank our officers for their untiring efforts and valued ministrations, given to the work of the district.

Fourth, We maintain our interest and support our educational work especially the present college endowment campaign.

Fifth, We as a church work against war and for peace by actively teaching the principles of peace to our people.

Sixth, We as a church guard the interests of prohibition and that we support the Marshall Law at the November election.

Seventh, We seek to deepen the spiritual life of our people, maintain loyalty to the church to save the young of our land from Word of God and continue to preach the Gospel to all the world. Especially do we propose to carry out the suggestion made in Moderator's address at National Conference to the effect that every Brethren pastor give a complete exposition of the doctrines held sacred by Brethren people.

R. F. PORTE,

L. V. KING,

MRS. FLORIDA SMITH.

The matter of time of next year's conference was then taken up and on motion it was decided to begin Thursday evening of second full week of October and continue over the following Sunday.

A motion was made and carried that Secretary-Treasurer be allowed the usual fee of \$10, and all other bills be paid.

The last item of the program was an address by Dr. E. E. Jacobs on "The Finality of the Christian Faith." This was a splendid discourse worthy of a place in the Evangelist for all the brotherhood to read.

After song and prayer Moderator O. C. Starn declared the conference of 1927 closed.

MORTON L. SANDS, Secretary.

### FIRST BRETHREN CHURCH, Los Angeles, California

The editor will scratch his head and say the writer has failed to check time, and it will be correct, for the months have passed so rapidly that the writer scarcely realized that this report is overdue. When laboring in the East and Mid-west, the winter with snow and storm seemed to retard the passing of time, but here when during these months we are privileged to bask in the sunshine the days pass quickly by. So we

can scarcely realize that we have entered upon the portals of another year, to battle with the problems it will bring forth. But before passing on, we turn our faces upon the past to tabulate a few events of our church activity that may be of general interest.

After returning from a profitable as well as enjoyable vacation, people and pastor settled down to the routine tasks that naturally present themselves. The first special day was Rally Day. A splendid program was prepared and well executed under the direction of Mrs. Cover. A fine audience was present to hear the program and the effort bore fruit in a steadily increasing attendance. Last Sunday, we had present the largest attendance since our coming and we hope to reach still greater numbers, not for the numbers, but for the opportunity of teaching the Word of Life. Our school is well organized and is doing splendid work under the leadership of Brother M. Snyder as superintendent and his fine corps of assistants. A splendid Christmas program was given Friday evening before Christmas. The auditorium was filled, with standing room at a premium. The program was carried out in a commendable way, and the large audience present seems to have been favorably impressed for it is since then that we reached the high-water mark of attendance. We have three Endeavor societies functioning: Young People, Intermediate, and Senior. They are doing good work and we hope to report progress from time to time. The W. M. S., but a young organization here, is meeting regularly and are doing splendid work. The monthly devotional meetings are well attended and a fine interest manifested. They furnished new curtains for the baptistry and choir railing which adds materially to the appearance of the auditorium. They are planning a Father and Son's banquet in the near future that we anticipate will stimulate interest among the men and boys of the church that may be utilized in our Pre-Easter campaign.

Among other church activities, the following may be of interest: Our Fall communion service was preceded with preparatory services in which emphasis was given the practice of the ordinances. The writer believes that teaching of the significance of our practice of the ordinances is essential. Again and again we hear the statement made that one church is as good as another, the inference being that the ordinances as we practice them are of no consequence. Is it true or is it not? The writer believes that when the Master placed back of the ordinances his AUTHORITY and DEITY that we have no right to quibble. Pardon me, I did not mean to preach. A goodly number of our membership availed themselves of God's means of grace and we had a blessed service in his name. A man who was staying in the home of one of our families was taught by a faithful sister the meaning and mode of baptism and he requested to be immersed, which was done. On Christmas evening, our choir under the able leadership of Brother Cecil Snyder gave a Cantata, "The Light of the World." The number was well rendered but due to rain a small audience was present. The same situation obtained with the Calvary Church of the Brethren. They invited us to join with them in giving the Cantata, which was done and last Sunday afternoon the two choirs united in giving it to an appreciative audience. These two churches worshipped together for some time and the best of fellowship exists between them and why should there not? We

feel at home with them and they with us; may the spirit grow generally. Since becoming pastor we have continued what the church has been doing for some years, going to the City Rescue Mission once a month. A number of the members go with the pastor and it is a real pleasure to preach and sing the Gospel to them. At every service we witness the saving power of the Gospel and those needy ones find the way to light and salvation. The young people had a series of Friday night meetings in which we were privileged to have special speakers bring messages which were helpful and uplifting. One life was led to deeper consecration as a direct result and we believe seed had been planted that will bear fruit in due season.

By this time we know our field and hope to do more effective work and are looking forward to reaping for the Master. We have fine people and with their cooperation directed by the Spirit, we are certain we can win amidst the odds which present conditions make imperative. Our prayer meetings are well attended and are an incentive to spiritual attainment. Hold us before the Throne of Grace that he may use us to his Glory.

A. B. COVER, Pastor.

#### A SOCIOLOGIST ABROAD

##### San Francisco and Surrounding Territory

We stayed three days in San Francisco while the ship unloaded and put on a cargo. This gave us plenty of time to get about the city. While I had been there a week five years ago, at that time I had been so busy that I had not got about the city much. This time I had nothing to do but see what might be of interest. We took the Gray Line sightseeing bus and thus got a good view of the sights usually shown to tourists. Among these were the Cliff House and Seal Rocks. The House is now since it was burned the last time only a restaurant, and the Seal Rocks had so much fog about them that we could not say whether there were any seals playing about them or not. Another sightly place is the Presidio, or Government Reservation, at which are stationed the United States troops, with its forts for the defense of the city. Golden Gate Park lies along the side of one of the Gates. By the gates is meant the high ridges through which ships come into San Francisco Bay and harbor. This park was once only waste sand. It was given to the city by a rich man, and through the liberal use of water and good care it has become one of the most beautiful parks I have ever seen. There are no "Keep off the Grass" signs anywhere. It is watered by the water from wells which is pumped by Dutch windmills. The Presidio and Golden Gate Park are two of the most beautiful places in the city.

Down below the Presidio lies the flying field from which the mail planes take off for New York and at which they land from New York. I had experience as to what the mail plans means to one these days. When we left New York we had not had time to get our passports. We made application before leaving New York, and asked the government to send it to the Dollar Steamship Co., in New York, who had promised to have it vised by the various consuls there and sent on to us at San Francisco. While we were sailing around through the Canal and up the West Coast, this had all been attended to, and when we got to Frisco we found that it was there having come from New York by air mail,

all signed, stamped and ready for us. Passengers are also being carried between the two cities. The fare is \$400.

While in San Francisco I took occasion to visit a famous old state prison, San Quentin. John and I took a ferry boat to Sausalito, then a trolley train to a little town three miles from the prison and then a bus took us to the prison. Donald Lowrie has made the prison famous by his book, MY LIFE IN PRISON. Here on a neck of land jutting out into the Bay lies the famous old prison. In it are confined 3,600 men. It is very much overcrowded in spite of the new additions which have been made the last few years. The buildings are built out of concrete, and the new ones with all the modern equipment, such as running water in each cell and modern toilets with plenty of sunlight and air. The old part of the prison is not shown to visitors—I suppose because of its bad sanitary condition. In that part is murderers' row. The guide took us to the death cell where the men are hung. A prisoner who had been convicted of killing his wife was to be hung there the next morning. In order that it may not be known who springs the trap three men are stationed in the little apartment near the scaffold where are three strings stretched across a board. Each is given a knife, and at a signal from the warden on the scaffold each draws his knife across one of the three strings. Which of these strings actually releases the weight which springs the trap none of the three men knows. This is the usual form of hanging. However, this summer at the State Prison in Connecticut I saw a different kind of hanging device. Instead of the man dropping through a trap, he stands on the floor with the noose around his neck, and at a signal the executioner releases a trigger which permits a suspended weight which is attached to a rope running from a man's neck over a pulley above him, to drop and thus jerks him up from the floor. There is little choice between the two. Any method of executing prisoners is brutalizing, and eventually will give way to other methods of punishment, I suppose.

The problem of prison labor is as unsolved here as in most prisons. They have a jute mill in which they weave sacks, a furniture factory which is operated on contract, that is, a manufacturer outside has a contract to use prisoners to make furniture which is then sold on the open market in competition with the products of free labor. The labor unions are against contract labor, but it is the most profitable use of prison labor up to the present time. It seems a pity that we have not been able to devote the same business skill to the solution of the problem of prison labor which has made American manufactures surpass all others. In prisons, however, politics enters and business management is secondary.

Then one afternoon I went out to see the Almshouse. To my surprise I found here the finest poorhouse it has ever been my privilege to see. It cost to build about \$1,800,000. In it are kept about 1500 old folks. It is located on a fine hill and is surrounded by flower beds. It is modern in every respect. Those in charge seem to be imbued with the responsibility of their work and everything seems to be done to make these unfortunate old people happy. The one nearest to it in comfort is that at Cleveland, Ohio. When visiting the one at Cleveland I was struck with one feature. They have a cottage for 17 old couples. There each couple may have any old furniture which they had when they came there. Each has an outside doorstep on which they may sit



out their declining years. In the common room there is a great fireplace over the mantel of which there is inscribed the following beautiful sentiment, "To lose money is better than to lose love." You can be sure that some dreamer put that there. Rev. Harris R. Cooley was Tom Johnson's pastor in Cleveland. When Johnson was elected Mayor of Cleveland, he went to Mr. Cooley who had much to say in his sermons about these matters, and said to him, "Now, Mr. Cooley, I have heard you many times say how the wards of the city should be cared for. I want you to resign your pastorate and become my commissioner of Charities and Correction." Mr. Cooley could not resist the appeal and accepted. Under his management this almshouse was built in Cleveland. Who shall say that his ministry for Christ was less useful as Commissioner of Charities and Correction than as preacher? I often think of Christ's words picturing the Last Judgment, "Come ye blessed . . . I was hungry and ye gave me to eat." I wonder if we too often do not have the Catholic idea that priesthood is exercised only in performing what are too often called "religious services" instead of carrying Christ's spirit into the affairs of every day life. I often wonder whether some of us Brethren, who wash feet to teach us humility, should not above others find the fruition of that act in serving our less fortunate fellow men.

#### We Sail Again

At last the time has come to "push out into the sea" again. All is hustle and bustle. Friends are at the wharf to bid farewell to their friends who are sailing. The ship's great whistle sounds, the engines begin to throb, the ship slowly backs out of her slip. Confetti is thrown, hands on ship grasp the slender strand of paper held by hands on shore, hats are waved, goodbyes are shouted, the ship turns around and steams slowly out into the Bay and points its nose towards the Golden Gate. As the sun gilds the clouds into glory in the West we push out to sea, our ship with its nose towards Honolulu nearly three thousand miles away. Here there were no friends to bid us goodbye as at Panama and Los Angeles. We felt a sense of loneliness as we realized that for the last time for many months we were seeing the shores of our native country. Of course, that is a sign of provincialism, but at the same time I am not ashamed of it. It is a pretty good land after all is said about its shortcomings. However, the same sun shines over all the lands, and the same humanity is to be found everywhere, and the same God watches over his children in all lands.

We settle down into the regime of ship life once more. Now for nearly a week we have been eating, playing games, reading, and sleeping. The sea has been rough, but not uncomfortable for most of us. New friends are made, going to all parts of the Orient and from all parts of the country. Here are missionaries going back to their fields, business men going out for the first time or returning to their scenes of labor in China, India and the Philippines. What a world this is on board ship!

We shall leave the ship at Honolulu and take the next one a week later. This stop will give us the chance to see these islands, now a territory of the United States, one of the two left. Our next will be about Honolulu.

#### Queen of the Hoboes

After we had dropped the pilot outside San Francisco harbor a nicely dressed young lady of 24 went up to the Captain's office and announced that she was a stowaway,

would he please give her a room to Honolulu. You will understand that a stowaway is a person who comes aboard a ship about to sail and hides himself until the ship is at sea and thus gets a free ride to the next port. She told the captain that she was known as "The Queen of the Hoboes", that she had stowed away on a ship last year for Germany and had travelled all over Europe and had beaten her way back. There was nothing for the captain to do but give her a room, provide her food and at the first opportunity send her back to Frisco. If she had been a man, the captain would have given her a beating and put him down in the engine room to do the dirtiest and hardest work for 18 hours a day. But a woman he could neither beat nor make her work.

Yesterday morning I went up to the upper deck for a morning walk before breakfast and there she was talking with the Captain. I stopped and talked with her, seeking to find out how she happened upon such a career. She says that she has wanted to travel since she was a little girl. Her parents lived in Texas when she started out to bum her way about, but now they live in Oklahoma. She stops at the best hotels and this is her method: She goes to the manager of the hotel and tells him that she is "Queen of the Hoboes", that she will have her picture in the paper with a write-up, and that if he wants some cheap advertising of his hotel, she will give it to him in return for her room and board until she gets out on a ship. She said that she stopped at the St. Francis, perhaps the most prominent hotel in San Francisco just before she took this boat. She plans to visit Europe and Egypt next year, she says.

Here is a young woman who is hoping with a fever for notoriety. She hopes in this way to get into the movies ultimately. She plans to write a book of her experiences, she says. How purposeless and wasted is such a life!

This morning as I was shaving I heard three blasts from the steamer's whistle, and three answering blasts from another. Looking out the window I saw another ship hove to, and a life boat let down from our ship, manned by sailors. In the boat stood the girl. They were transferring her to this boat to take her back to San Francisco.

She has been defeated in her purpose to get to Honolulu, but she assured the captain that it was all right, since she will get a lot of newspaper publicity when she lands at Frisco. She makes her way, she says, by selling her picture.

I could not in good conscience say that she is symbolical of our age, but she certainly typifies in an extreme way the restlessness of our civilization. Has she ever glimpsed a noble social purpose in life? Perhaps she has as much as some of the more respectable women who spend their time in the more conventional pleasure-and-excitement producing methods. Perhaps as well as some of our pleasure-seeking men. But how empty of a constructive and noble purpose in life. As one thinks of the great amount of constructive work needed by the world, how empty seems such a life. Cynical of life and outlook she shamelessly confessed to me that she was doing this just to please herself. When will men and women learn that satisfaction in life is built upon sacrifice, upon life devoted to noble ends? How far we yet have to go before we shall catch sight of the saying of our Master, "He that saveth his life shall lose it; and he that loseth his life for my sake and the Gospel shall find it!" Is there any "good tidings" in such a life? Does it give

uplift and larger vision to any fellow wayfarers on the highway of life? Is not that the test of your life and mine?

Oct. 27, 1927

J. L. GILLIN.

## OUR LITTLE READERS

### The Moon Man

Percy Haselden, in Time and Tide

There's a man in the moon to attend to the light,  
And I'm sure he's asleep after cleaning it twice.  
'Cos I saw it all shining on Saturday night  
And now it is only a thin melon-slice.

Every time there's a moon he plays just the same trick,  
And appears to forget what he's thinking about.  
Else he loses the scissors for trimming the wick—  
But I wonder who wakes him and tells him it's out?

### THE GREATEST KEY

Did you ever see the biggest key in the world? No?—Oh, yes, you have, but you just didn't know it by that name. You have all seen keys, little keys that we use to open the front door, and small ones that mother uses to unlock the buffet drawer, where all the best silver is kept, and even a tiny little key that grandpa uses to unlock the old clock on the mantel when he wants to wind it.

But there is another key that is more important to us than any of these. It unlocks the gates of the world to each person who uses it; the treasure-chests of all the things worth while are opened by it; and the doors of time are always ready for its use.

Six magic letters spell the word—SCHOOL! You went to school last year and perhaps for several years before, but did you know that you were going to such a great place? At school we learn so many things—how to read the fine books that are written for us; of rivers and mountains and the countries of the world; how boys and girls live and dress and play in lands across the sea. If you store your mind with these things now, throughout the coming years you will be constantly using it as a key to unlock larger and yet larger doors of opportunity—not only to enrich yourself with valuable treasures, but to be of service to others. Time alone will let you know how much you need to be constantly unlocking doors—and a door that is locked always needs a key.

Let's offer a little prayer of thanksgiving that boys and girls all over Georgia are permitted to use, for their very own, this greatest key in the world—the SCHOOL.

—Mrs. A. B. Brown.

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# *The* **BRETAREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

## *In the Spirit on the Lord's Day*

OD as a Spirit, omnipresent, omniscient, eternal, is a conception too mighty to be grasped. But these attributes, even imperfectly apprehended, furnish the foundation for the faith and worship that fill this earthly life with blessedness and beget within us the hope of future glory which fills the measure of our aspirations. As revealed in the gospel of our Lord Jesus Christ, this God whom we worship is a God of love as well as of wisdom and power. Jesus was God manifest in the flesh. On the Lord's day the disciples met in his name. They remembered his promise: "Lo, I am with you alway, even unto the end of the world." Also that promise of our Lord: "Where two or three are gathered together in my name, there am I in the midst of them." The fulfillment of these promises has made the house of God the gate of heaven to worshiping assemblies from age to age, has endowed the pulpit with heavenly unction, and made the songs of the sanctuary channels for the downpouring streams of that river of water of life proceeding out of the throne of God and of the Lamb. If you are in the Spirit on the Lord's day, you will be glad to worship him with a loving heart, whether it be in the great congregations or in the little companies where the promise of their Lord's presence is pleaded and fulfilled, or in the secret place where the worshiping soul meets the prayer-answering God. Wherever there is a worshiping soul there is a present Christ.

—Bishop O. P. Fitzgerald in "Upper Room Meditations."



# THE BRETHREN EVANGELIST

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## EDITORIAL

### The Pope Runs True to Form

The religious world was set astir by the recent pronouncement of Pope Pius XI, and incidentally much damage was done to the hopes of vast numbers of Protestant peoples throughout the world, looking for the ultimate complete reunion of the Christian church. It seems strange that any one acquainted with the history of the Catholic church should have expected anything new of the pope, for they were expecting the impossible of one so bound by tradition, and age-old policies and claims that offer no chance for change or progress. And it is equally strange that there should have gotten abroad the notion that the Catholic church would bend from its old straight-laced position of exclusiveness in order to accommodate itself to those who were anxious to get back into the Roman church but who because of pride wanted the church to meet them part way; or that it would flirt with the idea of Christian unity by participating in ecclesiastical conferences or cooperative undertakings. But some outstanding leaders of Protestantism, working for universal religious unity, had permitted their wishes to give birth to false hopes that possibly the pope might yield one iota or two in the interest of fraternity and unity. The publication of the encyclical was a rude shattering of those hopes and a disillusionment of the minds of those who imagined the papacy might change in its fundamental claims and attitudes.

The pope speaks with the vigor and harshness of one who feels his dignity has been outraged by the idea that he might participate in a union effort on a give and take basis, and especially by suggestions emanating from certain quarters that the pope be made the head of a united church, but restricted to only nominal authority. He lets it be known that he is not dependent on man's authority or vote for the right to rule, but that he reigns by "divine right." He is God's vice-gerent, Christ's "Vicar on Earth", the successor to Saint Peter, and every other term that might convey the notion of earth's supreme pontiff and help one to grasp the idea of his greatness and dignity, in all of which he is very much unlike the lowly Christ. He lays heavy names on those who have been so presumptuous as to work for church union. They are "infidels" and "atheists", "pests of impiety" and of "supreme danger."

To the pope there is no such thing possible as a re-united church, for the very simple reason that it has never been divided. Some unhappily strayed away from the fold of the church but the church was not thereby divided. There is and can be but "one church founded in Rome by Jesus Christ", which of course

is the Catholic Apostolic Roman church. If any "would-be Christians" desire to get back into the fold, the pope stands ready to welcome them with "open arms" and a "forgiving heart", but they must come in by way of complete "acceptance of and obedience to the supreme authority of St. Peter and his legitimate successor." There is "no true religion" outside "the one founded on the Word of God", which Word is committed to the pope, who directs the church and lays down the conditions of admittance. He is very anxious to see the return of all the wayward and "misguided sinners" and makes an earnest appeal to that end:

"It is easily understandable", he says, "why the Apostolic See has always refused to let its followers participate in the meetings of non-Catholics, because it is impossible to hasten the unity of all Christians except by obtaining the return of the dissidents to the single Church of Christ from which they one day unhappily broke away."

"May they return to the only true Church of Christ, which is manifest to everybody and by the will of its Founder must always remain just as he constituted it for the salvation of all. May they return to the common father. He, forgetting the hard words they hurled against the Apostolic See, will receive them with a heart of affection."

But the most significant feature of the pope's communication is his insistent claim of temporal power, and that is the point at which we become really concerned. We are quite willing to grant the pope the undisturbed right to make all the religious claims that he has the presumption to make, and let all men give as little or as much recognition to them as they like, but when he extends his sovereign rights into the political realm, that immediately gives occasion for vigorous dissent. When, as the "Methodist Protestant" agrees, the canon law of the Roman church insists on the right to interfere with governments and to make them subservient to the will of theocratic monarchs, we are ready to deny that right to the last, and to use every proper influence to prevent in this American republic any steps being taken toward the consummation of such a right. In that way lies ultimately the curtailment of political and religious liberties. Our fellow editor says:

During and since the war in some sections of Europe the Roman Catholic church has made some headway politically. It has swept Germany and that church holds the balance of power in the German parliament. The number of countries who have sent representatives to the Vatican has largely increased. The great Eucharistic Conference in Chicago was such an overwhelming success as to numbers as to make Rome feel that America will soon become Roman Catholic. It looks as if the Pope, stirred by these evidences of success, has become overly confident and it seems to us he is beginning to speak without wisdom.

He not only speaks "without wisdom", but without the spirit and exemplary humility of the Master, who while on earth refused to "interfere with human governments" or to "assume any political authority in the world." It is at this point that his claims become most dangerous and where Protestants will become most protestant and the papacy will lose most in prestige.

### Suppose the Report Were Reversed

One of the characteristics of the war temper and spirit was the satisfaction and even delight with which reports of enemy casualties were received. And it appears that we have not gotten away entirely from that mental attitude, judging by the manner in which reports of casualties are received from our little war theatre in Nicaragua, where our government has undertaken to protect American dollars with American lives. We have noticed, as these reports have come in from time to time, a decided lack of concern over the loss of life among the Nicaraguan "rebels." Even church folks have in many instances shown a remarkable indifference toward the number of deaths reported so long as they were among the enemy ranks.

For instance, it was recently stated through the press that two attempts to ambush American marines, moving into position to attack the Nicaraguan rebel forces under Gen. Augustino Sandino, were broken up with losses of fourteen dead to the Sandino troops. We did not notice that any one was disturbed over this loss of life sustained by the Nicaraguans, rather, there was noticed in some quarters, and particularly on the part of certain individuals whom we personally observed, an expressed delight and satisfaction. A little group of men conversing in a public place (full-grown men, not boys who might have been excused) were heard

to make such remarks as, "Another bunch of those rebels got in the way of 'Uncle Sam's fireworks', 'it's good experience for the marines', 'they are getting good target practice.'" As we listened to these expressions of unconcern for the snuffing out of those lives who thought they were fighting for their rights, we were made to wonder what might have been the reaction if the report had been reversed. Suppose we had learned that fourteen Americans had been killed and no mention made of any loss by the Nicaraguans, what would have been our popular attitude toward the situation?

We are not concerned here about any issue that some may think to be at stake, whether that issue be one of dollars or principles. We are merely pressing the fact that we have very little real concern for life, as such, except as it is in some manner related to us, and we show very little genuine hatred for war except when we ourselves feel the hurt and the horror of it. It is not the feeling of jubilation over national strength and victory, which might be proper enough, if war were a mere game or athletic contest, that we call in question, but the indifference and unconcern that we manifest toward the awful fact of war itself. Why is it that Christian conscience is so slightly disturbed by the burning rage and brutality of war, except when we are feeling the scorching heat of it? Why is it that we show such little interest in staying the deadly hand of war except when those of our own blood and bone are in its grip? Why is it that our hearts go out sincerely only to those of our own race or creed, and we truly despise only those evil forces that make us feel their torment? Have we no disinterested, unselfish sympathy for our fellow humans and no righteous hatred for sin? If not, let us at least pray for the imagination to conceive and the courage to face the situation that would obtain, if the report of war's awful havoc upon our enemy (even when that enemy is a puny rebellious band in Nicaragua) were reversed and we placed in their stead.

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## EDITORIAL REVIEW

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Miss Nielsen's report of the offering for the support of the native pastors' children will be received with interest and rejoicing that there was such a generous response to so worthy a cause.

Our Sunday school workers will be interested in the article which Prof. Stuckey supplies on the Sunday school page, written by the late and widely loved Marion Lawrence.

Christian Endeavorers will find some short articles of interest on their page, gleaned from a little society publication put out by the First church's society of Johnstown, where Christian Endeavor is wide awake. Let us hear what other societies are doing. The page is yours if you will use it.

From the Louisville (Ohio) Herald, a copy of which arrived at our desk, we learn of the resignation of Brother Robert F. Porte of the Brethren church of that place, to take effect the first of June. We are not informed as to Brother Porte's plans. He has done a good work there and the church regrets his leaving. Brother Porte is one of our able and well-trained pastors.

The church at Hamlin, Kansas is much encouraged since Brother and Sister W. H. Schaffer took charge of the work. Both are showing themselves splendid leaders and their enthusiasm seems to be contagious. They are both recent graduates of Ashland College and are possessed of happy personalities and consecration.

Brother Claud A. Landis, the newly installed pastor of the church at Mulvane, Kansas, writes of his hearty reception into that field, also that eleven have been received into the membership of that congregation as the result of a revival meeting which he conducted. He has high hopes for the field and we trust that the good way in which things are moving out may continue so that the prospects may be realized.

Our correspondent from the Second church of Los Angeles conveys the spirit of enthusiasm that prevails in that congregation regarding the work and the leadership of their pastor, Brother A. V. Kimmell. The installation of the Sunday school officers is a thing to be commended to our churches generally.

We are in receipt of a neatly printed little parish paper published at Ellet, Ohio, by Brother Floyd Sibert, pastor of the Springfield Center-Rittman circuit. He used this issue to adver-

tise the special evangelistic meetings held at Springfield Center by Brother B. F. Owen. This campaign proved a great success and casts credit upon both pastor and evangelist. We will not report numbers this week because we have a report from the pastor to come out in next week's paper.

Our correspondent from the Center Chapel, Indiana, congregation informs us that thirty-seven have been added to the church during the time that Brother George Swihart has been pastor, and his services are highly appreciated. Brother R. E. Gottschall of Columbus, Ohio, was with them in a special meeting, but was called home before the meetings closed. Two made a confession as a result of the effort.

From Sunnyside, Washington, we learn of twelve making the great confession as a result of a campaign conducted by the pastor, Brother C. C. Grisso, assisted by Brother Leo Polman as song leader. This makes a gain of twenty-two since the present pastor took charge, and five await baptism. By means of a movable tabernacle the entire Yakima Valley is being evangelized by the Yakima Valley Laymen's Association.

"Going Forward", so says our enthusiastic correspondent from the Dayton church, where Dr. W. H. Beachler is the able pastor, and we would say to our correspondent, "We should expect things to go forward with such vigorously enthusiastic and experienced leadership." And also, we note that it has been the habit of Dayton to go forward for a good while, so that that is what we have come to expect of them.

During the month of December the W. M. S. of Sunnyside, Washington, held a memorial meeting in honor of Mrs. W. S. Bell, who, during Dr. Bell's pastorate there, knit herself very closely into the life of the women of that church. The society took official cognizance of their deep sense of loss at the death of this noble woman and expressed their sympathy to Dr. Bell. Also various qualities and talents of Mrs. Bell were discussed, much to the inspiration of those present.

Dr. W. S. Bell, Endowment Campaign secretary, tells of his visit to the Fairhaven church near West Salem, Ohio, where he found a most loyal and substantial group, willing to do their part toward the campaign. Brother George Pontius is the pastor of this church, and if anything were needed to make this church more loyal to the denominational interests, he would seek to add it. The gift of this church was \$2,230.00, which brings the total of the fund up to \$137,057.54.

A splendid report comes to us this week from the Third church of Johnstown, of which Brother J. L. Gingrich is the aggressive pastor. A very successful union Daily Vacation Bible school was participated in by this church last summer, four hundred and fifty pupils being enrolled. As a result of cooperating in the Kernahan personal evangelism campaign in the fall, twenty-seven were added to the church, and many others are expected yet to be received.

Brother A. V. Kimmell favors us with a most encouraging report concerning the work of the Second church of Los Angeles, California, where he has been pastor since last Conference time. The membership has already shown its high appreciation of his leadership in substantial ways. As a result of a union revival in which our church participated "twelve or fifteen" were added to the membership, and during the three months closing with the last of December, thirty-seven members were added. The attendance of the prayer meeting is the most remarkable feature about the situation—175, that would make a most satisfactory number in most of our churches for the regular preaching service. So many in prayer should certainly spell power for the church.

Brother Chauncey B. Sheldon writes an interesting letter from Africa, telling us of ten native evangelists being trained and sent out with the Gospel story from time to time. It would seem strange to us to have evangelists who can neither read nor write, but the elemental things of the Gospel are so simple that even a child can understand them and can tell them effectively to others of like understanding. And that Gospel is also so profound as to vex the most learned men of our day and to challenge their exposition. Thank God for a revelation that meets the needs of every class and condition of mankind. Brother Sheldon reports eleven received by baptism.



# GENERAL ARTICLES

## Things By the Way--VI

By A. D. Gnagey, D.D.

### Dont's For Sunday Stay-at-Homes

My guess is that nine out of every ten readers of the Evangelist are not "Sunday Stay-at-Homes." Not all church-goers are readers of the church paper, but very few church paper readers are "stay-at-homes." Nevertheless here is something from the Christian Age that is worth passing along:

Don't stay away because company came; bring them.

Don't let the Sunday paper keep you; we have something better.

Don't stay away because it rains. That would not keep you from business.

Don't stay away because you won't be missed in the crowd. God misses you.

Don't stay away because it isn't your denomination; the same excuse would keep you out of heaven.

Don't stay away because you have no influence; the church-goer preaches a sermon as long as the way thither.

Don't stay away because you know more than the preacher; God may have something to say to you worth hearing.

Don't stay away because the church does not need you; never did the church need more and better men and women.

Don't stay away because the church is imperfect; should you find and join the perfect church, its perfection would cease.

Don't stay away because you don't need the church; it isn't so. If you must look at the dirt six days, take one to examine the clouds.

### Jesus: An Unfinished Portrait

Years ago Charles Van Norden wrote a book with the above named title. The work is a summing-up of thirty-five years of study and reflection on the career of Jesus. It is an endeavor, from a standpoint of scientific accuracy and yet in deep religious reverence and broad charity to present the real Man—his actual teachings and the bearing of his life upon present religious teachings. The author says: "Some will throw aside this book with a disappointment like that which is caused in the author's mind by contemplation of the face in the Milan refectory which Leonardo dared not paint and which another ventured. So be it! The author is pleased that he has failed. Thirty-five years he has mused upon this sublimest and most beautiful personality in history and now the attempted portrayal will dissatisfy none so much as himself, and his only comfort is the thought that at least one mortal man "baffles description and transcends analysis." In that last sentence or phrase, "baffles description and transcends analysis" lies hidden the secret of the abiding interest in Jesus of Nazareth. He stands alone, the ideal, the goal, the crown of noble manhood,—the unattainable. He is the supreme point that human life has touched. No other can ever take his place. He alone shows what humanity is meant to be, and can be at its best. The world has made great progress in nineteen centuries, but still the Christian morality and teaching and character are far beyond the highest water mark of human attainment,—and, always

will be. Thus he lures us onward and upward, and in our effort to attain the unattainable we grow at least toward the likeness of him who is the express image of the Father. In our failure to analyze and to attain, we take courage, aspire and strive. Some day, not while we tabernacle in the flesh, but some day, we shall be like him. That promised achievement is worth a whole life-time of striving. Only those who strive attain.

### Some Values of the Church

The city of Altoona supports two daily papers, the Mirror and the Tribune. Both papers generously give one entire page each Saturday to church announcements and other matter of special interest to church people and to religion in general. Here are a few paragraphs from the Tribune of a few weeks ago, worthy of a place in a strictly religious paper:

The church is the fountain spring from which have come the Christian home, the free state, the free school and many benevolent and philanthropic institutions—all the vast service of modern organized society.

Without the church modern society would sink into the mire; the agencies for the protection of public morals would become corrupt; the forces which prey upon innocence and weakness would become bolder and this earth would be a hell.

The church protects the virtue of daughters, the manhood of sons, the security of home and the character of the nation. Why not accept the invitation AND GO TO CHURCH TOMORROW?

### What Boys and Girls Can Do for their Country

We are approaching two holidays, Lincoln's and Washington's birthday anniversaries. It is well for us, especially for our boys and girls, that we should give a little time and attention to the broader patriotism than the "Bill Thompson" type. Some years ago the editor of a Sunday school journal wrote to Mrs. Julia Ward Howe, asking her for a message to the boys and girls who want to serve their country but do not quite know how. It seems appropriate at this time to publish again her answer which was written with her own hand a few days after her ninetieth birthday. The message is signed in her own hand writing. It is as follows:

I want them to build up character in themselves and in the community to give to the country just so many men and women who will be incapable of meanness or dishonesty, who will look upon life as a sacred trust, given to them for honorable service to their fellow men and women. I would have them feel that, whether rich or poor, they are bound to be of use in their day and generation, and to be mindful of the Scripture saying that "no man liveth unto himself." We all have our part to do in keeping up the character and credit of our country. For her sake we should study to become good and useful citizens.

Yours sincerely,  
JULIA WARD HOWE.

### Conditions of Success

A bank never becomes successful, said a noted financier, until it gets a president that takes it to bed with him. By which, I suppose, we are to understand that he



DR. A. D. GNAGEY,  
Pastor at Altoona, Pa., and  
Veteran Editor of The Brethren Evangelist and Sunday School Literature

takes the interests of the institution with him everywhere, even to bed, thinks in terms of success, talks in terms of success, and dreams about it. In other words, he makes the interests of the bank paramount,—all other interests must contribute to that one thing. Wonder if that spirit wouldn't spell success for a church as well as for a bank.

### A Living Force

The religion of Jesus is a living force in the life of every one who gives Jesus a chance in his life. A missionary was sent out to India who found himself incapable of learning the language. After a fair trial he considered himself incompetent, and asked to be permitted to return. When some of the most intelligent Christians

learned what he had done they hastened to petition the society not to recall this man, and gave as a reason that he was more helpful to them than any other missionary. He could not speak their language nor preach to them, but his life was mighty for good. He lived and died among them, and they made great lamentation over him when he was gone, because they loved him and felt the power of his life. This inner force will lift men and women above the lesser trials of life and the sore afflictions and make them more than conquerors. The poor man with this inner life is happier than a prince, the blind man rejoices more than others who can see, the lame man leaps for joy, and the tongue of the dumb sings. The greatest sermon ever preached is the life most nearly like the one Jesus lived.

## Should Old-Time Revivals be Abandoned?

By L. G. Wood

*(A timely address delivered at the last General Conference at Winona Lake, Indiana)*

It is very fortunate for me that this subject as worded gives us great latitude. The "Old-time Revival" is left to my own definition; I may define it as I please and then talk to the definition. In conversation today if we speak of Old-time, ways, methods, or peoples, we are asked to define Old-time, and how far back we are going to find it. If by this term we mean the revivals of Israel of Old Testament times, or even the revivals of the Christian era, such as was launched by Christ and his apostles; Brother Ashman has not only laid a good foundation but has stolen much of my ground work. But if we do mean Bible revivals, I most emphatically say no, they should not be abandoned. On the other hand if we mean the revivals of the age, when fanaticism was in full swing, and there are many fragments of it in evidence today, I will answer in the affirmative, yes to abandon them as soon as possible. And it should be here noted, that this type of revivalists make their strongest plea on old-timeliness, and this is evidenced by some of their chosen titles: as "Nazarenes", "Holiness", "True-followers", "Pentecostal" and others. Now if we could possess the zeal of these and the soundness of John and the courage of Paul, we would certainly have undisputed claim to the "Old-time Religion."

Of course the revival of God's people finds its origin in the Old Testament, they needed revival often, for they would not stay revived, and this characteristic is not foreign to our own day. The Psalmist most pleadingly raised his voice: "Wilt thou not revive us again, that thy people may rejoice in thee?" Psalm 85:6.

What is a revival? a little girl was once asked, and her reply was: "To give more life." Yes, it means the quickening of life. Paul enjoins Timothy to "Stir up the gift; and in other words: "Fan into a flame" the spark of life within him.

A revival in trade begins with the trader. A revival in politics begins with the politician. A revival in education begins with the educators. And a revival in the Christian religion MUST begin with the CHRISTIAN. If those constituting the church would keep the "home fires burning" with a good healthy fellowship, and live it day by day, God will add to that congregation such as are being saved.

The Old-time revival has its foundation at the "hearthstone." There is nothing more important to our National, or church life, than to keep the family conscience in tune with God. When parents fail in their home living, and prayer-life, they fail of the greatest gift of divine

grace. If the Christian religion ceases to animate the home-life, it will inevitably decline in the church. It is impossible to have any more religion in the church than is generated at the family altar.

A real revival can not be brought about by organization nor advertisement, though these might be helpful; neither can one be brought about by sensational themes, or street parades and I question their usefulness. There must be a serious preparation along the line of prayer for divine wisdom, seeking, finding and following the leadership of the Holy Spirit.

Inspiration has given us some very simple rules for a most successful campaign. "If my people, who are called by my name, shall humble themselves and pray, and seek my face, and turn from their evil ways, then will I hear from heaven, and I will forgive their sins, and will heal their land." 2 Chronicles 7:14.

This subject, for which I am not responsible, implies that there is a modern type of revival, for the "old-time revival" is meaningless, if there be no modern time revival. I think we should have no fears of new methods, IF THE FUNDAMENTALS OF REVIVALS ARE GIVEN THEIR PROPER PLACE. I do not speak from the standpoint of the pessimist. But I see many things in new methods today for which a revival stands. There is a new method today which emphasizes feeling instead of faith. Its one great aim seems to be to move the people, regardless of the direction in which they move. It repudiates all Scriptural doctrines, and boasts about it. It will have nothing to say about the reliability of the Scriptures as the Word of God, and therefor denies all teaching responsibility.

It pleads for the reformation of society, through social service commissions, civic betterment clubs, institutions of mercy, and the like. All of these are very fine as reform measures, and for temporary relief, but these can never remove the blight of sin from human society, nor redeem a soul from its power. This new method places the individual at the wrong end of the social cord. Our Master and Lord was much concerned about making this old sinful world better, but how can it be done? Did he not forever settle the question as to how, when he said to a philosopher and social leader: "YE MUST BE BORN AGAIN."

The old way is the true way because it is the blood sprinkled way of his sacrificial death. Why should I spend precious time preaching about "clean streets", "hate and feathers", "civic entertainment", "making faces" and such like when we have the message of the old Book, which if properly and seriously received will



lift men and women into fellowship with God. Dr. Stanley Jones, in his book entitled, "The Christ of the Indian Road" said: "India is reading the Bible. An Indian boy, whose zeal and love were better than his English, wrote to me about a great awakening they were having. 'We are having a great reBible here;' Not a bad mistake, for what we need everywhere is to be reBibled."

Mr. Jones further says: "It is inconceivable that such a person as Jesus could be so perfectly foreshadowed for centuries, by an uninspired or an ordinarily inspired book." The strongest way to hold to the inspiration of the Scriptures, is to hold to the person of Jesus Christ." He is Lord of all or he isn't Lord at all. Acts 6:7, gives the order and method of the old-time revival: "The word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great number of the priests were obedient to the faith." The INCREASE of the Word of God resulted in a multiplied discipleship, and it is just the same today. The old-time revivals were not "gotten up" but they were gotten down, and the constant use of the Bible was the means used to that end. In dealing with the problems of men and women, whether saint or sinner, the Bible must be the appeal of authority and wisdom. The best book ever written, on revival work, old-time or modern, is the Gospel itself. Therefore Paul expressed himself as: "Not ashamed of the Gospel of Christ, for it is the power of God unto salvation." There is no substitute for the positive authority of the Word of God, on any of the great problems of life and destiny. Human opinions, soft sayings, smooth inventions and death-bed stories have no place in moving people toward God. The living Word can not be separated from the living Christ; therefore it is "Christ the hope of glory, formed within." To know Christ through religious impulse only, is to lose him at every disappointment. The great doctrines of Sin, Salvation, Regeneration and Redemption are fundamental to real revival. Man is a sinner, and is in a lost condition, but God has provided a remedy, and that remedy is nothing else than a Redeemer. Outside of Christ there is no hope, but in Christ there is all that God requires and that man needs. The resources of Christ can not be exhausted. He is infinite in holiness, love and power. He is the Master of all human ills, and he can cast out devils today. His power and mercy is beyond our conception. The harlot goes in peace from his feet, the thief on the cross rises into paradise at his word, the sepulcher opens its sealed mouth at his command. Here is the scope and completeness of this old-time revival message: "And Jesus went about all Galilee, teaching in their synagogues and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of diseases among the people." Matthew 4:23.

A Teaching, Preaching and Healing message is still the old-time revival message of the Gospel of Christ. The greatest need of the church today is an old-time revival, and the greatest contribution we can make to that need is to "come back" if need be, to the Old Book, and receive it and preach it, as the Spirit-breathed Word of God. Preach its old doctrines, for which many of the early standard-bearers of our beloved church "suffered the loss of all things" and even "counted not their lives dear unto themselves" for the glory of Christ, and the power and simplicity of his word. BRETHREN! To fail at this point, is to dig the earth from under our own feet. When we can get the entire membership breathing the atmosphere of the Shepherd Psalm: "Thou art with me" an old-time revival will be eminent.

#### Our Denominational Needs

1. The Brethren church needs a great faith, which

will enable her to live the separated life, separated from the world but blended with the Christ life.

2. She needs a great faith which will enable her to "enter the inheritance of the saints in light."

3. She needs a great faith which will enable her to maintain harmony among her members. "Endeavoring to keep the unity of the Spirit in the bond of peace."

4. She needs a great faith which will enable her to be loyal to the Book and spirit-filled in these great days of apostasy.

5. She needs a great faith which will keep her from worldly entanglements, and pure in heart.

6. She needs a great faith which will give her a clear conception of the meaning of that little word "LOST."

7. She needs a great faith which will lead her into that self-denial that crowns Jesus Christ Lord of life and possessions.

This Old-time faith, transformed a despised Publican into a loving disciple, who declared his willingness to divide his goods with the poor, and to restore four-fold for all of his ill-gotten gains.

It transformed "the chief of sinners" into the great apostle, who declared his willingness to be, not only bound, but to "die at Jerusalem" for the name of Christ.

It transformed a poor struggling river thief into a yielded servant who was willing to pour out his own life in behalf of the down-and-outs of New York. And whose death brought endless streams of people, rich and poor, with flowers, until the casket was hid. Underneath that pyramid of flowers slept Jerry McAuley.

It takes blasphemy out of the lips of a drunken wife-beater, and gives instead the beautiful words of that good old hymn: "Rock of ages, cleft for me, let me hide myself in thee."

May we ask ourselves this question: IS THIS OLD FAITH CONTROLLING MY LIFE?

#### Today

"With every rising of the sun,  
Think of your life as just begun.

The passed has cancelled and buried deep  
All yesterdays. There let them sleep.

Concern yourself with but today,  
Grasp it and teach it to obey.

You will and plan. Since time began,  
Today has been the friend of man.

You and today! A soul sublime,  
And the great heritage of time.

With God himself to bind the twain,  
Go forth, brave heart, Attain! Attain!"

Fort Scott, Kansas.

It often grieves the Christian teacher to find souls writing hard things against themselves, because they are attempting to acquire a certain lesson, to reach a certain experience, to attain and keep a certain attitude—altogether apart from Christ: as if they had to do all this before they could count on his love and help. They are always trying to know or do something before they get to him. Whereas, the opposite is the only true and safe way—first to keep by his side, and then to let him lead the soul into all it must learn and achieve. Do not attempt the Christian life as a means to closer acquaintance with Jesus, but let your closer acquaintance with him lead you to pass onward through the land in the length and breadth of it.—F. B. Meyer.

## SIGNIFICANT NEWS AND VIEWS

### JAPAN SEEKS PEACE

In an address before the Japan Society in New York City, the Japanese Ambassador to the United States, Tsuneo Matsudaira, declared that Japan's policy is to seek to live at peace with all the world for all time. The failure of the naval conference will make no difference in its attitude. Its settled policy is one of peace and it will seek to avoid naval competition, he said. "As regards China," he continued, "our policy has been guided by consideration and conciliation tempered with genuine respect for China's independence and integrity."

### DARTMOUTH FINDS OUT RELIGIOUS BELIEFS OF STUDENTS

A questionnaire was sent out to the students of Dartmouth by the authorities of the college, with the purpose of ascertaining their attitude on matters of belief. Asked if they had been brought up in religious homes, 828 answered "yes"; 185 replied "no"; seven gave no response. To the question "Do you believe in God?" 763 answered "yes"; 188 replied "no"; and 96 were undecided.—Christian Century.

### ENGLISH PRAYER BOOK REVISION REJECTED

The disestablishment of the Church of England is believed hastened by the action of the House of Commons defeating the motion that the measure sanctioning the revision of the Book of Common Prayer of the national church be forwarded for the royal assent. The vote was 247 to 205. The House of Lords had previously adopted it by a vote of 241 to 88. The fear had been expressed that a number of members of the lower house who were not directly interested in prayer book revision, but favor a divorce of church and state, might vote against the measure's acceptance in order to force a showdown in the matter. The vote shows the fears were well grounded.

"The effect of the rejection of the motion by the Commons is that all the labors in the church of the movement for the revision of the prayer book, unaltered since 1662, which had come to a head during the last twenty years and culminated in acceptance of the revision by the Church of England assembly after a protracted discussion, have gone for nothing and the whole question is thrown back into the melting pot."

The opponents of the prayer book revision are described as "Modernists, Evangelicals and Anglo Catholics." Premier Baldwin, in urging its acceptance, speaking as a member of the Church of England belonging to no party in the church, warned that a state of chaos would result if the measure were rejected.—The Evangelical-Messenger.

### LAST FRONTIERS OF HUMAN SLAVERY

Just north of Liberia, on the West African coast, lies the British protectorate of Sierra Leona, and the happy news is sent around the world that on January 1, 1928, there steps into freedom 300,000 native slaves, who are not held in bondage by the resident whites, but are the vassals of the black chieftains, who are reputed to be usually mild in the exercise of their sway over the less forceful of their tribes. It is urged upon the attention of the British authorities that these field laborers will, when freed, crowd into the towns and create an embarrassing situation in centers where labor is already oversupplied with workers. This plea does not move the British from their position and insistence on the recog-

nition of a principle that the British Government has for generations maintained, viz., that human slavery is long since out of date, and that the principle which maintains it is contrary to the convictions of modern civilization and utterly vicious in the light of the teachings of Jesus. There is something in the very life of Christianity that is at variance with the practice of oppression, and inspires its disciples to make war on evils—social and moral. Some day the church will marvel at the history of alcohol and the patience of church and state in permitting its destructive work to continue.—The Presbyterian.

### ABUSES OF PRESENT JURY SYSTEM ATTACKED

Recent surprising verdicts by juries have caused much serious thought by leading people. W. H. Washington, a former attorney general of Tennessee speaking before an assembly of lawyers in New Orleans, said:

"There is no way to put intelligence in the jury box, unless you strike off the shackles that keep educated men from serving as jurors."

One of the greatest evils of the present system, Washington said, is the disqualification of a juror because he has read accounts of the crime in the daily newspapers.

"Must we limit ourselves", he said, "to the 'scum of the earth.' Must we have imbeciles and fools to pass on justice simply because we abhor men who are interested enough in the world's events to read the newspapers?"

"If it is possible for a man to put aside the statement of a witness by direction from the bench, why should he not be able to put aside the testimony of a witness as given to a reputable gentleman of the press?"

The jury system of trial is no doubt the best yet devised but undoubtedly it needs overhauling. The lawyers ought to lead out promptly for proper reform.—The Christian Evangelist.

### THE PERSISTENCE OF PAGAN RITES

The barbarous custom, so many centuries dominant throughout India, where the widow was burned on the funeral pyre with her dead husband, was largely suppressed by the enforced laws against it which were enacted by the British Government in 1829. Yet after this century of education and law enforcement against suttee, the occasional practice is still found to be observed as an expression of the highest marital affection and devotion. A recent exhibition of this gruesome rite on the banks of the Ganges, reminds the British Government that the cruel conceptions of God and religion are still lurking beneath the surface in many minds. The humane ideas in Christianity are sufficient to give it pre-eminence in the world, even if its clear redemptive message were not sounded. However, the missionary has both, the glad evangel of saving grace and the compassion of the Good Samaritan. It is this two-fold message of love that differentiates the Christian system from all others and makes it the only universal religion adapted to all races and all individuals in the race.—The Presbyterian.

### SUNDAY LAWS FOR WASHINGTON

A bill has been introduced in Congress providing for a Sunday rest day in the District of Columbia. At present there are no laws for it. Various States have statutes regarding Sabbath observance, and it is an anomaly that the national capital should have none. The city is wide open to show houses, bowling alleys, etc. Our congressmen who favor this measure should have the backing of all good citizens, and other representatives should be told their duty regarding it.—Christian Advocate (Nashville).



# THE BRETHREN PULPIT

## Closed Doors

By J. L. Gingrich

**TEXT:** But thou, when thou prayest, enter into thy closet and, when thou hast shut thy door, pray to thy father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Matthew 6:6.

In Matthew's Gospel, chapter six and verse six, we have Christ's ideal method of coming to the Father in prayer. "But thou, when thou prayest enter into thy closet and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." In this verse Christ depicts his protest against the Pharisaical manner of praying and reveals the proper method of procedure. Jesus in his teaching always used the language of his day. Jesus was fond of using comparisons and parables. There is a vast difference in praying and saying prayers. The one comes from the honest heart seeking communion with God; the other comes from the lips of the self-righteous Pharisee. The first refers to a man praying directly to the throne of grace, where he knows Jesus is interceding for his soul; the second prays for the mere applause of man. Intimacy with God insures a prayerful and wholesome atmosphere. The man who wishes to appease his own conscience or secure praise to be seen of men has his reward. It is not of an enduring quality. It never rises higher than the heads of men. The prayer of a sincere Christian reaches the Son, and causes God to bow that he may catch his every word.

There are some doors we control and others we cannot. There is a door that shuts Christ in. There is also that same door that can shut him out. When Joseph and Mary came to Bethlehem on that memorable occasion every door was shut, without a welcome extended for the advent of Christ. Prayer behind doors means that we must go to God and find intercourse with him. Prayer in our inner chamber behind closed doors does not forbid public prayer. Jesus in his teaching never discouraged public prayer. He taught it. Jesus was frequently found in public prayer in the presence of his disciples. He at one time invited three of his disciples to keep watch and share his "zero hour" when he prayed to his Father.

To a pastor of any church it means more than can be fully realized to hear his parishioners praying for the pastor that God may use him for the extension of God's cause and his kingdom in the hearts of men. Prayer in secret does not encourage cowardice. Often the Christian who prays behind closed doors is used

by God in public to worth untold. There are times when in the church services that quiet prayer is of more value than the noisy blasts or the tinkling cymbals of the hypocritical Pharisees.

There are a few reasons for closed doors. These are for shutting Christ in. First, security. The key is the symbol of power and security. When the door is shut there is security. We are not alone. Our older Brother is our companion. When he goes calling he uses our body and also our lips. Second, concentration. We should be definite in our prayer. Gratitude to God for blessings received should always precede petitions for our daily needs. Third, it eliminates intrusion. When we shut the door we invite the world to stay out. Interruptions will not be experienced. Our prayer life is often interrupted. We close our eyes to the world and open our soul to God.

When we pray behind that closed door do we shut our eyes and open our heart and invite Jesus to come in? Alone with God brings him very near. When we pray we move closer to God's throne. It is immovable, but we are movable.

There is a door that shuts Christ out. Remember the passage, "Behold I stand at the door and knock—" Can Jesus come in if you do not open the door? Christ comes to the very door of your heart. Frequently we hear people say, "I'll go half-way" or "I'll never budge." The innocent one must always take the initiative and suffer most. Jesus has been criticised, crucified, despised, rejected and even had doors shut in his face. But he came all the way back and says, "If any man will open the door I will come in." He is no intruder. He comes by invitation. This door opens from the inside or he would have come in long ago. The door is often shut in his face and against him.

There is not enough room in our hearts for both Jesus and the devil. Jesus makes the home safe and the devil makes it unsafe. Christ saves the world and the devil makes chaos. The criminal acts of today are the result of the devil being allowed to come in and Christ being shut out. The only panacea for the evils of today is to have Jesus enthroned in the hearts of men. He will make the world safe for your boy and girl.

Christ will shut the door some

### I Have Not Prayed Today

*Dear Master, I have failed today  
To help my brother on his way,  
My heart has been depressed;  
The note of victory is lost,  
But I can see what caused it most—  
I have not prayed today.*

*My heart is dry and passionless,  
My conversation meaningless;  
My efforts fail to touch  
The souls of men who need the care  
Of one who knows the grip of prayer—  
I have not prayed today.*

*A friend I met with bitter heart,  
Her burden caused the tears to start,  
I longed to meet her need.  
I spoke some words for her support,  
They seemed so trifling, fell so short—  
I have not prayed today.*

*A brother in ambition's grasp,  
Was slipping from his Master's clasp,  
"My friend," said I, "you sin."  
My harsh voice bitter feelings stirred,  
He drifted further by my word—  
I have not prayed today.*

*I've done no wrong that men call deep,  
Yet how this guilt doth o'er me creep,  
A man of sin am I.  
I may not measure all its cost,  
If through my fault a soul is lost,  
By praying not today.*

*Still scores around me I might win,  
Lie weakened 'neath their load of sin,  
They need the sacred touch.  
Shall self consume my hours in turn,  
And I not love and woo and burn,  
And pray for them each day?*

*O Master, as my sin mounts high,  
Forgive, and thy rich grace supply  
To start my days aright;  
That I may never in thy sight,  
Defeated, say to thee at night,  
I have not prayed today.*

—Frank J. Davis, in *The Crisis*.

day. When the hour is struck and the Bridegroom has come for his bride Jesus will shut the door. Then there will be no admission. Some one will hear the words "I know ye not." Closed doors is a certainty. There will be a good many disappointed in that day. In the fullness of time God shut the door of the ark. On the outside scoffers begged admittance, but the door was shut and the unsaved were on the outside. The important question for us to decide is: Are we on the inside or the outside? Friendship with Jesus behind closed doors in this world insures continued intimacy and eternal life with God forever. What will our lot be? Continual fellowship with God or eternal separation from him? There is a door that shuts Christ in. There is a door that shuts Christ out. There is a door that Christ shuts. Watch the door of your heart.

## A Challenge and an Opportunity

By Charles V. Vickrey

Twelve years ago in response to most earnest appeals sent through the State Department from the American Ambassador in Constantinople a small group of men gathered in the office of Cleveland H. Dodge of New York City and organized a committee which eventually came to be known as Near East Relief and was chartered by special act of Congress to appeal for and send relief to the stricken peoples of the Near East. To distribute this relief to the homeless people scattered over a region extending from Greece to the Caucasus Mountains and from Constantinople to Jerusalem more than a thousand relief workers have given their services, some for a short period, others for the entire period of twelve years. A number have laid down their lives in this humanitarian service.

Among the more than a million people whose lives have been saved, a disproportionately large number are children, many of whom have already gone from the orphanages to earn their own livelihood, and not a few to make a very worthwhile contribution to the life of the lands that have offered them shelter.

But among the children gathered in during the years of continuous warfare many were but babes. These must still be cared for by the friends of little children who have made it possible for them to have food and shelter and care to the present time.

At the recent annual meeting of the Trustees of Near East Relief it was voted and approved by leaders in the denominations represented, to ask the public for a fund sufficient to care for all the children in its orphanages and in subsidized homes until they reach the age of sixteen. The number of children multiplied by the total number of years each must be supported and trained amounts to 28,600 "child years", and the sum needed for this purpose, plus a contribution to aid the refugees to settle on farms, makes a total of \$6,000,000. When this goal is reached the general appeals from the organization which during the twelve years of its existence has saved a million lives, will cease.

It will be no easy task to secure the funds needed to complete the work. The help of churches, Sunday schools, and individuals, who have so nobly stood by in the past is greatly needed in this final effort, and it is hoped that new friends will arise to share the responsibility and the great opportunity.

151 Fifth Avenue, New York.

The great secret of making the labor of life easy is to do each duty every day.—Marsten.

## Our Worship Program

(Clip and put in your Bible for convenience)

### THE STORY OF JOHN'S GOSPEL IN BRIEF

#### MONDAY

**THE WORD AND THE PREPARATION**—Chapter 1. The Word is introduced as being in the beginning with God, identified with God and the Creator of all things. Being incarnated that he might become the Light of the world, he has witness borne to him by John the Baptist as the Lamb of God and as the one on whom the Spirit descended. John points out Jesus to two of his disciples, who follow their Lord. Other disciples also are called to follow Jesus.

#### TUESDAY

**JESUS BEGINS HIS MINISTRY**—Chapter 2. Jesus attends a wedding at Cana, where he turns water into wine, his first miracle. After a brief trip to Capernaum, Jesus goes to Jerusalem to attend the Jewish passover, and finding the temple being profaned he drives the sacrilegious traders from its courts. This event ended in a figurative foretelling of his death and resurrection.

#### WEDNESDAY

**JESUS AND TWO NOTABLE PERSONS**—Chapter 3. Nicodemus, a Pharisee and leader among the Jews, came to Jesus by night to converse privately about the things pertaining to the kingdom of God, and Jesus stressed the importance of the new birth, and of God's gift of his Son to be the Savior of the world. After this Jesus went into the country parts of Judea and was baptizing many when the Jews sought to stir up jealousy on John's part because more people were going to Jesus to be baptized than came to him. But John gladly gave the Christ the first place and called himself only the "bridegroom's voice", acknowledging the preeminence of Jesus by saying that he being the Son of God had been given the Spirit without measure.

#### THURSDAY

**JESUS WINS THE DESPISED**—Chapter 4. The Samaritans were despised by the Jews, but Jesus did not share that feeling and when passing through Samaria, he conversed with a Samaritan woman, broke down her race prejudice, gave her a revelation of her sinful self, and of himself as the "water of life" and sent her away rejoicing to tell her city friends of the Christ. Many believed in him because of her testimony and came to hear him, begging him to remain with them for a time, which he did for two days. When he left far more had come to believe in him because of what he himself had said, and confessed him to be the Savior of the world. After this Jesus went to Cana of Galilee where he was met by a man from Capernaum asking that he cure his son, which Jesus did by speaking the word without going to the man's home.

#### FRIDAY

**JESUS AT JERUSALEM**—Attending a Jewish festival Jesus found a crippled man on the Sabbath, lying near one of the temple gates and unable to get into the healing waters of the pool of Bethesda. Jesus cured him and met the criticism of the Jews for breaking the Sabbath. When Jesus by his remarks made himself equal with God, his enemies were the more incensed, whereupon he astounded them still more by making bolder claims which seemed blasphemy to their darkened understanding.

#### SATURDAY

**JESUS BACK IN GALILEE**—Chapter 6. Crossing the Sea of Galilee, Jesus was followed by a great crowd of people whom he miraculously fed upon the hillside. Sending the disciples back across the lake in a boat Jesus returns later, walking on the water and quieted their fears and the waves. The people, returning, found him at Capernaum and Jesus accused them of seeking merely because of the loaves, and then set out upon a wonderful discourse upon the "Bread of Life", proclaiming himself to be that life-giving bread.

#### SUNDAY

**JESUS RETURNS TO JERUSALEM**—Chapter 7. His brothers having spoken sarcastically concerning Jesus' claims, he refuses to go to Jerusalem with them, but comes later and teaches in the temple during the feast of the Tabernacles. The leaders question his authority, whereupon he declares he speaks the will and by the authority of God. On the last day of the feast Jesus proclaims himself to be the "living water" and invites those who thirst to come to him and drink. Officers sent to arrest him, were so gripped by his teaching that they returned without him saying: "Never man spake like this man."—G. S. B.



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## The Teacher As An Evangelist

By Marion Lawrence

(This is the last of Mr. Lawrence's splendid messages to Bible school workers. Mr. Lawrence passed to his reward May 2, 1924).

No word in common use among Christian workers is misused and misunderstood as is the word "evangelism." The popular conception seems to be a tabernacle, a popular speaker who devotes his entire time to that particular kind of work, specialists in music, and a group of others, each carrying on a specific line of activity, all working together as an evangelistic party.

The writer has no word of criticism to pass upon this method of evangelism. Large results have accrued, as thousands of redeemed souls will testify. Nevertheless, it is not the natural way. These spasmodic efforts are referred to as "revivals." One of the most successful evangelists I have ever known has said: "The revival is really an attempt to correct the church's blunder in not holding its young people through the strategic 'teen years, and allowing them to drift away at the very time when God speaks more directly and persuasively to the life."

The word "evangel" means "good news", especially the good news of the Gospel; an "evangelist", as connected with the Bible, is the writer of one of the four Gospels. The modern "evangelist" is simply the bearer of the good Gospel news. The minister is trained to be an evangelist, that is, to be the bearer of good news. The Sunday school teacher is, and should be, an evangelist in the best sense. Anybody who carries to others the good news of the gospel message, whether by word, printed page or example, is truly an evangelist.

It is of the Sunday school teacher as an evangelist we wish to speak particularly in this article. It is not usually recognized that there are approximately three times as many Sunday school teachers in America as there are day school teachers. So this vast army of a million and three-quarters of Sunday school teachers in America becomes at once the greatest evangelistic force in existence. By no means would I decry, but, rather, speak favorably of, all properly conducted evangelistic effort, but I am bound to say that the more I see of such efforts, the more highly I prize the regular services of the church, and am inclined to exalt the office of the Sunday school teacher.

### The Importance of Teaching

The Bible says: "Ye shall know the truth, and the truth shall make you free." Teaching is, or may be, the most fascinating, as well as the most important, function of Christian activity. Christ himself chose to be a teacher. Not only that, but, in his last great commission, he places upon all of his disciples everywhere the responsibility for teaching the good news that he proclaimed. That choice passage in God's word, found in Daniel 12:3, using the marginal word for the word "wise", reads as follows: "And they that be teachers shall shine as the brightness of the firmament,

and they that turn many to righteousness as the stars for ever and ever."

Real teachers are reformers, not reformers. Horace Mann said: "Where anything is growing, one reformer is worth a thousand reformers." Teaching is a high office. Indeed, it is the highest office in any Sunday school, and should be so recognized. The superintendent outranks the teacher only as an executive, but it is the teachers who, after all, do the real work of the Sunday school.

### The Purpose of Sunday School Teaching

Where there is teaching, there is always learning. The great objective of Sunday school teaching is that the scholars may come to know, first of all, the Bible story which reveals to them their own condition in the world without a Savior; the presentation of the Bible story, and the mention of Christ in such a way as to attract the young people to him, and, finally, to secure, on the part of the young people, a definite commitment to the Christian life and to Christian service. This exalted objective, when properly accepted, realized and understood by the pupils, at once places the teacher of God's word above every other teacher in the world. The reason for this is that knowing God in Jesus Christ means life eternal. Jesus himself said: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

### The Human Element

The way to Christ is usually by the way of a Christian. The speaker's influence and power can not be overestimated. Somebody has wisely said that the creed of the small child usually is: "I believe in my father and mother and my Sunday school teacher." Teachers thus become heart-openers. First, they reveal to the scholars their need of Christ; then they exemplify the living Christ in their own life, and thus create in the scholars the desire for the Christian life. A little girl, being examined for church membership and asked how she came to be a Christian, replied: "First, I came to love my teacher, then I came to love my teacher's Bible, and then I came to love my teacher's Savior." The influence of life upon life, heart upon heart, is the very center of Sunday school teaching.

We must first command the respect of our scholars, or they never will be influenced by what we say. This means that we are to know them, to get in close touch with them, and endeavor to understand the things that really influence their decision. God seems to pay a premium upon the loving touch of a loving teacher, and it is the personal work of the teacher—hand-picking of the scholars, so to speak—that amounts to the most in the long run. The truth is, we were born into the kingdom as we were born into the world—one at a time. We are told that on nineteen different occasions Christ himself taught a class of one pupil.

It is entirely impossible to overestimate the importance of the Sunday school teach-

er, of his life, character and influence. We forget the lesson, but we do not forget the teacher. I can not recall a single, specific lesson that was taught to me by my Sunday school teacher. I do not remember the teaching, but I do remember John Van Mater. I presume every reader of this article could say the same thing about the Sunday school teacher of his earlier years. The highways of God are through the heart. We are commissioned, each of us, to be bearers of the good news; that is, to be teachers. It is the teacher's place to bring the cargo to port, to get the final result and to launch the pupil into a life of Christian service.

### The Best Time

It seems perfectly natural for young people to accept Christ if they are properly trained. It is remarkable how many of the church's great leaders were won to Christ in their childhood, thousands and thousands of them in their very early years. Indeed, more than 70 per cent of all conversions occur before the twentieth year, and only four out of one hundred accept Christ, so the records show, after reaching twenty-five. It seems alarming that, with all of our revival services and special efforts, only four people out of one hundred are ever won into the Christian life after reaching the age of twenty-five. It seems to be the dead-line.

### The Text-Book

The teacher's text-book is the Bible. All other books that can be properly used should be used simply to aid us in teaching the one great Book. It is well for the teacher to have the Bible in his hand, and realize continually the great power of God's word. In Psalms 119:130 we read: "The entrance of thy words giveth light." In Isaiah 55:10, 11, we read that God's word never returns unto him void, but accomplishes the thing he sent it into the world to accomplish. In John 5:39 we are told to "search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

The teacher should believe that the Bible is God's word and came from him (1 Thess. 2:13).

He should study it prayerfully (Ps. 119:34).

He should study it with a surrendered will (John 7:17).

He should study it with a babe (or untarnished) mind. Matt. 11:25).

He should study it with a hungry heart, that he may feed upon it (Job 23:12).

The Bible should be studied daily (Acts 17:11), and with obedient lives (Jas. 1:32).

The teacher should meditate upon God's word (Ps. 1:2).

Likewise, he should memorize it (Ps. 119:11).

He should study the whole Bible (Luke 24:27).

He should study it to direct his own life by it (2 Tim. 2:16).

And, last of all, he should study it in order to teach it to others (2 Tim. 2:15).

Ordinarily those teachers get the best results who stay closest by the Bible and to whom the Bible is a real and living book. I have little sympathy for the Sunday school teacher who spends the valuable hours of the Sunday school session teaching things about which there is difference of opinion, and certainly he should not spend his time over the mooted questions of our day which are crippling our Christian life and influence and undercutting the very life of the church. Let those discuss these problems who find joy in such discussion.

The thing the world really needs is Jesus Christ as a Savior, and teachers do well to keep this continually in mind. A sword needs no defense of itself. If thrust into the human heart, its own defense is secured; the same with the word of God. The only defense it needs is to be permanently entrenched in the hearts of our scholars. It is a well-known fact that those Christians stand the steadiest and accomplish the most who are the best grounded in the word of truth.

## Editor's Select Notes On the Sunday School Lesson

(Lesson for February 12)

### Jesus Pictures the Kingdom of God

Scripture Lesson—Mark 1:14, 15; 4:1-34.

Printed Lesson—Mark 4:26-34.

Devotional Reading—Psalm 145:7-13.

Golden Text—Thy kingdom come. Thy will be done, as in heaven, so on earth. Matthew 6:10.

#### LESSON LIGHTS

##### Introductory Note

The parables of our lesson (Mark 4) were spoken in the autumn of A. D. 28, in the second year of Christ's ministry, on the shore of the Sea of Galilee, at or near Capernaum. Let the aim of this lesson be to make the thought of the kingdom of God a controlling influence in our lives as it was in the life of our Savior.

##### Comments on the Text

14. John ... delivered up. John had denounced the sins and crimes of the people. As a patriot he must also denounce Herod for his crimes in connection with his marriage with Herodias. But the result of his plain talk was his imprisonment by Herod at Macherus.

Jesus came into Galilee. The conditions in Judea were becoming unsettled after the imprisonment of John, whom the people revered as a prophet. And Galilee, being under another ruler, would be much safer for Jesus and his disciples. Another advantage came from this move,—the Galileans were far more receptive, less bigoted, than the Judeans, and the gospel would make a quicker progress there.

15. The time is fulfilled, the time for the coming of the new kingdom of God. Repent, the first condition—change your allegiance from the kingdom of evil and selfishness to the kingdom of God and of Jesus Christ his Son. And believe in the gospel, not merely believe it, but trust your whole life to its principles and hopes.

Mark 4:1-20 gives the parable of the Sower, the planting of the seed. It is the story with which Jesus seems to have ushered in his parabolic method of teaching. The seed is the gospel of the Kingdom—the soil the hearts of men, varying as do those hearts from those so hard-packed that absolutely no impression can be made on it, to the good soil which brings forth fruit in almost miraculous abundance.

26. So is the kingdom of God. It always begins by seed sown, in the individual and in the community, as earthly crops start from seed cast into the ground.

27. Then the seed must be left by the sower, out if his sight, to the life God has given it, and to the forces of nature. No man can give seed life or make it grow; but the seed will spring up and grow, he knoweth not how. "Modern science," says Professor Thomson, "has failed to find the slightest explanation of what the life in a seed is."

28. Beareth of herself, through the energies and powers with which God has endowed the earth. The blade ... the ear, the full grain. Where there is life there is always growth. Arising from the hidden processes of life, there come stages of growth that are visible, as the young sprout springs up from the soil. Where there is only secret growth it means death, not life.

29. The harvest is come. All the growth is toward this end for which the seed was planted. As sure as Jesus planted the seed, so sure is the time coming when the kingdom of God shall include the whole world.

31. The previous parable showed the disciples that the kingdom was progressing silently and unseen.

This parable shows that the small beginnings of a living cause are no reason for hopelessness, but an assurance of faith.

Like a grain of mustard seed, good seed, living seed, seed that could produce a harvest, when it is sown upon the earth, as Jesus was sowing the good seed of the kingdom. Less than all the seeds. Not spoken scientifically, but in the popular speech of the day. The mustard seed was the smallest seed used in Jewish husbandry. From that standpoint the expression was literally accurate.


32. Becometh greater than all the herbs, of their gardens and fields. Great branches, great in comparison with other herbs.

"In the proper season the traveler on Gennesaret may ride by mustard-bushes as high as his horse, and alive with flocks of merry bullfinches or of rock-pigeons feeding upon the seeds." So one can in California.

The mustard seed grows not only from its inner life, but absorbs its elements from the air, and earth, and water. So grows the kingdom of God from within, but it absorbs into it all the forces of education, science, wealth, organization, commerce, discoveries, as well as being the atmosphere in which these have so marvelously developed.

33. Parables ... word. Some of these, like the heaven, are in other Gospels; others are not recorded at all. Able to hear it. Adapting his words to his hearers, like a wise teacher.

34. Without a parable spake he not to the people. Some were opposed, and this would not further antagonize them. Others were ignorant and could not have understood. But to his disciples he spoke plainly, explaining everything so that they themselves might teach.—Illustrated Quarterly.

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>L. V. KING, Associate New Lebanon, Ohio</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>Young People's and Junior Topics in THE ANGELUS</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## The Spirit of Christian Endeavor

### What is the Loyalty Month Program?

From the very start Christian Endeavor has stood "For Christ and the Church." The rocks of its foundation are Confession of Jesus Christ, Loyalty to his church, Service in his Name, and Fellowship with his people.

Christian Endeavor was founded or brought into an organized town by Francis E. Clark, February 2, 1881, and this coming February will be the 47th anniversary of this, one of the greatest if not the greatest societies ever in existence working for the purpose of training skilled workmen for God's use in his vineyards; and so out of respect of its beloved Founder and also to inspire a greater loyalty in the hearts of the Endeavorers to the services of the church for which his movement stands we will set aside February as a month in which we will attend loyally all the services of the church, Sunday school and Christian Endeavor.

You will receive a letter telling you all about this plan more in detail, so please when you receive this letter do not just take one look at it and throw it away, preserve it, read it, answer it and be loyal to your answer; you have been waiting for something to turn up that you might do or work for your God—well, here's your chance to show just what is in the weave of your soul—will show you a weakness or are you willing to put forth just a little effort for your HEAVENLY FATHER?

If you are not a spiritual weakling come!

### The Things I Like about Our C. E.

I like its high aims. Avoiding the swamps of complacency, self-satisfaction, and compromise, it aims high for the lofty

mountain peaks of larger, nobler, and better things. It hitches its wagon to a star. It sets its affections on things above. Its eyes are on the hills. It strives for altitude records. Its motto is, "Excelsior." Believing, "Not failure, but low aim is crime." it aims high. The idealism of our C. E. appeals to me.

I like its intensive activity. Its wheels are always moving. There are no "shut downs." Programs, plans, purposes are always being brought forth. It doesn't take forever to start a thing in our C. E. nor a "month of Sundays" to get it done. Call it what you will—zeal, fervor, enthusiasm, willingness, consecration, but I do like this spirit of intensive activity in our C. E.

I like its spirit of devotion. There is dignity and spirituality in our C. E. When the programs are varied, the variety does not consist of stunts or vaudeville frills. Prayer, Bible Study and Worship are given the pre-eminence. There is a devotional atmosphere of which one is conscious immediately upon coming into the meetings.

I like its Christian fellowship. Our Young People do enjoy themselves in the C. E. They have a clean, wholesome, Christian good time. It keeps me young just to meet and mingle with them. They do not need worldly or questionable means of enjoyment, they have Christian fellowship.

I like its loyalty to the church. The loyal Christian Endeavorers are loyal to the church. They are in the Prayer meeting, in the choir, in the evening service, in the evangelistic meetings, in every church service which their school and employment will permit. God bless you Young People and ever keep you true!

Pastor, CHARLES ASHMAN.



### Inroads of Organization

This is preeminently a day or organization. The epidemic strikes even Christianity and no doubt remains but that our religion is almost killed by the germ. If one were to conduct a symposium to determine the purpose of this, that and the other unit, he would likely have a veritable Chinese puzzle in the replies.

But among all the organizations perhaps the one that has justified itself most satisfactorily is the Y. P. S. C. E. It has met a need—but like all other organizations it has been guilty of detours, we may well ask ourselves if our society is on the main track or just on a detour.

A Christian Endeavor Society detours when it uses up its time theorizing and palavering. Indeed one may well call a lot of societies Christian Palaver societies. If you do not understand the word palaver look it up, then while you have the dictionary open look up the word endeavor. You will be struck by the fact that this word is a practical one and denotes effort. In fact the Italian and French Christian En-

deavor Societies go by the name of Christian Activity Societies (Fr. Activiti Chretienne) and (It.—Attività Christiana). The word activity denotes something definite. It suggests results. At this season we may well ponder the words of Horace Mann: "I have not heard much of the resolutions of the disciples but a great deal of the acts of the Apostles."

YOUR Christian Endeavor is the organization of the modern acts of the Apostles—yes Apostles—one sent, and you are sent to do something for the Master. Pick out your particular piece of work and begin on it and see whether you won't get a "Kick" out of doing more than saying. In other words, your society is not a loud speaker, but a shy almost silent rhythmically humming motor. Motor is related to motion, so let's move. This will even help our faith and our intellectual problems; as some one said recently: Investigation is O. K. as long as you keep on the move.

All those in favor of making ours a moving Christian Endeavor Society please do so.

PROF. DELOZIER.

zoom we would undoubtedly have been able to check their advance.

The consensus of opinion is that the Catholics are much more aggressive than heretofore. They are beginning to reach out in all directions making apostles. This seems to be the case in all Roman Catholic countries and it may be only a matter of time until Protestants shall have to vacate. So we should be on the alert as never before to make disciples while it is yet day.

Perhaps most of you have read in the "missionary" the account of the animal that killed fourteen people in two weeks and eleven of our goats in one night. It was reported to be a tiger but in looking through our dictionary we found it to be more like the cougar. The native Christians as well as the "Whites" continue to praise God for his wonderful deliverance from this fierce beast.

We praise God for our continued good health. Kenneth, our baby, is now five and one-half months old and weighs eighteen and one-half pounds. The Lord has certainly undertaken for him and do praise him for it.

We covet your prayers for this work and also for us that we may be faithful.

Yours in his Glad Service,

C. B. SHELDON.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1330 E. Third St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Progress at Bossangoa

Bossangoa par Bangui,  
November 23, 1927.

Dear Evangelist Readers:

Realizing that you are always glad to get news from the "Firing Line", I shall relate to you some of God's dealings here on this station.

Since you last heard from here Brother Kennedy has completed his house here at Bossangoa. His house is of course only a temporary one with mud walls. It has a very good foundation of red stones. The house is whitewashed inside and out and I'll venture to say it looks much better than some of you would imagine. Brother Kennedy has now returned to Bassai for his wife and baby and they expect to be soon installed in their new home.

We praise the Lord for those who have signified their desire to become evangelists. There are now about ten that are being taught. It is not the easiest thing in the world to teach those who can neither read nor write, but the Lord is giving wisdom and they are beginning to grasp the Bible truths. Of course they don't progress as fast as those of civilized lands, but when you consider what superstition and heathenism they have so recently been plucked from their growth seems very satisfactory.

Two of our evangelists just returned from a week's trip out in the "Bush." They were very enthusiastic about the trip and reported that the people wanted the Gospel very much. They said that the people out there were as thick as "Grass." They said that as they were preaching to a big chief and telling him that all of his fetiches couldn't keep him but God alone could keep him, he was touched and said, "From henceforth I shall not trust in my charms but shall throw them all away." Pray for these chiefs that they may come to the Light. We hope to keep some of our evangelists on the road most of the time. These evangelists as they go out try to take different sections of the country where the people have never heard of a Savior's dying love. There are still thousands through-

out this vicinity that have never, never heard the Old Old Story. And the worst of it all there are many, many who are passing on to Christless graves.

Morning after morning we have services for our workmen. There is an average attendance of about one hundred at these services. Most of our converts so far have been from our workmen and their wives. This last week eleven accepted the Gospel and were baptized. Of this number there are several who had been hearing the Gospel ever since we have been here. Our hearts were made to rejoice when we saw them coming out and accepting the Gospel. One of them had two wives and it meant that he was willing to part with a portion of his "Wealth" to become a Christian.

Sunday we had our Love Feast and Communion Service. There were one hundred and three that partook. The Christians are always glad to come to these services and if for any reason they are hindered from coming they feel very badly.

A couple of weeks ago we had our first Christian wedding. Our goat keeper decided that he wanted to take unto himself a wife and told us that he wanted a Christian ceremony like Madame and I had. So we hustled them off to the Government Post to get a license. Then we married them in the presence of about a hundred of our Christians and workmen. The native Christians seemed to be impressed and we hope that there shall be many who want to do the same thing.

Several weeks ago a Roman Catholic priest came in to visit us. We were rather surprised because we thought there weren't any Catholic priests in this vicinity. But upon talking with him we were informed that there was a Catholic Mission opened at Bouar. Bouar is about a two days' run from Bozoum. Our hearts were saddened to think that they had pushed in, in such a vital place. They are situated in such a way that all of our three stations will be effected. If we had only had enough workers to start a station in the vicinity of Bo-

### Aid Fund for Native Pastors' Children

Iquique, Chile,  
December 21, 1927.

Dear Friends:

It had been my intention to have sent in a report of the funds sent me for the aid of our native pastors' children, before leaving Rio Cuarto, but the days were too full, and the more convenient season has been found these days when every one but me, on board ship, seems to be busy.

It would be difficult, if not impossible, to tell you all that the "Children's Fund" has meant to our work in Argentina, for it has meant far more than the meeting of a temporal need, though it met that as well. We have tried to use the Fund wisely, meeting the immediate need and letting the surplus, if there be any, accumulate for a more urgent later need.

The following have contributed to this work:

Mrs. A. M. Gilbert, Farmersville, Ohio, Class No. 6, Oakville S. S., per Rosa Harry, Summit, Ind.; Mrs. Anna E. Grubb, No address sent; Junior C. E. Mission Study Class, Long Beach, Calif.; Home Bible Classes, per W. T. Stettenbenz, Long Beach, Cal.; Vacation Bible School, Long Beach, Calif.; Mr. & Mrs. Wm. Johanson, South Bend, Ind.; Concur Class, per Wm. Johanson, South Bend, Ind.; Willing Workers' Class, per Susie Fitzgerald, Oak Hill, W. Va.; C. E. Society, per Wm. Flegle, Louisville, Ind.; Willing Workers' Class, per Mrs. Clyde Oberholtzer, (also per Mrs. Elsie Hippensteel), North Manchester, Ind.; Sisterhood of Mary and Martha, First church, per Mrs. Elsie R. Eckes, Philadelphia, Pa.; Rose Harry (Oakville, Ind. church), Mt. Summit, Ind.; Miss E. Agnes Senseman, Tippecanoe City, O.; Mr. and Mrs. N. C. Nielsen, Long Beach, California.

### Amount Received

These amounts are indicated in Argentine pesos—\$1.00 U. S. is about 2.40 Argentine.

1926—June 15, 54.00; July 20, 81.00; Sep-

tember 13, 88.00; December 10, 100.00; December 10, 30.00; December 25, 78.00.

1927—February 18, 91.00; March 29, 86.00; May 2, 98.00; June 6, 114.50; July 1, 156.00; August 5, 131.00; September 9, 56.00; November 99.00; Total receipts, 1,262.50.

Amount Paid out (In Pesos)

1926—July 2, 40.00; August 5, 40.00; September 8, 20.00; October, 80.00; November, 40.00; December, 50.00.

1927—February, 110.00; March, 60.00; April, 85.00; May, 60.00; June, 60.00; July, 60.00; August, 60.00; September, 60.00;

October, 60.00; November, 60.00; December, 60.00; Total paid out, 1,005.00.

Total receipts	1,262.50
Total expenditures	1,005.00

Balance on hand 257.50

This balance was turned over to Mrs. Eleanor Romanenghi, who was appointed to take charge of the Fund in my absence. May I ask you to remember these children in your prayers, that they may grow up to be an honor to their parents and of great help in the Master's vineyard.

JOHANNA NIELSEN.

was a real feast of Spiritual things. Besides the sermons, by the pastors of the various churches of the district, Prof. C. L. Anspach of Ashland brought several inspirational messages and Dr. Beal gave three illustrated Bible lectures. The conference music was under the leadership of Mrs. Rowsey of Falls City. Special numbers being furnished by the different churches, the numbers from Hamlin church were a duet by Mr. and Mrs. R. C. Berkley, a solo by Nellie Prater. Mr. and Mrs. Schaffer added greatly to the interesting program. Mr. Schaffer gave "The History of the Early Church"; Mrs. Schaffer a carefully prepared paper on "Teaching the Intermediates."

Communion services were held October 17, Rev. L. A. Myers of Morrill, assisting.

A very able Thanksgiving sermon was preached by the pastor and the Home Mission offering taken. The Christmas season was observed, with a community program at the City Hall December 24, a talk to the children by the pastor on Christmas morning followed by a sermon for the adults, after which the White Gift offering was taken.

The mid-week services are devoted to prayer and an ably conducted Bible study by the pastor with more than an average attendance until the weather grew extremely cold, and doubtless will increase as soon as the weather is warmer, as these services are very helpful.

The various auxiliaries of the church are alive and active. The Sunday school with N. P. Egin superintendent, continues in interest and attendance. Rally Day was observed October 4 with an interesting program and all promotions were made at this time.

The W. M. S. has increased in membership. We had the pleasure of having Mrs. L. G. Wood, District President, and Miss



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

Fairhaven Church, Ohio

This is a country church located about 10 miles from Wooster. I found the membership interested in the College, in spite of the most disagreeable weather I have met, giving aid and encouragement to my work. THERE IS A VAST DIFFERENCE IN CHURCHES—Some places it is made difficult—the people stay away from the service when I present the work and facts concerning the campaign, thinking they will escape being approached for aid. TAKE THIS NOTICE—I DO NO PUBLIC SOLICITING AT CHURCH SERVICES, BUT DO PERSONALLY CALL ON EVERY MEMBER IN CHURCH FROM WHOM WE HAVE A RIGHT TO EXPECT A GIFT, WHETHER THEY HAVE ATTENDED THE SERVICES OR NOT—I ALWAYS REMAIN IN A CONGREGATION UNTIL I HAVE FULLY CANVASSED THE MEMBERS.

The task of raising this endowment is no more my obligation than it is that of the membership of the church—IT IS OUR SCHOOL—OUR CAUSE AND OUR JOB—in which we all will share in the joy and reward of extending the work of the church.

It was a pleasure to work with the people at Fairhaven. They do not have a large membership, but are made up of staunch and reliable members. This is one of the country churches that have a future, for the reason that they are willing to support financially the work and give their time and presence to the church. Some of our country churches are dying today, because of the cursed stinginess of the people in supporting it and their indifference and lack of spiritual love and service. FAITHFUL STEWARDSHIP AND THE SPIRITUAL LIFE ARE INSEPARABLE. Brother George Pontius is their pastor. He lives in Ashland and is supporting his family by working and at the same time preparing for life service in the church. He is a promising preacher, doing a good work and is well liked. He is a booster for the College and gave me aid. Fairhaven did their part with a good spirit and took pleasure in doing it.

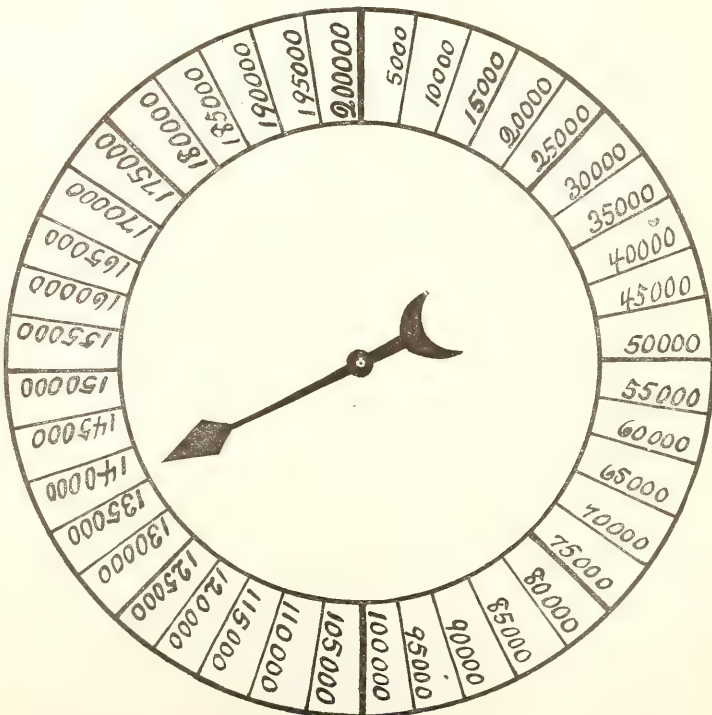
The total gift of the congregation was \$2,230.00. W. S. BELL.

HAMLIN, KANSAS

I have been asked by the pastor to report the work from this place. I am cer-

tainly glad to say the work is progressing under the leadership of Rev. W. H. Schaffer. For over a year the church was without a pastor and the congregation was indeed glad to welcome Mr. and Mrs. Schaffer who came here July 1st, to take up the work. They have been very busy people, for scarcely were they established when the church elected their delegates to the National Conference. The Sunday after their return the pastor gave such an interesting report of the proceedings that we almost felt we, too, had been there.

Mr. Schaffer immediately began preparations for the Mid-west Conference which was held here early in October, and which





Gertrude Leedy, National Secretary, with us during conference and each gave splendid talks.

The S. M. M. has been reorganized and Mrs. Schaffer elected patroness. This organization recently gathered up and shipped several bags of clothing to the Kentucky Missions.

Mr. and Mrs. Schaffer are in charge of the Christian Endeavor which meets each Sunday at 6:30 P. M. In addition to her work in the church and its auxiliaries, Mrs. Schaffer has proven herself to be a very efficient instructor in Hamlin High School. She is also Advisor of the High School Girls' Reserve.

MRS. G. W. DOWELL.

## SECOND BRETHREN CHURCH

Los Angeles, California

About the first of October when we closed our work at Whittier an article was published in the EVANGELIST, which was supposed to give the final details of our ministry at that place. However there is another chapter to add, which harmonizes nicely with this letter for the congregation there where we served so many years and the above congregation, which we now serve united in giving us one of the surprises of our lives on our twenty-fifth wedding anniversary. We will not attempt to describe the affair. It is impossible to make words tell how we feel about it, but the event was carried out successfully in every way and at the close of the program the pastor and his wife were presented with sixty pieces of the finest Community Plate Silverware. The surprise is over but the appreciation will continue as long as we live. Mrs. Kimmell says this silver is for special occasions only, so I have to invite special company in every few days in order to get a chance to use it.

Three months have now passed since taking up the work at this place. The field was not new for we began this work some eighteen years ago and have been living within a few miles of the church all these years. Several of the members are people we have known ever since coming to California over twenty-two years ago, in fact some of them we knew in Dayton, Ohio when the church there was just a mission, but the majority of the members were almost strangers to us and we have not yet come to know all of them.

The church was without a regular pastor for over a year, supplying the pulpit with the best men they could get. They were fortunate in having some of the best preachers of the Coast. Then Brother Broad came as a supply pastor and gave several months of full time to the church, staying until within a month of my coming. Brother Broad is one of the best men for pastoral work that we have in the denomination and his work in the homes of the members was just what was needed at that time, so it was not hard for me to begin where he left off. However, the local organization deserves great credit for holding the church and Sunday school without serious loss during the troublous months before the coming of Brother Broad.

Events followed so rapidly after October first that space allows mention of only a few of them. Rally Day and Home Coming Day is always a big event in this church. A good program, an attendance of 583, a fellowship dinner, good afternoon and evening services all made it a red letter day. A reception for the new pastor and his family was largely attended by the members. The First church and the Whit-

tier church were well represented and a number from other denominations came in also. About this time plans for a Union Tabernacle meeting were presented. Union efforts in this section of the city had never proved successful before, so the church considered the matter very carefully and finally decided to cooperate. Rev. Harry O. Anderson, the preacher who held so many meetings in the city of Des Moines, Iowa a few years ago was the evangelist. He believes the Bible to be the very Word of God and he loves the Lord Jesus Christ as his Savior so it was not difficult for Brethren people to work with him as he conducted one of the finest union meetings we have ever been in. The tabernacle was within a block of our church. Our members gave themselves over to the campaign as though it was their own. There were times when it seemed that our church was the big end of the meeting although there were four churches taking part. At any rate they were on the job at every turn: in the choir, as ushers, on committees, house to house visitation, in attendance and giving. Twelve or fifteen members came into our church as a direct result of the meeting, some of them men who had been worked with and prayed for a number of years. The church was placed before the community in a very favorable light and our congregations have been on the increase ever since.

The programs, the gifts and the offerings of the Holiday season were carried out with decided success. The Annual meeting reports show every organization of the church to be in a healthy condition and the outlook for 1928 is very promising.

Thirty-seven members were added to the church during the last three months. The prayer meeting has grown to almost one hundred and seventy-five in attendance. Five Christian Endeavor Societies meet at the same hour on Sunday night. The women are active in the Missionary Society. Plans are now being made for a revival meeting which is to be conducted by the pastor the three weeks preceding Easter. No doubt the next news from this church will be sent in by the regular church correspondent.

A. V. KIMMELL,

6000 Compton Avenue, Los Angeles, Cal.

## CENTER CHAPEL, INDIANA

Dear Evangelist Readers:

As corresponding secretary it is my privilege to tell you about the work of the Center Chapel church. Though not large in numbers, I believe we are accomplishing something for our Master. Brother George Swihart, our pastor, has started on his third year's work at this place. He surely is a man who knows the Word and imparts it to the people. During the years Brother Swihart has been laboring among us, thirty-seven persons have united with the church. We have lost several by death and a number of families have moved away. A number of church letters have been granted to those who moved away. On December 10th Brother Gottschall of the Columbus, Ohio, mission church, accepted an invitation to hold a revival for us. His messages were convincing and inspiring. Two boys signified their desire to unite with the church. Brother Gottschall was called home before the close of the revival and Brother Swihart continued the work. On the following Monday evening our communion was held. A great interest was shown. It was an unusual sight for us to see the same number of men and boys as women and girls seated at the tables. Our Sunday

school is growing under the leadership of Sister Etta Wise. Much interest is shown and we have a very good attendance. We have several members on the Home Department and much good is being accomplished. The Endeavor society is alive and working hard to do more for the Master. A few days before Christmas a pageant was given and the White Gift offering was received. We pray God's blessing upon his work and his workers everywhere. Remember us at the throne of grace that we may do his will.

MRS. GEORGE HUDDLESTON.

## CHURCH NEWS OF JOHNSTOWN THIRD CHURCH

I am not sure whether I will need an introduction to the readers of the Evangelist or not. Considerable time has elapsed since any news from this church appeared in the church paper. We confess to the sin of neglect and plea for the mercy of the readers. Silence was due to carelessness to report rather than lack of news. Now we scarcely know where to begin the report.

The writer will endeavor to give a summary of events for the past year and then I suspect many items of interest will be crowded out. Early last year it was my privilege to assist Rev. Dyoll Belote in a three weeks' meeting at the Second Church. Our labors together were most congenial as far as the evangelist was concerned. While we worked side by side ever since my ministry began yet we never worked together in a series of services. I hope this will not be the last time. Brother Belote gave a report of the meeting earlier so that will not be necessary at this time.

During the latter part of December the writer spent four days at Vandergrift, Pennsylvania, in the interest of the State Mission Board and also in behalf of the Board of Evangelists. Rev. H. C. Hammond is the faithful and aggressive pastor at this charge. Services were conducted both morning and night and the rest of the time was spent in eating, sleeping and looking after the interests of the church in general. Since there is no other church of our faith within miles of this city we feel that there is a very great opportunity for a Brethren church. Rev. and Mrs. Hammond have the utmost respect and confidence of both church and community. Homes are being reached, others are being opened and we dare say that in the near future Vandergrift will be a self supporting church and quite influential in the community. We are extremely grateful for the courtesy and hospitality extended the Evangelist while with them.

If I remember correctly, we set out to report the news of the Third Brethren church, Johnstown. So far we have missed that point. Early last year we were fortunate and highly pleased to have with us the Ashland College Girls' Glee Club. Every person was highly pleased with the program and with the general impression made upon the church in particular and the people in general.

During the month of June our church cooperated with the other churches of the west end of the city in a union Daily Vacation Bible school. Four hundred and fifty-pupils were enrolled in the entire school. Twelve Catholic children were enrolled. We expect to repeat the program again this next summer.

The church observed all special calendar days of the year. The people at this place are wholly in sympathy with the various interests of the church generally. Many

local demands prevent a more liberal response to the calls throughout the year.

All the auxiliaries of the church are doing commendable work. The Third Brethren church has cooperated with several city wide campaigns. A Religious Survey of the city was made last October. This work revealed many unchurched families who prefer our own faith. In November a Personal Evangelism Campaign was launched. The result, while not yet complete, is gratifying. Already twenty-seven have been received into church membership. Perhaps that many more will be received before long. We consider that good considering the definite claims of the Brethren church. Joining a church is not joining a lodge. January is "Go to Church Month" all over Johnstown. Needless to say that we are in this move also. A record of attendance for the three services on Sunday is kept and printed in a city paper. Keen interest is manifested everywhere. There are ten Protestant churches in this end of the city yet in our own church for January 15, we had 248 for Sunday school. There were 41 young men in one class. Church attendance averages 135 to 140 per service. Prayer meeting attendance averages 55.

Recently we divided the church membership into forty groups with a group leader over each group. This provides for more individual contact. Already we notice the steady increase in interest and attendance and support. On each Sunday evening service a section is reserved for a different church auxiliary. On the evening of January 22, the entire Sunday school attended by classes. There were 209 present for evening service.

Trusting the report has not wearied you, I close, promising to report more frequently with a shorter report.

Fraternally yours,  
J. L. GINGRICH.

#### DAYTON, OHIO

Broadcasting from station F. B. C. (The First Brethren Church) Dayton, Ohio. Our motto for the year is, "GOING FORWARD." We held our business meeting January 1 and elected our Brother George F. Kem as Sunday school superintendent. He has made all his appointments and the outlook is very encouraging considering our great loss by the death of our dear Brother Bowman. Things have taken on new life and everyone is ready to back our new leader. We are expecting great blessings and great progress in kingdom building. Our dearly beloved pastor and wife are doing wonderful work with the young people of our church. The Young People's Society and Intermediates are very promising. Our church attendance is increasing and far above the average. The Wednesday evening prayer meetings are also well attended. The Woman's Missionary Society has done splendid work the last year. Our only desire is that every woman of the brotherhood be represented in this organization. Our Children's Division is growing and doing great things under the leadership of our pastor's wife. We are planning a great program and we expect this year to be the biggest we have ever had in Dayton.

MRS. DAISY KLINE,  
Corresponding Secretary.

#### SUNNYSIDE, WASHINGTON

The writer has recently been appointed as correspondent for the Sunnyside Brethren church. This is a new task for us, but

since we enjoy reading the many good letters from all over the brotherhood, we believe that a word from us will be appreciated.

Previous mention has been made of a change of pastors here. Brother J. C. Beal closing his work in August and Brother C. C. Grisso beginning his work the middle of September. During the interval the work was well cared for by Brother Earl W. Reed who is always on hands to do all he can to help the work along in every way he can.

The new pastor took a very active part in the evangelistic meeting which began a few days after his arrival. This was a union meeting sponsored by the Yakima Valley Laymen's Association. As a result of this the Brethren shared largely in the harvest. This was the first of a series of meetings conducted in a movable tabernacle. This will be moved from town to town until the entire Yakima Valley has been evangelized.

Soon after these meetings closed the pastor, assisted by Brother Leo Polman of the Second Brethren church of Los Angeles, began a two weeks' meeting in our own church. We can not speak too highly of the work of Brother Polman. At the present time he is in the employ of the Bible Institute of Los Angeles. He ought to be kept busy in Brethren churches.

The pastor preached the Gospel with power and effectiveness from night to night to very appreciative audiences. Although the union effort had just closed and the field was well gleaned, there were twelve who came at the various invitations. Six were baptized at the close of the meeting and with others baptized a few weeks previous has given us a gain of twenty-two members with five others awaiting baptism, since Brother Grisso's coming. We shall lose possibly a dozen families to the new church at Harrah but we shall endeavor to replenish the loss by enlisting new workers.

We feel that the church has made no mistake in the selection of its new pastor. He is proving himself a "workman that needeth not to be ashamed", and is winning his way into the hearts and lives of the community. Brother Grisso is fortunate in having a family, every member of which is a great help in the work of the church.

Soon after their arrival a get-acquainted surprise meeting was given them at the parsonage. Those things that constitute the "necessities of life" were in abundance.

We might add that every phase of the church's activities is going forward in a commendable way. At Christmas time the Bible school rendered "The Path of Promise." This was presented in a very effective way to a full house.

The Christian Endeavor sponsors three societies. An Intermediate society being recently organized and superintended by Mrs. Grisso.

The prayer meetings are a real force in the church's life with an average attendance of fifty.

Thus taking everything into consideration, we have many things to be grateful for as a church and we press on, endeavoring to do more and better work each year for the Master. We covet an interest in the prayers of the Brethren everywhere for the Lord's work here in the great Northwest.

Let us all seek to be true to the great Head of the church, Until he comes,  
MRS. P. J. LICHTY.

#### SECOND BRETHREN CHURCH, LOS ANGELES, CALIFORNIA

The Second Brethren church is alive and ready for marching orders under the efficient leadership of our pastor, Brother A. V. Kimmell.

While he has only been with us a comparatively short time we learn to appreciate him more and more as time goes on.

At the beginning of this year he held an impressive installation service installing all the officers of the church as well as those of the Sunday school, including the teachers, which makes us all feel we have assumed a responsibility and it is up to us to be on the job.

We are supporting a midweek prayer meeting with an attendance of about 150, and hope to increase this number.

At this service our pastor uses part of the time to give us a Bible study lesson. We are now studying the book of Revelation.

Having heard expressions from strangers as well as our own members—as "How I did enjoy that lesson"—and "My! I wish we would have had more time." Make us feel the work is neither dry nor tiresome.

Our Sunday school is moving along fine in all departments, with steadily increasing attendance.

Our Christian Endeavor societies of which we now have an Adult, Senior, Young People's Intermediate, and Junior, are a beehive of workers.

Our Woman's Missionary Society has taken on new life, and we hope soon to enlist in the ranks of the National W. M. S. We feel that our women in this work are growing into a real practical knowledge of the mission work at home and on the foreign fields. While we are not forgetting to scatter sunshine and helpfulness to the people of our community.

Brother Henry Rempel our new chorister, is a real inspiration in our music. He comes to us from the Bible Institute.

Brother Leo Polman our former chorister has taken up the work of singing evangelist, and is now in a Revival meeting at Fresno, California.

We truly feel the Lord is blessing us in many ways. As souls are being brought to him nearly every Lord's day, and a feeling of spiritual growth and good fellowship seems to prevail among all.

MRS. IDA MORRISON,  
Corresponding Secretary.

#### BETHEL CHURCH Mulvane, Kansas

It has been almost a year since I have written any news concerning our labors.

I am always glad to get the Evangelist, and immediately turn to the "News from the Field" letters, to see how the brethren are laboring.

Although our stay at Garwin, Iowa was short, being there one year, but while it was short, we gained multitudes of experiences, that have greatly aided us in our future work. Owing to certain difficulties we thought best to draw our work to a close there. Having resigned there in March, 1926, we received a call to come to the Bethel church, near Mulvane, Kansas.

On the 28th day of August we started southward to Kansas. After a very pleasant auto trip of two and one-half days we arrived at our destination on August 30th.

Brethren, you who have never been in Kansas, do not know how this state has been misrepresented. We have never enjoyed finer weather (even in Dr. J. A. Miller's great corn state of Indiana) than we



have since coming here. We have had four successive zero days, which is very unusual for Kansas.

While the wheat crop was the poorest in several years, the corn crop was the best. All and all the people here are recovering from their bank failures splendidly.

Now as to the outlook of the work here. While we found things at a standstill, we were not discouraged. The first Sunday we came was Homecoming day. Brother Albert Whitted who spent his boyhood days here with Brother Beer, a former pastor, were among the principal speakers of the day. It was a great day to get acquainted. We never met finer brethren, here.

On the following Friday evening (I think it was) the Brethren and friends of this community gave us a reception. And what a reception it was. Nearly three dozen chickens, canned fruit, apples, pears, potatoes and many other things were among the articles left to take part in our sojourn at the parsonage. Ice cream and cake were served as refreshments. Brother Albert Whitted and family were here to help enjoy the reception. (Thanks Albert, come again.)

Having no prayer meeting services we proceeded to have one organized. The brethren took hold of it just fine. The Lord is blessing us mightily. We have an average of nearly 25 in each service. Brethren, pray for us.

In our October business meeting the brethren unanimously chose the pastor to lead them in our evangelistic campaign. On November 6th we started our campaign to win souls for Jesus. Although having to take charge of the singing and preaching, with the royal support of God as our Guide, the brethren and friends of the church say we had one of the most successful meetings that was ever held at this place. With the exception of three or four nights we preached to a crowded house. On a couple of Sunday nights people went away for want of even standing room. People are eager for the Bible as *It is Written*.

After four weeks of hard and faithful labor, preaching the old time religion, we were able with the aid of God to add eleven to the church. Seven by baptism and four by letter. Five of the seven were adults. Three heads of families. We consider this a great victory for the Lord at this place.

Mrs. Landis has succeeded in organizing a S. M. M. Society, which is moving along splendidly, with the girls enjoying the work fine. May God bless them.

As yet a Woman's Missionary Society has not been organized. We trust with the prayers of the Brethren and the help of God we will be able to report one in the near future. Pray for us along this line. We have a strong Ladies' Aid, which is doing a great piece of work not only for the local church, but are aiding in missionary work.

The Brethren here are in debt amount \$780 on their parsonage. They brought this to the present figure by paying around \$360 last year. We expect to cut this down quite a bit this coming year.

Although we are a Mission church we do not expect to remain so very long. They have a fine parsonage and five acres of ground on a state highway, route 15. Once the parsonage debt is paid off then the church will be self supporting. By the bank failure here a year ago, left several of our most financial members in narrow straits. So, Brethren, if you can see fit to

support us a little longer, God knows that you will never regret it. The brethren here will greatly rejoice in it too. The brethren here are all of one accord, and working splendidly for the Master.

The Christian Endeavor Society is doing a great work here also among the young folks. There is a fine bunch of young people here in which our hopes of the future church depends.

Our Sunday school under the faithful leadership of Brother B. D. Davis is likewise doing its part in building up the church.

All in all we are enjoying good health, fine weather and as fine a people as any one expects to find anywhere. We give God all the honor and glory in the blessings we have been able to enjoy.

Must say too that we were able to attend our Mid-west conference at Hamlin, Kansas, in October. We had a fine conference, and while there were able to hear many fine sermons and addresses. Met two of my old college chums, H. E. Rowsey and W. H. Schaffer. Also heard two fine addresses by Prof. Anspach, a teacher of mine while attending college. Brother J. C. Beal's lectures were very inspiring also. Our conference convenes at Morrill, Kansas this year.

If any church is looking for some one to lead them in an evangelistic campaign, can say I can be able to be at their service any time they may arrange. Write me for terms.

Hope this will not tire you, but may be welcomed as a report and news from Sunny Kansas.

May God bless the Brethren everywhere is our prayer. C. A. LANDIS.

## OUR LITTLE READERS

### OUR HOME

By Frances M'Kinnon Morton

*Our home's a very pleasant place  
For anyone to be,  
And our sweet mother's smiling face  
Is best of all to me.*

*When we come in from school or play,  
Our mother's always there,  
And she has such a pleasant way  
To show her love and care.*

*She'll have a lunch set out somewhere  
For all of us to eat.  
We're always "hungry as a bear"  
And ready for a treat.*

*And when our father's steps we hear,  
We're all so glad and gay  
And tell him things he likes to hear  
Of what we've done all day.*

*However far away you go,  
It's fine to have a home,  
Where your good "folks" you love and know  
Are glad to see you come.*

### THE LITTLE CHEER GIRL AND HER CHEER BIRDS

By Helen Gregg Green

Long, long ago, our little bird friends had not discovered the magic hidden in their dear little feathery throats. Not one of the little birds could sing.

There lived a dear, happy little girl who was named the Little Cheer Girl, for she

was always dancing this way and that, giving her smiles, her little nods and, best of all, her sweet little songs to all the Folks Who Need Sunshine.

But one day, the Folks Who Need Sunshine became gloomy. Frowns chased away their smiles, because the Little Cheer Girl was going away, oh, ever so far away!

And because the Folks Who Need Sunshine were sad, the Little Cheer Girl's heart ached, too.

"Oh, what shall we do without your sweet songs?" they said gloomily.

So the Little Cheer Girl ran to a great cherry tree which was spilling over with blossoms and, climbing on one of its foamy limbs, thought and thought and thought. Her little bird friends perched close by.

"Oh," crooned the Little Cheer Girl, "if only I could teach them to sing!" She opened her little red lips and sang and sang and sang.

And the birds, entranced with the sweet notes, opened their small throats and sang, too!

"Oh," said the Little Cheer Girl, laughing and clapping her small hands; "Now you can be the Little Cheer Birds!"

And so the next morning, when all the Folks Who Need Sunshine awoke, their frowns were chased away with smiles. For outside their doors the little Cheer Birds were singing, singing, singing, as if their tiny hearts would burst with the joy of such lovely melody.

So, when the Little Cheer Girl said good-bye to her friends, they were all very happy and glad, because her songs would still stay hidden away in the throats of the lovely bright birds.

And ever since the little Cheer Birds have sung their happiness into our hearts. —Pittsburgh Christian Advocate.

### TAKING OUT CHRISTIANITY

Norah had a "model village", and she never tired of setting it up.

"What kind of a town is that, Norah," asked her father, "Is it a Christian or a heathen town?"

"Oh, a Christian town," Norah answered quickly.

"Suppose we make it a heathen town?" her father suggested, "What must we take out?"

"The church," said Nora, setting it to one side.

"Is that all?"

"I suppose so."

"No, indeed," her father said. "The public school must go; there are no public schools in heathen lands. Take out the public library, too," her father directed.

"Anything else?" Norah asked sadly.

"Isn't there a hospital over there?"

"But, father, don't they have hospitals?"

"Not in heathen countries. It was Christ who taught us to care for the sick and the old."

"Then I must take out the Old Ladies' Home," said Norah, very soberly.

"Yes, and that Orphans' Home at the other end of the town."

"Why, father," Norah exclaimed, "there is not a good thing left! I wouldn't live in such a town for anything. Does knowing about Jesus make all that difference?" —Selected.

Edison, with all his inventions, was a piker compared with the ambitious young photographer who advertised: "Your baby, if you have one, can be enlarged, tinted and framed for \$8.79."—Hardware Age.

# The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

## Reverence for Law

**L**ET every American, every lover of liberty, every wellwisher to his posterity, swear by the blood of the Revolution, never to violate in the least particular, the laws of the country, and never to tolerate their violation in others. As the patriots of '76 did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor—let every man remember that to violate the law is to trample on the blood of his fathers, and to tear the charter of his own and his children's liberty.

Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling-books, and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars.—*Abraham Lincoln, in an address at Springfield, Illinois, before the Young Men's Lyceum, January 27, 1837.*



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## EDITORIAL

### Birthdays of Great Americans

It is a good custom we have of celebrating the birthdays of great Americans. There is so much fine and ennobling sentiment connected with such events, so much of inspiration and high idealism generated thereby, that the church does well to encourage the maintenance of the custom and to seek to direct its use to the highest ends. Not to make the most of such celebrations would mean great loss to individual and national character. We need to keep these noble personalities fresh in the public mind; it makes for nobility of character. Virtues that grip the life are linked with personalities. Truths and principles that are popular, are associated with some great man or woman. We do not think abstractly, but in terms of conduct and events. Nor do we give our love and loyalty to an abstraction, not to a mere principle of truth, however vital it may be, but to a personality that seems to us to be the embodiment or the champion of such truth or principle. This is true in every field of interest. No religion ever grew and became a power in the world without being built around a personality. At the heart of the Christian religion is Christ, and without him Christianity would not long survive. Patriotism likewise is built about a person or persons, who represent certain qualities or who championed certain characteristics of government greatly prized. He who has no ideal patriot, has little zeal for patriotism, for that is the inspiration and source of it. Devotion to country is bound to center in a person, even if it be only a fictitious person who has become the embodiment of the spirit and characteristics of our national life, and whom we affectionately call "Uncle Sam." But when the person is real, when it is a definite individual American citizen who has had definite experiences, and about whom we may definitely know, the heart is warmed and the affections are claimed more spontaneously and completely.

It is much to our profit as well as pleasure then to pause to take note of and to celebrate these birthdays of great Americans. We are caused thereby to think of the qualities that inhered in their lives, of the characteristics of their conduct, of the spirit that motivated them, the achievements they accomplished and the work they wrought. As we pour over in mind or recite in word these things—the things that made them worthy of our honor and admiration—we build up within our own hearts something of the characteristics we find in them. And that we sorely need today. We need the leavening influence of the high idealism, the devotion to duty, the feeling of responsibility to trust, and dependence on God that so characterized those makers and mould-

ers of our national life in early times as to have entitled them to a special day of honor in our yearly calendar. The good men are not all dead, and the true leaders of the people are not all enshrined in the closed pages of history, but we feel that somehow the present has been cheated of its rightful proportion, and a little improvement in the condition of things would be a welcome and much needed change. Not only so on the part of men in public life, but in all walks of life, and of all ages. Among youth that uplifting influence of noble examples is even more needed than among the older, and the result will give more promise. If tomorrow is to be better than today, the improvement must be made in the childhood of today, and the building up in their hearts of a love for the things that made for the greatness of such men as Washington and Lincoln will have an effect that should not be overlooked.

It matters not if, as some have said, these ideal patriots of the past have become more idealistic as we have dwelt upon their virtues from generation to generation, except that it redounds the more to our credit. It would be to our discredit if such were not the case. Such writers as Rupert Hughes, who have attempted to rake muck upon the good name of Washington and other noble men of the past and would pull them down from their exalted idealistic position in the minds of the youth of our land, have neither concern for the young nor true historical sense. He who is not willing that his hero shall stand out head and shoulder above himself is not worthy of such a hero, and would not have been big enough, had he lived in the generation of such an heroic person, to have appreciated his greatness.

This does not mean necessarily that we should add anything to the lives of these noble men of the past, so far as essentials are concerned, nor that we should credit them with things they did not do, but that we ourselves should grow in appreciation of the bigness and far-reaching significance of their lives and work, judged by their own time and conditions. With this basis of judgment we may approach the birthdays occurring in this month of the two outstanding Americans and, considering their nobility of character, their fearless and sacrificing devotion to a great cause, the soundness of their judgment, the length of their vision, the permanence and constructiveness of their work and the purpose that motivated their lives, see that they stand alone in their claim upon our affections and the approval of our minds.

### A New Kind of Evangelism Needed

That is what many are telling us these days. They are saying the old type of evangelism is not reaching the masses, that it is no longer effective, and possibly never has been as effective as we imagined. The reference is not to the evangelistic message, but to the evangelistic method. The old message is conceded to be equal to the need, and the only thing that is, but the mass method and the reclamation method are not sufficient in themselves, it is said. These must be supplemented by personal evangelism and the evangelism of childhood and youth. That is the force of the following vital paragraph from the 1927 annual report of the Board of Home Missions and Church Extension of the Methodist Episcopal church:

"The last United States religious census reveals the following conditions: There are 45,000,000 church members, of whom 5,000,000 are in the Sunday schools. Of the 65,000,000 non-church members, 15,000,000 are in the Sunday schools. Of the 20,000,000 in the Sunday school, 5,000,000 are in the church. There are 45,000,000 people in the United States who are neither in the church nor Sunday school. The Home Mission Council tells us that of the 32,000,000 people living in the rural sections, only 11,000,000 are touched by the church. Along with this goes the further statement that of this unreached multitude there are persons who have not attended a church service in years, and numerous children who are neither attending nor are enrolled in any Sunday school, nor receiving any religious instruction. A considerable number of these have not had the challenge of the gospel put squarely up to them for a number of years. Explanations of various kinds are freely offered for situations such as these, but when they are all considered the fact remains that, under the traditional type of evangelism in our Protestant churches, the boy and girl born and reared in a Christian home will in all likelihood become a Christian, and people coming from conditions of the other sort in all likelihood will not. This is not to say the gospel is not equal to the needs of these people. It is only to say that our evangelism has not been of a kind adapted to reach them."

## EDITORIAL REVIEW

Never ridicule that which others hold sacred if you would have them respect your own religious convictions.

Prof. R. R. Haun gives us a report of the Men's Glee Club's happy experiences among some of our eastern and southern churches. Wherever they went, they were well received and brought credit to the college and to their directress, Miss Helen Fowler.

Dr. W. S. Bell reports his canvass in two churches, Ankenytown and Danville, Ohio, both of which showed their loyalty to the college in a splendid way. At Ankenytown the gift was \$760.00 and at Danville \$900.00, making a total of \$1660.00 added to the Endowment Fund this week, bringing it up to \$138,717.54.

The Ashland church and its pastor, Dr. Charles A. Bame, recently had the evangelistic leadership of Dr. W. H. Beachler for a two weeks' meeting, resulting in an addition of twelve members to the church roll. We have written at more length about it in the News department along with Brother Beachler's letter.

Read Brother W. A. Gearhart's financial report in this issue. It will show what some of the churches are doing for Home Missions. The indications now are that the churches will show an advance in support of this most urgent task of the church. Our financial secretary will appreciate prompt reports.

Aside from Professor Stuckey's copy on the Sunday School page, you will find an excellent report of the White Gift offerings to date. Most of you will enjoy the report because your school showed up so well. If any are not proud of what their school did, or possibly of what it failed to do, you may want to get in touch with Prof. Puterbaugh, the treasurer, and have him change the figures.

THE BRETHREN HOME OFFERING and the SUPERANNUATED MINISTERS' OFFERING are two separate offerings, but they are both to be lifted on February 26th. The Home offering is to be sent to Henry Rinehart, Flora, Indiana, and the Superannuated Ministers' offering is to be sent to Herman Roscoe, Goshen, Indiana.

Brother W. I. Duker of Elkhart, Indiana, tells of the ordination of Sister Edna Nicholas to the Christian ministry. This sister is a member of the Elkhart congregation and is known to the Evangelist family through her writings, which have been of a high order. We congratulate her on behalf of our circle of readers and pray God to open up just the door of service she should enter.

Brother Harold D. Fry, pastor of the church at Lanark, Illinois, writes of a splendid spirit of progress and of the liquidation of a debt on church and parsonage of \$2,600.00. The prayer meeting attained an average of thirty-three for last quarter. He and his wife were kindly remembered by Sunday school class groups at Christmas time.

Brother Dyoll Belote, pastor of the Second church of Johnstown, gives us an interesting epistle in which he reports ten accessions as the result of a revival led by Elder I. D. Bowman, whose Gospel sermons were greatly appreciated. The pastor has been building in a steady, substantial manner for several years until the outlook of this mission church has become quite promising and those backing it have cause for encouragement. The membership now totals 143.

Christian Endeavorers will find another report from the Johnstown First church society in this issue, and they will have to give credit to this wide-awake society for its activity. There are likely a goodly number of other wide-awake societies, and possibly you have equally as much to report. Suppose you be kind enough to tell the rest of us about it. If you enjoy reading what other Endeavorers are doing, suppose you play fair and report your doings.

Editor Quinter M. Lyon of the Sunday School Lesson publications is in Chicago this week attending on February 8th and 9th

the Editorial Advisory Council, an adjunct of the Executive Committee of the International Council of Religious Education, and is scheduled to give an address before the Editorial Council on the subject, "What is a Life Situation, and What Does it Have to Do with Lesson Writers?"

The Second Brethren church of Los Angeles, feeling itself sufficiently strong to maintain a weekly calendar, published its first number under date of January 8th, 1928, being motivated by the desire to "save time in the making of announcements at the regular services", to keep its constituents living at a distance more vitally "in touch with the church activities", and to serve as a missionary medium by "imparting information to their neighbors and friends." We commend the official board and the pastor, Brother A. V. Kimmell, on this advanced step. The membership at the beginning of the present year was 302, and the number is increasing right along.

We are in receipt of the 1928 Year Book of the First church of Long Beach, California, of which Dr. L. S. Bauman is pastor. Among other things of interest in this little booklet's fifty-six pages, the Sunday school report shows an average attendance of 450, while the Sunday school attendance of the Second church (as yet a part of the First church organization) averaged 121 for the year of 1927. The Second church, a mission of the First church, has grown to the point where it feels itself about able to walk alone and has a membership in its group of sixty-eight. Brother John G. Lienhard is pastor of the Second church.

From the careful pen of Prof. Alva J. McClain, formerly of Ashland Seminary but now of Los Angeles Bible Institute, comes a thirty page booklet outline of the Roman epistle, just a few months off the press. It is keen in analysis, concise in treatment, devout in attitude and helpful in interpretation. Whether one agrees at every step of the course or not, he will find it a profitable and interesting study to follow, especially will its value be appreciated as a guide to any one desiring to begin a study of Romans, which was the purpose the author had in mind. It represents, as Brother McClain informs us, the summary of studies delivered in the Philadelphia First Brethren church while he was pastor there. The title of the booklet is "Outline and Argument of the Epistle of Paul to the Romans."

A kindly and much appreciated personal letter is at hand from Brother George H. Jones who recently resigned his pastorate at Muncie, Indiana, to accept a position as Executive Secretary of the Boy Scout Movement of the Greater Johnstown Council, and in it he says, "Count on my active support and participation in our denominational work just as much as ever, only my work will be of a different nature." We are sorry that we must be denied the presence in the active pastorate of one whose services have been so uniformly successful and highly valued, but he goes into this new department of the kingdom's activity with the best wishes of his many friends and with considerable training and experience in dealing with boys. And we hope his specialization in this new field will redound to the benefit of the brotherhood by means of counsel through the columns of the EVANGELIST and help in other ways to solve the "boy problem" that our church is facing and which it has been studying for several years through a special conference committee.

The secretary-treasurer of the Ohio Mission Board, Brother R. A. Hazen, informs us that most of the churches of the district are meeting their apportionments promptly, but that a few are getting behind, and that one or two have ignored his appeals altogether. It may be that such is just an oversight. We hope no one would intentionally pass up so worthy a cause, and one so vital to every church in the district. There is no call more urgent than that for the support of our mission churches. And there has not been a time for years when the churches had more reason to be encouraged by the prospect of our mission points. The situation is good in all of them. Let every church meet its obligation and do it promptly. The Mission Board cannot meet its obligations promptly with the money that comes in late. Be fair to your servants. . . . And what we have said to Ohio churches may be said to those of other districts as well. Stand by your mission boards, and support your mission points. It's your Christian duty.



# GENERAL ARTICLES

## Governments

By Prof. C. L. Anspach, M.A.

(Address at the First Brethren Church, Ashland, Ohio, during "Week of Prayer." Published in two parts. Part I.)

As men are forced to associate through economic necessity, social contacts, and intellectual desire, it becomes necessary to devise organizations to act as courts of final appeal, judges of conduct, arbiters in disputes, law makers and executors to control. The individual is supposedly guaranteed certain rights, such as happiness, freedom of speech and worship, development, and economic support, within limits. "To secure these rights", says Thomas Jefferson, "governments are instituted among men, deriving their just powers from the consent of the governed." That this principle has not been held inviolate, can not be denied, for as Pope says, "kings have had the divine right to govern wrong." The form of governments has been in dispute for many years, uselessly, I think, for Pope spoke the truth when he said,

"For forms of government let fools contest, Whate'er is best administered is best."—Essay on Man.

So, regardless of former origin, government is deemed necessary. However, as with every other organization founded and controlled by human intelligence we have error and defeat of purpose. The original purpose of government, that of giving assistance to the individual, is lost in the complexity of organization.

That governments have weaknesses which must be faced can hardly be denied. In a consideration of government we should first consider the weaknesses, second the strong points or things to be thankful for, and third, a constructive program. In our prayer tonight we should pray that the following errors should be eradicated. 1. A belief in the infallibility of our government. It is quite natural I admit for the individual citizen to regard his country as above reproach. The roots for such a belief lies deep in the individual. Government to him is a symbol of all that is good for he has been taught so from earliest childhood. He listened as a child at the knees of his grandfather to stories of his government's conquest; he studied of the government's glory in the public school and was overpowered by the eloquence of many government speakers. As he grew to manhood he thought of government as an extension of his own ego. He assigned it powers according to his own desires. As he built in his mind this ideal structure and permitted his thinking to extend itself until he truly became a part of it, it was quite natural that he should consider any affront to government to be an affront to himself. Naturally an insult to the flag of his country he regarded as an insult to himself, for the flag was but a symbol of this ideal which is the extension of self. This feeling of possession, or ownership on the part of the individual is the essence of nationalism. As individuals come to assume this attitude or ideal, they rise to a state of extreme national consciousness and we have nationalism. It is a mighty force, for, the social group is closely drawn together because of it. All the action of others is inter-

preted in the light of this mental complex. As a result, nations actually feel that they are the chosen of God, a feeling that is not confined to any one nation.

Kirby Page in his pamphlet, "Dollars and World Peace", quotes Prof. A. Lasson of Berlin as saying, "The European conspiracy has woven around us a web of lies and slander. As for us, we are truthful, our characteristics are humanity, gentleness, conscientiousness, the virtues of Christ. In a world of wickedness we represent love, and God is with us." A German pastor quoted by the same author says, "The German nation leads in the domain of kultur, science, intelligence, morality, art and religion, in the entire domain of the inner life. England has been unwilling to admit that the Kaiser was right in his declaration, 'Me and Gott', for Cecil Rhodes in his will said, 'I contend that the British race is the finest which history has yet produced.'" And Alfred James Balfour is quoted by Mr. Page as saying in 1917, "Since August, 1914, the fight has been for the highest spiritual advantages of mankind and without a petty thought or ambition." France is referred to by Voltaire as "the whipped cream of Europe"; while Poincare in discussing the origin of the war says, "In contrast with Austro-German Imperialism, France became, in the eyes of the nations, the living representative of Right and of Liberty." We are ready to admit that the European nations are egotistical but, America egotistical?—



PROF. C. L. ANSPACH

Dean and Head of the Department of Education in Ashland College

never. Again I quote from Mr. Page, "Let us notice the picture we draw of ourselves, beginning with a sketch by Walter Hines Page: 'God has yet made nothing or nobody equal to the American people: I don't think he ever will or can.'" Andrew Carnegie once said that he looked forward to the day, "when five hundred millions, every one an American, and all boasting a common citizenship, will dominate the world—for the world's good." "Prosperity", says Professor Thomas M. Carver, "is coming to us precisely because our ideals are not materialistic." Mr. David F. Houston said recently: "The United States is in a position of leadership in all the fundamental, idealistic, moral, and spiritual forces which make a nation great, and constitute a worthy civilization." In a letter to his son in December, 1917, Walter Hines Page said, "Except the British and the French, there's no nation in Europe worth a tinker's dam when you come to the real scratch. The whole continent is rotten, tyrannical, or yellow dog."

This extreme egotistical attitude leads to another evil, that of depreciating the other nation. As the extreme individual egotist feels that all other individuals are inferior, so the egotistical nation feels that all other nations are inferior, for surely God has only chosen one people. The attitude is well illustrated by the story of the crazy man, confined to a state institution. On all points but one, he was sane enough; in fact he was regarded as intelligent enough to serve as a guide. Many visitors to

the institution were unaware of the man's mental condition. All went well generally, for he explained all the different cases to the visitors. However, in the presence of one inmate he always said, "Now here is a very sad and pathetic case, for this man thinks he is Napoleon. Now that can't possibly be, for I am Napoleon." Nations have much the same attitude. Other nations think they are the chosen, but that can't be for we are. As we assume this attitude we are naturally suspicious of the motives of the other nations. Statesmanship at present assumes the air of "hide and seek." One nation proposes some type of reform and others are suspicious of her actions. Motives are continually being called into question. As an illustration, I quote again from Mr. Page: "The pictures we draw of other peoples are frequently distorted. A distinguished American professor, Mr. Roscoe Thayer, said: 'This war sprang as naturally from the German heart and will as a vulture springs from its nest.' An American Judge said recently: 'So saturated is the French temper with militarism that they can even boast of it without reproach.'" The second defect, then, with governments is mutual suspicion resulting from extreme and untempered nationalism.

As was formerly stated, suspicion leads to accusations and depreciation of motives. We can not be suspicious of people without becoming suspicious of their motives. Once our suspicion is aroused, all action is likely to be interpreted in the light of our suspicion. I suppose that there is a very good reason for this, in that the suspicious attitude furnishes the act of mind, or the emotionalization of ideas, which in psychology is known as a complex. Ideas united into chains and charged with emotion are bound to control the thinking of the individual, until he sees every action and motive from that angle. It is quite like an individual placing a piece of red colored glass over his eyes. Naturally, as long as the glass remains he will view all as colored red. He may be informed that the objects are not really red but are so colored because of the glass through which he is looking, but the fact still remains that the individual in his interpretation of objects will tend to consider the redness of the objects. As long as the glass remains he will see red. So in individual and national affairs, as long as we permit our thinking to become emotionalized to the point of suspicion we are led to hate. With the coming of hate the baser part of the organism shows itself. Evidence of this is seen in the newspaper accounts, descriptive of other peoples. The tendency is to exalt our own people and depreciate others. We are made conscious of this when we read statements as follows, referring to America, "Rude and obtuse Calibans, swollen with brutal appetites, the enemies of all idealism, furiously enamoured of the dollar, insatiable gulpers of whiskey and sausages—swift, overwhelming, fierce, clownish." Or the statements of a French journal: "In Latin America the United States is trying to reduce her neighbors to economic fiefs, through the agencies of trusts, financial control loans, and political intervention—It makes little difference whether Democrats or Republicans are in power in Washington. For they do not represent two parties, but two plutocracies—For the American Government now rests upon a monarchy of gold and aristocracy of finance. It is the prototype of that quantitative civilization that is striving to erect a new form of feudalism in the modern world." During the last war lies were broadcast by all nations in order to arouse the hatred of people, so they would fight. Many were the tales told us in America relative to the atrocities committed by the Central Powers. Without doubt there were violations, but the people of the Central Powers were told tales about us just as revolting in nature. The Germans were

told every American company carried a professional eye gouger. All prisoners of war were lined up and this professional passed along and by the use of his fingers plucked out the eyes of his victims. We called them the terrible Huns and without doubt they named us equally terrible. Such hatred can result in only one thing and that is war. We can not have war without hatred. War is the result of a false belief that there are certain things that can not be arbitrated. An insult to the flag calls for war—the insult is beyond arbitration. Our egotism will not permit it. Again I am indebted to Mr. Page for the following quotation: "Modern wars", said the most famous of German historians, "are not waged for the sake of goods and chattels. What is at stake is the sublime moral good of national honor, which has something in the nature of unconditional sanctity and compels the individual to sacrifice humanly for it." "The damage to our commercial interests by the destruction of one of our coast cities", said Theodore Roosevelt, "would be nothing as compared to the humiliation which would be felt by every American worthy of the name if we had to submit to such an injury without amply avenging it." On another occasion Mr. Roosevelt said, "It is a preposterous absurdity for a league of nations to attempt to restrain even for a limited time one of its members from declaring war upon another when a question of honor is raised."

The explanation of this attitude is clear, for the individual self considers itself a part of the larger body, the government. An insult to the symbols of government is considered a personal insult. The fallacy is not here, but in the belief that such insults can not be arbitrated. Insults of this type, when given, are the results of the thinking of other individuals. Their national honor has been affronted, suspicion has given way to hatred and the insult is committed. The way to settle is not by means of warfare but through an honest attempt to understand the underlying cause. To resort to war is an indication of weakness and child-like behavior. The human organism has been endowed with an intelligence, which is to be employed; to respond in any other manner is a sin and disgrace. We would soon incarcerate the physician who would kill the patient to cure a case of typhoid. The wise physician does not kill the patient but tries to cleanse the system of the patient from the germ and at the same time discover the source of the germ. In our international dealings the same type of treatment should be employed. Before bombarding a city for insulting our government, it would be wise to try and discover the reason for the conduct of the people living within the city, and then prescribe treatment rather than kill them off and investigate later. As individual conflict is giving way to sane treatment and a realization that honor can be defended in other ways than personal conflict so settlement of differences between nations can be placed on a higher plane than war. It is very difficult, I know, to get away from the glories of past wars. It is natural for people to save relics and mementoes of past wars which suggest many memories. The presence of all these symbols tend to cause us to live in the past and to glorify the deeds of warriors. The attitude is much the same as the Irishman who had a big red brick on his library table. On the top of the brick a rose was placed. Visitors in the home always asked the significance of the brick and rose. Pat always said, "Do you see this dent in my head? Well, that is the dent which was made by this brick, which was thrown by Mike Gleason. What is the rose for?" "And sure, says Pat, "that is the rose I took from off the grave of Mike after he had thrown the brick." It is natural to keep

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## Little Windows in the Life of Washington

By H. H. Smith

It is not an easy matter to write anything concerning the lofty character of George Washington that is not already well known to the average reader. There are, however, some incidents in his life that many readers, perhaps, have passed over as trivial, but which, nevertheless, reveal admirable qualities of this many-sided man. We may regard these inconspicuous incidents or sayings as "little windows" through which we gain more light upon his character,—recalling what Plutarch, "the prince of ancient biographers", said: "Nor is it always in the most distinguished achievements that man's vices or virtues may be best discerned; but very often an action of small note, a short saying, or a jest, shall distinguish a person's real character more than the greatest sieges, or the most important battles."

Woodrow Wilson, in his life of Washington, gives this description of him at the beginning of the Revolutionary War: "That noble figure drew all eyes to it; that mien as if the man were a prince; that sincere and open countenance, which every man could see was lighted by a good conscience; that cordial ease in salute, as of a man who felt himself brother to his friends. There was something about Washington that quickened the pulses of a crowd at the same time that it awed them,—that drew cheers which were a sort of voice of worship. Children desired sight of him, and men felt lifted after he had passed."

Such a description of him prepares us to understand the following incident when he took command. "He reached Cambridge on the 2nd of July, and bore himself with so straightforward and engaging a courtesy in taking command that the officers he superseded could not but like him: jealousy was disarmed."

In reading of Arnold's treachery we are apt to overlook Washington's chivalrous treatment of Arnold's distressed wife. He had loved and trusted Arnold and was cut to the quick by his act of treason. When Washington learned what had happened, it smote him so that mighty sobs burst from him, as if his great heart would break; and all the night through his guards could hear him pacing his room endlessly, in a lonely vigil with his bitter thoughts. He did not in his own grief forget the stricken wife upstairs. "Go to Mrs. Arnold", he said to one of his officers, "and tell her that, though my duty required that no means should be neglected to arrest General Arnold, I have great pleasure in acquainting her that he is now safe on board a British vessel." How the chivalrous character of the great man shone forth in this trying hour!

Through another "little window" we get a glimpse of "his personal courage and firmness of resolution which neither dangers nor difficulties could shake." He was fiercely set upon by his enemies whose cry against the Treaty with Great Britain was "like that against a mad-dog." The cruel abuses heaped upon him cut him to the quick. 'Such exaggerated and indecent terms', he cried, "could scarcely be applied to a Nero, a notorious defaulter, or even to a common pickpocket." But the men who sneered and stormed, talked of usurpation and impeachment, called him base, incompetent, traitorous even, were permitted to see not so much as the quiver of an eyelid as they watched him go steadily from step to step in the course he had chosen." But at last the storm cleared and "shame came upon the men who had so vilely abused the great President."

Washington was noted for his hospitality to the poor. In 1775, he wrote to Lund Washington at Mount Vernon,

"the superintendent of his plantations during the war: "Let the hospitality of the house, with respect to the poor, be kept up. Let no one go hungry away. If any of this kind of people should be in want of corn, supply their necessities, provided it does not encourage them in idleness, and I have no objection to your giving my money in charity to the amount of forty or fifty pounds a year when you think it well bestowed. What I mean by having no objection is that it is my desire that it should be done. You are to consider that neither my wife nor myself is now in the way to do these good offices. In all other respects I recommend it to you, and have no doubt of your observing the greatest economy and frugality; as I suppose you know that I do not get a farthing from my services here, more than my expenses. It becomes necessary, therefore, for me to be saving at home."

One of Washington's managers said, after the war: "I had orders from General Washington to fill a corn-house every year for the sole use of the poor in the neighborhood, to whom it was a most seasonable and precious relief, saving numbers of poor women and children from extreme want, and blessing with plenty. And when, on one occasion, much distress prevailed in the country round, on account of the failure of the harvest, he purchased several bushels of corn at a high price to be given away to those who were most in want, and most deserving of relief."

Long years of public care and lofty honors did not alter his conduct toward his friends. "An old comrade, who had come in his rough frontier dress all the way from Kentucky to Philadelphia to see the President, had been told 'that Washington had become puffed up with the importance of his station, and was too much of an aristocrat to welcome him in that garb.' But the old soldier was not daunted, pressed on to make his call, and came back to tell his friends how the President and his lady had both seen him and recognized him from the window, and had hurried to the door to draw him cordially in. 'I never was better treated', he said; 'I had not believed a word against him; and I found he was 'Old Hoss' still.'"

Ashland, Virginia.

## Lincoln on Moral Freedom

Of our political revolution of '76 we are all justly proud. It has given us a degree of political freedom far exceeding that of any other nation of the earth.

Turn now to the temperance revolution. In it we find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed; in it, more of want supplied, more disease healed, more sorrow assuaged. By it no orphans starving, no widows weeping. By it none wounded in feeling, none injured in interest; even the dram-maker and the dram-seller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness. And what a noble ally this to the cause of political freedom; and with such an aid its march cannot fail to be on and on, till every son of earth shall drink in rich fruition the sorrow-quenching draughts of perfect liberty. Happy day when—all appetites controlled, all poisons subdued, all matter subjected—mind, all-conquering mind, shall live and move, the

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## SIGNIFICANT NEWS AND VIEWS

### RELIGIOUS AFFILIATIONS OF MEMBERS OF CONGRESS

The Methodist Episcopal Board of Temperance, Prohibition and Public Morals has prepared a tabulation of the religious affiliations of the members of the United Senate and House of Representatives. The Methodists predominate, there being 32 in the Senate and 94 in the House. The Episcopalians come next with a total of 75, and the Presbyterians third, with 72. There are 57 Baptists and 40 Catholics, 35 in the House and 5 in the Senate. There are 33 Congregationalists, 21 Disciples of Christ, 18 Lutherans, 10 Jews, 7 Unitarians, 3 Dutch Reformed, 4 Quakers, 3 Mormons and one each of the United Brethren, Mennonite, Universalist and Christian Scientist churches. Twenty-eight are listed as having no religious affiliations. While the affiliations of 19 were not ascertained.—Methodist Protestant.

### RELIGIOUS RITES AS PUBLICITY STUNTS

The Minneapolis Council of Churches some time ago protested against the use of religious ceremonies as publicity stunts. The protest is both necessary and wise. The rite of marriage is most frequently involved through the making of a public marriage ceremony a feature of some large festival or advertising pageant. Usually the couple concerned are presented with money or furniture. It was with an amused sense of the strange quirks of conscience and spiritual judgment that some time ago in a certain city in connection with a large advertising exhibition, of which a public marriage ceremony was one of the publicity stunts, we saw associated with the promotion of the exhibition the name of a Congregational layman, a Napoleon of the advertising world, who some time previously had violently protested against our publishing the Parables of Safed on the ground that these parables, so helpful and interesting to the vast mass of our readers, are irreverent!—The Congregationalist.

### CRITICISM COMES EASY

When a man is in a low mood it is easy for him to criticize. Grouchiness comes sometimes from relaxation, while the blues frequently appear as the result of lack of heart stimulation. Sometimes a man's eyes are the cause of his critical spirit. He does not see clearly; he has on the wrong kind of spectacles.

This seems to be true especially with men who seek to evaluate the present condition of Protestantism. Recently a writer in the British Weekly said: "Protestantism in America is weak, stagnant, ineffective. Its leaders like to talk pompously in grievous situations that demand attention. They discuss the seriousness of the materialistic age and seek to understand the profound social disturbances caused by the war. But they never do anything. Nothing really practical or adequate is being done today to reach the non-church goer."

Well, we wonder if this man is right? No, we do not wonder. We know he is wrong. He does not understand American Protestantism. It is not weak; it is not stagnant; it is not ineffective. Most emphatically, absolutely. Everywhere in social life, in industrial life, in political life, the Protestant church is making itself felt to the embarrassment of all other parties standing for commercialism and self-aggrandizement and the exploitation of the general public.

Why not acknowledge the real facts in the case? American Protestantism is the most powerful influence in pub-

lic life that Christianity has known for five hundred years. This is not speaking with enthusiasm; neither without information. Observation will prove this without controversy. Why, then, should a man write such words as these we have quoted? Surely he is not familiar with the situation of Protestantism in America.—Northern Christian Advocate.

### DECAY OF EVANGELISM

Rev. Mr. McClure in his contribution on another page explains the reason of it. If evangelism is in the decline don't blame the evangelist for all of it. The Hebrews of Pharaoh's time found it hard to make bricks without straw, and how can evangelists lead souls to make a decision for Christ when the latter know little or nothing about Christ and the salvation he wrought out for them on the Cross?

Mr. Moody could accomplish his great work, especially in Great Britain, because he was ever preaching to congregations who had been intelligently instructed in the great doctrines of the Bible by pastors who knew their business and attended to it. It is not so today in many instances, and if that great evangelist were here now he would find a very different soil in which to reap.

Evangelists now must be teachers as well as exhorters, and for this many do not possess the gift or the preparation, and even if they did they would not have the time to engage in it during a campaign. But let pastors act on the sound advice of Mr. McClure, and the next decade will show the result. Evangelism will have its place then, and once more the song of the reaper will be heard in the land.—Moody Monthly.

### VISITATION EVANGELISM

Pittsburgh, Pennsylvania, has had many great mass evangelistic campaigns, but all records for soul-winning have been broken by the recent campaign of Rev. Dr. A. Earl Kernahan, exponent of Visitation Evangelism. Workers directed by Dr. Kernahan won 1,600 decisions for Christ and the church on one Sunday during the meetings, and more than 3,000 converts were won during the period of the campaign. Dr. Kernahan has opened a similar campaign in Worcester, Massachusetts.—Christian Herald.

### MEXICAN INDIANS BUILD \$10,000 CHURCH

A little congregation back in the hills of Mexico, with 30 or forty adherents, all full blood Indians, have built a church, representing the expenditure of \$10,000, with practically no outside help. Some of the members went to a near-by rock quarry and cut the stones, others transported them and divided up the work according to their talents. Those who could gave money for materials that had to be bought, and nothing but the best was used.—Christian Century.

### LINCOLN ON MORAL FREEDOM

(Continued from page 6)

monarch of the world. Glorious consummation! Hail, fall of tury! Reign of reason, all hail!

And when the victory shall be complete—when there shall be neither a slave nor a drunkard on earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory. How nobly distinguished that people who shall have nurtured to maturity both the political and moral freedom of their species.—Abraham Lincoln, in an Address at Springfield, Illinois, February 22, 1842.



# THE BRETHREN PULPIT

## Adulations

By Harold D. Fry

(Presented in a Lanark Ministerial Meeting in January, 1928)

**TEXT:** But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.—2 Corinthians 4:2.

In the presentation of a few thoughts suggested by God's word in 2 Corinthians 4:2, we pray that the blessed Spirit will search our hearts through by means of each of the inspired statements of the apostle, and that a blessing may come, though it be through conviction of guilt, to each of us ministers in the emphasis of the third negation, "nor handling the word of God deceitfully." Weymouth suggestively translates this message, "Nor do we adulterate God's message."

To those of us bearing the responsibility of messengers of Jehovah Jesus, strange though it may seem, the Holy Spirit must again and again preach honesty and sincerity. The pastoral homilies written to seminary graduates are never out of place in the lives of us ministers, for his work is worse than a failure, it is a curse, if unmindful of the high calling in Christ Jesus he permits himself to indulge in the hidden things of dishonesty, and to walk in the craftiness of self-exaltation, or worldly vanity, or in any way where such ostentation, ignorance, and insincerity prejudice ungodly men, and injure truthful Christians.

Adulteration is common in our commercial world. Anything that is made less pure, or the quality is decreased, or the quantity made incomplete, is a case of adulteration. We have a pure food and drug act that governs somewhat the individual or the company who would adulterate his product. Such depreciation, such diminishing of value and quality is true also in the ministry. The suggestion is rich for our minds to ponder where or not the poor success of the Christian church in evangelizing the world—the delaying of the Holy Spirit in taking out of the Gentiles a people for his name—whether such is not due to the adulteration of God's message by those bound too closely by fleshly ties, and worldly ambitions, and ignorance of God's truth. We have had admirable fervor for our denominations and their sometimes worldly programs; we have been zealous for the letter of the law with its matters of dress, conduct, and ritual; we have spent and been spent in matters churchly and religiously. But have we been complete in our belief and preaching of the whole message of God?

We have argued about interpretations, and refused the Holy Spirit a chance to teach Scripture by Scripture; we have chosen out of the Bible what we like, and omitted or condemned the rest; we have been living in the earthly life of our Lord, instead of his risen, intercessory life. We have spoken much about the cross of our Lord and his first advent, and ignored the crown of the King at his second appearing. Yes, this is an age of adulteration by the pulpit of America. How do we hear God's message? In its entirety and in its fullness, or partially, with certain truths omitted? If we are concerned more with our programs than with the Lord's program and plan for his church, we are poor and miserable men to be entrusted with the message of God.

We all admit that the flock can be rightly led by only those pastors whose knowledge fits them for the work. Not a knowledge **about** the Lord Jesus, but a personal knowledge of Christ—a continual experience that deep-

ens our knowledge concerning his covenant people, Israel, and his redeemed people, the church. It must be a knowledge that has grown since the cross and the resurrection, and that through these years of expectancy of his return, will not be satisfied till we see him in the air. When he has raised the sleeping saints, and transformed us who remain at his coming, shall we be ashamed because we have adulterated his message and despised prophecy?

Reading from the revised version, Titus 2:11-14, "For the grace of God hath appeared, bringing salvation to all men, instructing us to the intent that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present age; looking for the blessed hope and appearing of the glory of our great God and Savior, Jesus Christ, who gave himself for us, that he might purify unto himself a people for his own possession, zealous of good works." The Greek word for "appearig", epiphany, is used both for his first appearing and for the second. The same word used by the same infallible Spirit means the same visible, personal presentation of the Christ in both cases. To believe in his first advent—that of Humiliation, and to slight his second epiphany—his Glorious one, is to adulterate the Word of God. No scripture is of any private interpretation, and our attitude and our preaching should be, "God has spoken—therefore, I will not adulterate nor handle the word of God deceitfully."

There are two classes of men to be judged or rewarded in this matter. One is that exultant flock mentioned in Hebrews 9:28, "Christ was once offered to bear the sins of many, and **unto them who look for him**, shall he appear the second time apart from sin, unto salvation." The other class is described in 2 Peter 3:3-5, "Knowing this first, that there shall come in the last days **scorners**, walking after their own ungodly lusts, and saying, 'where is the promise of his coming?' for since the fathers fell asleep all things continue as they were from the beginning of the creation." Christians, at least preachers, should believe the parable of the virgins which our Lord told concerning his return. Some, rightly named wise, understood and were ready to welcome him. The others, unprepared and indifferent toward his return were cast out. "I want to be in that marriage feast of the bridegroom which in the 19th chapter of the Revelation is described as the marriage supper of the Lamb, and which adds, 'The bride hath made herself ready.'" Our business is not to adulterate, but to so give the word in its entirety and purity that others for whom he died will be ready.

There is another way in which we adulterate the word of God. The church is not a continuation of Israel, nor a renewal of that covenant to other nations. Israel is no more identical to the church than Israel is identical to that dispensation of Noah's family and age. And God's dealings with, and covenants to, and plans for the church are as different from the covenant relationship he sustained toward Israel as the 20th chapter of Exodus is different from the 5th chapter of Romans.

Too many of our songs, anthems, Christmas cantatas

are unscriptural, and misleading. We are too figurative to be well informed. We spiritualize and misapply the Old Testament prophecy, when we rather should remember that the Old Testament was written for us, and not to us. I am not criticizing God's Old Covenant, I am defending it against adulteration. Use its truth that is applicable and which will deepen our knowledge of the New Testament and of our Lord and Savior, but hold in mind that it was written to the covenant Jews, not to the Gentile church. One of the reasons why so much of the Old Testament is misunderstood and rendered intangible, is because we try to take the past and the future into the present, and confuse the church age with Millennium conditions.

The end of the church age is sudden and to some unexpected. The church should be warned against smooth sailing. It has always been satan's deceit to cry, "Peace, peace, when there is no peace." So now, he who hopes to better this world morally without the regeneration of the individual has the wrong captain. The energy of the flesh in which too many of us preach and study, is contrary to the truth and cannot be honored of the Holy Spirit. The church should not be allowed to overlook the facts of Scripture, such as "In the last days, perilous times shall come. Deceivers shall wax worse and worse. As it was in the days of Noah, so shall the coming of the Son of man be. Watch, for you know not the hour when the Son of Man cometh. Blessed is that servant whom his Lord when he cometh shall find so doing." I do not mean that a man should hobby on prophecy and things of the future. The writer does not. But thorough understanding and faithful preaching of God's doctrines mixed with practical material will save both preacher and hearer.

We should jealously guard our reading. There are more books and so-called religious helps published by egotistical amateurs, degreed sceptics, and polished infidels, than by those indwelt by the Holy Spirit who thus are well acquainted with God's message. And this for the simple reason that there are more religious folks than saved individuals. Religion is the devil's vocation; spirituality with discernment is the realm of the Lord Jesus. Avoid some publishing houses altogether, and many individual writers. Those who emphasize the life of our Lord more than his death are dangerous adulterators. Watch out for all who call him simply, Jesus, but who cannot through heartfelt love say, the Lord Jesus. If Calvary is misinterpreted, or ignored; if God's plan and work through the Person of Christ stops short of his death or his resurrection, shun such authors. Those who discourage the prophetic studies, saying that we should not meddle with God's secrets; those others who wantonly explain away God's truth for his people in those books—these adulterators avoid. "For of the making of many books there is no end, and much study in weariness to the flesh", and shall we not say, a grief to the Holy Spirit? Let us choose our reading, not from everything that comes hot from the press, but from sane and fruitful defenders of the faith, once for all delivered unto the saints. Then shall we commend ourselves to every man's conscience in the sight of God, to whom be honor forever through Jesus Christ. Lanark, Illinois.

### Governments

(Continued from page 5)

relics of evidence of past events, but in the keeping of them we must not forget to give credit to our opponent. The Hun who fought for Germany was fighting in the same spirit for his country as the American who fought for his.

(To be continued)

## Our Worship Program

(Clip and put in your Bible for convenience)

### THE STORY OF JOHN'S GOSPEL IN BRIEF

#### MONDAY

**JESUS TEACHING IN THE TEMPLE**—Chapter 8. Jesus meets the Jewish leaders who bring an adulterous woman, by challenging the one without sin to cast the first stone. He proclaims himself to be the "Light of the World" and tells those who question his testimony that the Father bears witness to him. Then he defends his mission and authority, telling his critics that he was from above and that they would die in their sins unless they believed in him, that he is the Son of Man and his message makes men free, that God was his Father and that what he tells he has learned in the presence of his Father, and that he existed before Abraham. At this defense the Jews are only the more incensed, and are about to stone Jesus when he hides himself and leaves the temple courts.

#### TUESDAY

**JESUS CURES A MAN BORN BLIND**—Chapter 9. As Jesus leaves the temple he sees a man blind from his birth, and begging at the temple gate. The disciples question whether the man or his parents were at fault for the blindness, to which Jesus replies. Neither, but that the work of God should be made plain in him. And truly he proves to be a wonderful testimony. The Pharisees criticize because the healing took place on the Sabbath, attempt to deny the fact of the healing because it reflects credit on Christ, and failing to shake his testimony, cast the man out of the temple, whom Jesus seeing approaches and elicits a testimony of faith in himself as the Son of God.

#### WEDNESDAY

**THE GOOD SHEPHERD**—Chapter 10. Jesus speaks an allegory about the sheepfold and the shepherd, the point of which the people fail to grasp. Then he tells them plainly, "I am the Door for the sheep" and insists that man must go in through him. Changing the figure, he says, "I am the good shepherd," and declares he is about to lay down his life for the sheep. At the Re-dedication Festival the Jews seek to stone Jesus because he makes himself equal with God. He holds them in check for a time by his clear-cut logic, and then escapes their hands and retires beyond Jordan.

#### THURSDAY

**JESUS RAISES LAZARUS**—Chapter 11. Martha and Mary notify Jesus that their brother is sick, but he does not go to Bethany until Lazarus has died and is buried. The sisters are disappointed, but Jesus assures them that he has the power to raise him from the dead and after going to the grave, he calls the dead man to life again. The chief priests plot the death of Jesus and he retires to Ephraim.

#### FRIDAY

**FINAL TRIP TO JERUSALEM**—Chapter 12. Six days before the passover Jesus makes his way toward Jerusalem, stopping over night at Bethany in the home of Lazarus and his sisters, who give a supper in his honor at which time Mary anoints him with costly perfume. The next day occurs the "triumphal entry" to Jerusalem. When the Greeks seek him and he tells the people why it is necessary for him to die and be exalted. The people still refusing to believe, Jesus tells them their unbelief is against God by whom they will be judged.

#### SATURDAY

**AT THE LAST SUPPER**—Chapter 13. Seated at the table with his disciples, Jesus washes their feet as a symbol of spiritual cleansing and enjoins upon them the practice. He points out Judas as the betrayer, teaches the disciples privately and gives the new commandment of love one to another.

#### SUNDAY

**JESUS COMFORTS THE DISCIPLES**—Chapter 14. Jesus comforts his disciples, saddened at his approaching departure, by telling them he will prepare a place where they may come to dwell with him and his Father. He is the only way by which men may reach the Father. He promises to send them the Holy Spirit who will comfort them and help them to obey his commandments, keep memory fresh and lead them into the truth.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N

MAGAZINE SECTION

M. A. STUCKEY, Editor  
Ashland, Ohio

O. C. STARN,  
General Secretary  
Gratis, Ohio

M. P. PUTERBAUGH,  
Treasurer,  
Ashland, Ohio

## The Teacher's Target

A regular target is large, with rings about the outside and a bull's-eye in the center. Its value to us today is simply as an illustration; namely, that we should aim at the essential thing. These outer rings of a teacher's target are the message contained in the lesson, chronology, geography, incident, etc., but the bull's-eye of a teacher's target is a human heart. It is all right to teach these other things; they are entirely proper, but to teach them without aiming directly at the heart is to miss the mark.

### Personal Work

Real Sunday school teaching is personal work, after all. Dr. Trumbull said: "Reaching one person at a time is the best way to reach all the world in time." Reinierus, Papal inquisitor, reporting against Waldenses in the thirteenth century, said: "He who has been a disciple for seven days looks out for some one whom he may teach in his turn; so there is continual increase."

Sunday school teaching is hand-to-hand work. We need to remember that people are not saved by the houseful, by the seatful or by classes. They are saved as individuals. Nor are they all brought to Christ in the same way. Samuel was dedicated to God's service by his mother before he was born. Timothy was raised up in a godly home. Peter was brought to Christ by his brother. Cornelius came in answer to prayer. Paul was stricken down in his open opposition, and the jailor came in the night in a great fright. Do not imagine that everybody must come to Christ just as we did. The real thing is to come and accept him.

### The Value of a Soul

Somebody has said that Christ would have come to the earth and endured all that he endured had there been but one soul to win. We do not doubt this statement at all. There is no piece of work on earth so great as winning a soul away from a sinful life into the full acceptance of Jesus Christ as Savior. The winning of one such soul pays, and it is this that makes the tremendous challenge for the Sunday school teacher. Because of this the teacher should study diligently, not only the lesson (in order to make it real), but study the pupils individually, in order to make the approach effective. He should remember God's word where it says that all have sinned, and that the wages of sin is death; that Jesus is the only way; that he has promised never to cast out those who come to him; that he bids us come, and bids us to come now—today.

The way is clear. Paul put it plainly when he said to the jailor: "Believe on the Lord Jesus Christ and thou shalt be saved." This setting of the Sunday school teacher's work leaves no room for discouragement. Results are sure to come. There never was a lesson taught by an earnest teacher with a purely unselfish desire to honor Christ but what results have followed. And herein should we find much comfort. The real Sunday school teacher always keeps Christ in the center of his life and of his Sunday school teaching. It

is like the picture flooded with light, but the light does not show. So many of us tarnish our victories by the manner in which we display them. We put them in the shop-window, and they become soiled goods.

The real Sunday school teacher as an evangelist is ambitious for one thing, and that is that his Lord and Savior should receive all the glory, and that the work he does, while done in love, shall not be exploited, but kept hidden away. Henry Drummond said: "Put a seal upon your lips, and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself."

There is no work on earth so great as the work of leading souls to God, and when Sunday school teachers get this conception of their task—as many of them, thank God, have—there will be greater rejoicing not only upon earth, but likewise in heaven.—The Standard Bible School Worker.

### White Gifts

This year the treasurer has sent a post card to each White Gift contributor and consequently while the Gifts were coming in so fast no report was made in the Evangelist. Now, however, most of the gifts have arrived and we are able to make a report of Gifts received since December.

*Williamstown, O. ....	\$ 26.38
Anna J. Leedy, Toledo, O. ....	1.00
Mrs. Laura Busey, Champaign, Ill. ....	1.00
Sidney, Ind. ....	2.00
N. Manchester, Ind. ....	101.77
Masontown, Pa. ....	36.00
†Ellet, O. ....	18.00
New Lebanon, O. ....	71.25
*New Paris, Ind. ....	27.32
New Enterprise, Pa. ....	11.00
Bryan, O. ....	50.00
Roann, Ind. ....	50.67
†Brookville, O. ....	3.59
Flora, Ind. ....	53.96
Martinsburgh, Pa. ....	21.87
*Miamisburg, O. ....	6.75
*Roanoke, Ind. ....	15.11
†N. Liberty, Ind. ....	12.25
*Rittman, O. ....	14.15
Leon, Iowa ....	4.00
*Hamlin, Kans. ....	64.47
Dayton, O. ....	132.00
Mrs. Mary Snyder ....	5.00
Mr. & Mrs. D. W. Campbell ....	5.00
*Teegarden, Ind. ....	3.11
Mrs. Etta Studebaker ....	1.00
*Lost Creek, Ky. ....	15.00
Morrill, Kans. ....	32.87
Ashland, O. ....	104.00
Johnstown, Pa., First ....	150.00
Canton, O. ....	51.37
Portis, Kans. ....	34.20
*N. Georgetown, O. ....	7.30
Burlington, Ind. ....	21.80
Middlebranch, O. ....	20.89
*Dallas Center, Iowa ....	55.70
†Loree, Ind. ....	28.35
Clay City, Ind. ....	7.00

*Des Moines, Iowa ....	9.20
†Raystown, Pa. ....	5.50
*Myersdale, Pa. ....	105.00
*Hagerstown, Md. ....	230.36
*Yellow Creek, Pa. ....	6.40
Philadelphia, Third ....	32.00
*Allentown, Pa. S. S. ....	39.37
Allentown, Pa., Willing Workers ....	5.00
†Sergeantsville, N. J. ....	11.00
*Beaver City, Neb. ....	85.50
Roanoke, Va. ....	5.86
Summit Mills, Pa. ....	9.05
*Elkhart, Ind. ....	50.00
*Pike Brethren Church, Pa. ....	18.67
Johnstown, Pa., Third ....	44.60
Berlin, Pa. ....	60.25
Pleasant Hill, O. ....	13.10
St. James, Hagerstown, Md. ....	9.66
*Warsaw, Ind. ....	54.90
South Bend, Ind. ....	36.00
N. Vandergrift, Pa. ....	12.72
Louisville, O., S. S. ....	58.31
Louisville, O., S. M. M. ....	5.00
*Fremont, O. ....	13.74
Mrs. Geo. Griffin ....	10.00
Maurertown, Va. ....	45.02
*Gratis, O. ....	25.00
†Vinc, Pa. ....	10.00
Armore, South Bend, Ind. ....	20.00
*Oakville, Ind. ....	40.00
Seven Fountains, Va. ....	9.25
*Denver, Ind. ....	10.00
Mexico, Ind. ....	64.53
Tiosa, Ind. ....	10.31
Uniontown, Pa. ....	17.45
*Lathrop, Cal. ....	33.77
*Los Angeles, Cal., Second ....	40.00
Lanark, Ill. ....	133.61
Washington, D. C. ....	103.64
†College Corners, Ind. ....	7.75
L. G. Wood ....	1.00
Mr. & Mrs. J. S. Hazen ....	2.00
Mr. and Mrs. E. A. Juillerat ....	10.00
*Sunnyside, Wash. ....	76.91
*Mt. Pleasant, Pa. ....	14.00
Smithville, O. ....	14.63
Jones Mills, Pa. (Valley Breth.) ....	6.55
†Listie, Pa. ....	10.02
*Waterloo, Iowa ....	187.57
*Conemaugh, Pa. ....	95.98
*Bellefontaine, O. (Gretna) ....	50.00
†Quicksburg, Va. (Liberty) ....	3.00
Nappanee, Ind. ....	221.00
Milledgeville, Ill. ....	37.55
Garwin, Iowa ....	5.50
†Pittsburgh, Pa. ....	47.09
La Verne, Cal. ....	100.00
Mrs. E. G. Goode ....	2.00
*Waynesboro, Pa. ....	38.27
*McGaheysville, Va. (Mt. Olive) ..	6.43
Johnstown, Pa., Second ....	15.00

Total ..... \$3,713.65  
February 4, 1928.

M. P. PUTERBAUGH, Treasurer.

Note: Churches marked \* show a gain over last year. Churches marked † did not report last year.

The Treasurer will be glad to have all errors in this report brought to his attention at once.

## Editor's Select Notes on the Sunday School Lesson

Scripture Lesson—Mark 4:35 to 5:20.  
Printed Text—Mark 4:35-41; 5:15-19.  
Devotional Reading—Psalm 104:1-8.  
Golden Text—Who then is this that even the wind and the sea obey him.—Mark 4:41.

### LESSON LIGHT

#### Introductory Note

The parable of the growing grain, 4:26-

29, is peculiar to Mark, and not found in the other Gospels. In the light of the purpose of Mark, it is clear why it should appear here. It is the parable of the servant. In the previous parables, vs. 1-21; Mt. ch. 13: the responsibility of the hearer is set forth. The teaching in this one is for the servant (minister or teacher) who proclaims the message. The gospel preacher should with the utmost fidelity, "cast seed into the ground", preach the Word, and leave the results with God.—Fitzwater. Dean Stanley tells us that probably the whole of these parables were read from the page of Nature, which was then outspread before the eye of the Preacher and the great congregation that gathered on the shore. The little wavelets broke musically about the boat, the soft morning air carried his voice to the extremities of the crowd, and from the strand where they stood, they looked upwards over the rounded hills to the corn fields, in which labor was striving to wring the best toll possible from mother Earth.—Sel.

#### Storms on Sea of Galilee

"The sun had scarcely set when the wind began to rush down toward the lake; and it continued all night long with constantly increasing violence, so that when we reached the shore next morning, the face of the lake was like a huge boiling caldron. The wind howled down every wady from the northeast and east with such a fury that no efforts of rowers could have brought a boat to shore at any point along that coast." Thus Dr. W. M. Thomson reports an occurrence in his experience as a traveler in Palestine.

#### The Variant Cry

Note the variations in the report,—in Luke, "Master, Master, we perish"; in Mark, "Master, carest thou not that we perish?" In Matthew, "Lord, save us; we perish." All three reports are correct. One disciple cried out in one way, others in different words. Some one puts it thus: Little Faith prayed, Save us; Much Fear cried, We perish; Distrust urged, Carest thou not? More Faith said, Lord; Discipleship called out Teacher (Mark); Faint Hope cried, Master, thou with authority (Luke). The whole made a vivid scene.

#### Life Like a Voyage

The storm on Galilee was a symbol of the storms of life which overtake every individual at times. Our life is a voyage. We are not like a ship safely anchored in the harbor, but like one plowing its way over an ocean, battling with storms, exposed to a thousand dangers, seeking a harbor in a better land.

There need be no difficulty about this miracle. Every man has by his will some power over nature, not by breaking its laws but by using them; and it would not be strange if God could not do with his infinite power on a large scale what man can do in his narrow sphere. To a person looking upon these things from the outside there is nothing more incredible in the one than the other.

From this point of view it is interesting to note the experiments of ancient and modern times in soothing the waves of a storm by the action of oil on the surface. "Pliny, the naturalist, had quite a deal to say concerning the action of oil on waves." The reports of the U. S. Hydrographic Office give instances of saving vessels by oiling the sea. There are a great many facts showing how vessels have withstood the heaviest gales by the employment of a small quantity of oil dropping slowly upon the surface of the sea.

The church is like the ship in a storm.

It is a ship on a voyage, progressing, ever moving onward, not anchored in a harbor. Our hope is not in the absence of commotion and danger, but in the presence of Christ. The church with Christ in it, as teacher and Lord and king, can never be wrecked.

So our nation is on a voyage. So long as Christ and his righteousness are in the nation, so long it will survive every tempest and every danger. The nation with Christ in its laws, its rulers and its people can never be wrecked.

#### Demon Possessions

1. These cases are closely allied to the wild, raving insanity known in every insane asylum, so much so that many physicians think that insanity covers the whole disease.

2. But modern psychology and psychotherapy which have lately received a new impulse of investigation—though yet in the dawn—have revealed and emphasized some facts which certainly make demon influence possible if not probable.


The Vision of Sin as illustrated in the demoniac, both in his body and in his soul,

is set forth as a warning to all who stand at the parting of the ways, that they may see where the path of sin leads; and however flowery and attractive it may seem at the entrance, they may know that the end thereof is death.

#### Christ Driving Out Devils

"Christ came to destroy the works of the devil and he alone can do it. To a friend who was urging the excellent tendency of certain benevolent schemes, Coleridge replied, as he cast a bit of thistle-down into the air, 'The tendency of this is toward China; but we know it will never get there. So is it with every other plan of complete and ultimate reformation, except that which is contained in the gospel of Christ.' As John B. Gough was reeling through the streets of Newburyport a humble cobbler, noting the desperate state of the poor drunkard, laid a hand upon his shoulder and said kindly, pointing upward, 'John, there is One that can help thee.' That marked the turning-point of his life. He gave up every other reliance and threw himself upon the omnipotent help of God."

—Illustrated Quarterly.

E. M. RIDDLE, President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	GLADYS M. SPICE, General Secretary and Treasurer
L. V. KING, Associate New Lebanon, Ohio	Young People's and Junior Topics in THE ANGELUS	2301 13th St., N. E., Canton, Ohio

## The Spirit of Christian Endeavor

### JOINT INSTALLATION SERVICES AT JOHNSTOWN

It was possible to gain some conception of the magnitude of the Christian Endeavor movement in our church, as we witnessed the installation of the newly elected officers of the Juniors, Intermediate and Young People's Societies Sunday evening, January 8. It was a most impressive service and greatly emphasized the dignity, sacredness, and importance of the offices to which the young people were installed.

The service was conducted by the retiring President, Robert Ashman, as we engaged in a song service, the reading of the 12th chapter of Romans and prayer. During this time all the retiring officers were seated on the platform. Retiring President Robert Ashman then addressed the pastor in behalf of all the retiring officers; calling for God's approval on all the work of the past year and his forgiveness of the failure of all to exercise to the greatest possible extent all our opportunities.

The Rev. Ashman then dismissed the retiring officers after they had received a rising vote of thanks from the membership of the societies, for the work of the past year.

The newly elected officers took their places on the platform as follows:

Juniors—President, Wayne Wagner; Secretary, Dorothy Lecky; Treasurers, John Tilley.

Intermediate—President, Wayne Ringer; Vice President, Lois Byers; Secretary, Donald Adams; Assistant Secretary, Venora Uphouse; Treasurer, Eleanor Furry.

Senior—President, Charles Horner; Vice President, Ben. Tilley; Recording Secretary, Mildred Lecky; Assistant and Corresponding Secretary, Marian Reitz; Treasurer, Evelyn Probst; Pianist, Mary Ashman; Assistant Pianist, Mary Brant; Chorister, John Darr; Assistant Chorister, An-

na Byers; Superintendent Quiet Hour, Norman Uphouse; Superintendent Tenth Legion, Robert Ashman; Councilor, H. W. Darr; Superintendent Intermediates, Carl Uphouse; Superintendent Junior, Mrs. J. Fitt.

We note many new faces among the officers and compliment the societies for this as it indicates the pursuit of the real purpose of C. E., namely to train young people—not a few, but as many as possible according to the limitations of every individual society. Rev. Ashman formally installed these officers and then the membership pledged its support and cooperation in all the activities that the officers will endeavor to promote for Christ and the church.

All were delighted to have Prof. DeLozier at Ashland College bring a very timely message on "The Urge of Life." The combination of his witticisms and real live principles for an Endeavorer's life held the attention of his audience until the close when he urged all to seek and find their place in life; then after finding it, be alive in it.

The attendance at the meeting numbered one hundred and fifty.—The Y. P. S. C. E. Bulletin of the First Church of Johnstown, Pennsylvania.

#### "1927"

The year 1927 was one of marked success in our C. E. Society. It has shown us that anything a Christian Endeavorer sets his or her heart to do, it will be done. When I say marked success I do not mean that everything was done perfectly. The past year has also shown us mistakes and times when we have neglected to do our bit; but for all these we shall ask God's forgiveness and ask him to make perfect results out of the things we did do.

(Continued on page 15)





## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### Danville and Ankenytown Churches

#### Ankenytown

This is one of the oldest churches in the State and is located in a small town about 20 miles south of Mansfield. This is the home church of the Garbers and Beals whose names are well known in the brotherhood. This like most of the country churches is having a struggle in maintaining its work on account of removals to the larger places. They have a church building in good repairs and a parsonage, but no resident pastor. They are receiving ministerial supply from the Seminary at Ashland, at the present time Brother Gehman is preaching for them. I found the membership sympathetic with the College and their gift amounted to \$760.00.

#### Danville

This is a small church located in the town if Danville, about 10 miles from Mount Vernon, and like Ankenytown is being supplied from the Seminary at Ashland. Brother Flora is their present pastor. Naturally in places like these the responsibility of financing and maintaining the work falls upon just a few, but it is these groups that are the hope of the church and their "labor is not in vain in the Lord." If some of the larger churches had the same spirit and worked in proportion we would see bigger things taking place in the church. I was given every encouragement and aid and their gift was \$900.00.

It does seem to me that these two places—Ankenytown and Danville, which are only a few miles apart and connected by improved roads, could secure a resident pastor for full time. Ankenytown has a good parsonage and I think both places offer a field for growth and the maintaining of good churches.

The total gift of both places for the endowment was \$1,660.00.

W. S. BELL.

#### ELKHART, INDIANA

One of the most outstanding pleasures and benefits of the local church at Elkhart recently has been the call and ordination of Sister Edna Nicholas to the Christian ministry. Sister Nicholas with her splendid family came to us from the North Liberty congregation and has since proved to be of inestimable worth. Her father, who before his death was one of the most outstanding ministers of the Church of the Brethren, left in the heart of his daughter the undying desire of preaching the Word. Sister Nicholas, now a widow, her family practically grown to manhood and womanhood, feels keenly the desire of giving the remainder of her life to more concrete work in the Master's vineyard.

She received the call, not as elder but as minister and was so ordained. Her desire is to follow the Lord's leading in respect to the definite field of service in which she is to work. In all probability the field of evangelism will open more readily to her qualifications and desires. Having been reared in a "Dunker" home and atmosphere, trained as a teacher in the public schools,

a mother in a family, a splendid worker in the local church, she starts with an enviable preparation for the new field into which she now has been called.

She is known to the brotherhood through her articles which have been written and appeared in the Evangelist at times in the past. She also has served and is now serving as correspondent for the Elkhart church. It is the desire of the local church that as long as possible she may remain and be of use to us as she is at the present time. However it is quite probable that in the future she will find her work in other fields of our beloved church and in any undertaking of this nature the local congregation wishes her well and will follow her with their prayers and well wishes.

W. I. DUKER.

### TWO WEEKS AT ASHLAND

I may say, two very pleasant weeks at Ashland. On the basis of an exchange of meetings I began on the night of January 8th, a two weeks' meeting in the Ashland church. Dr. Bame will be with us at Dayton the two weeks preceding Easter.

With its broad experience in the evangelistic field, Brother Bame had things well organized for the meetings. Notwithstanding, the field was restricted both from the

standpoint of the student body as well as the down town district, yet we accomplished some definite results which I leave to Dr. Bame to report. From start to finish my stay in Ashland and my work was most agreeable. I cannot recall that I ever had a more sympathetic and serious hearing than that accorded me by the congregation and the student body in chapel services.

There was a general willingness to work on the part of pastor, professors, students, and local people in the church. There was a most gratifying prayer spirit.

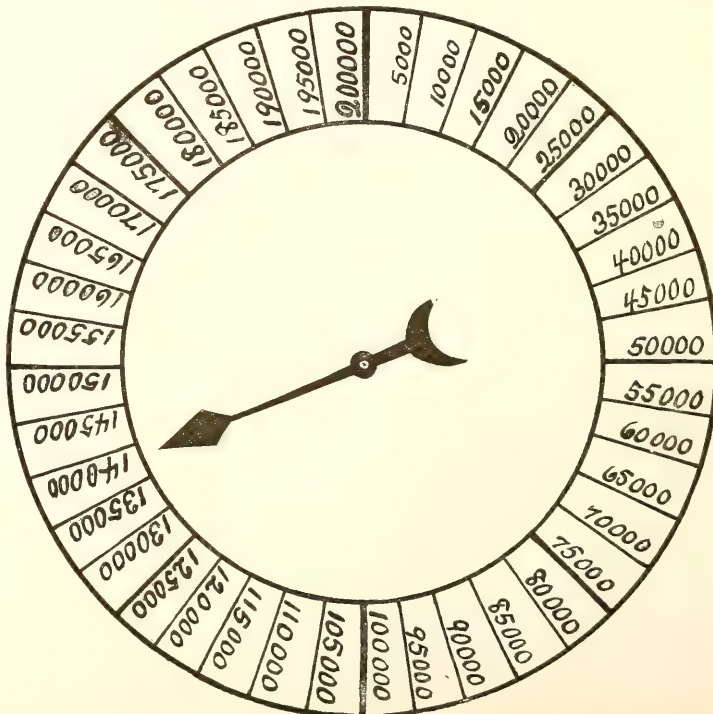
I greatly enjoyed working with Dr. Bame. I can say for the Ashland brethren that they are exceedingly hospitable and generous. While the delightful home of Brother and Sister Ed Kilhefner was my headquarters, many other homes were wide open to me—more than I could enter in the limited time.

I believe the Ashland church has been very much blessed and benefited. I am sure that as a church they will go on to bigger and finer things. Certainly I shall remember my stay at Ashland with genuine pleasure, and shall continue to covet for this pastor and people the richest blessings of God.

WM. H. BEACHLER.

### THE CAMPAIGN AT ASHLAND

At the request of the pastor, I write to inform the Evangelist family that the church at Ashland, Ohio, recently had the leadership of Dr. W. H. Beachler co-laborating with that of Dr. Charles A. Bame in an evangelistic campaign of two weeks' duration. It was a most enjoyable as well as a successful meeting with the pastor leading the singing and the evangelist proclaiming the word with power and conviction from night to night. Brother Beachler's vital messages, interpreted by his splendid personality, his forceful delivery and ready wit, were highly appreciated by



his Ashland audiences, as was evidenced by the uniformly good attendance. On a few occasions Ashland's beautiful new church was crowded to the limit, and never, to the writer's knowledge, was the attendance anything but encouraging except on two nights when very special outside events, previously scheduled, required the changing of the hour of service. Dr. Beachler preached thoroughly Biblical sermons without suggesting that he was doing anything unusual, and they were also truly Brethren, the church's distinctive requirements for membership not being omitted. Brother Bame showed himself a capable song leader, and the faithful choir to the back of him and the Junior chorus to the front, and Mr. and Mrs. Lyon at the organ and piano at either side, made a real contribution to the meetings. In addition, Mrs. R. R. Haun, the directress of the choir, provided one or two special musical numbers each night.

A very significant feature of the meetings was the prayer service held each night preceding the preaching hour. At this meeting a goodly number of praying folks gathered to intercede in behalf of the evangelist and for the conversion of souls. At this time reports were made concerning the experiences and progress of personal workers, and new prospects were cited and persons appointed to visit them. The committee on evangelism, headed by Profs. A. L. DeLozier, together with the pastor and evangelist, directed the personal work and the prayer meetings. They also planned and carried forward the entire campaign. The entire south of Ashland was canvassed and cards advertising the meetings distributed preceding and during the meetings, the church and the meetings being brought in this way to the personal attention of practically every home. It was a seed sowing of interest in the Brethren cause that will doubtless bring forth fruit in years to come more than was gathered during this recent campaign. The number received into the church was ten by baptism and two by letter.

The baptismal services, announced in advance and conducted following certain of the preaching services, were well attended by friends and members of other churches. The witnessing of Gospel baptism seemed to be impressive. It is usually an effective method of teaching the rite when it is thoroughly planned and carefully and solemnly performed. Let us not perform our baptisms in secret as if we were ashamed of them, nor carelessly as if they were of little moment, nor in unsanctified environment as if a spiritual atmosphere were nonessential. The manner of administering should be considered almost as essential as the mode.

In preparation for this campaign the Week of Prayer was observed with short addresses on the subjects assigned for universal use, followed by an extended period of prayer. Following is the program that occupied the week, with appropriate sermons by the pastor on the Sundays before and after. Monday night Dr. Martin Shively spoke on the subject, "The Church"; Tuesday, Prof. DeLozier on "Prayer"; Wednesday, a union service of all the county churches with Bishop Henderson of the M. E. church preaching on "Evangelism"; Thursday, Prof. Anspach on "Governments"; and Friday, Dr. Jacobs on "The Home."

The church feels greatly benefitted, not merely because of numbers added, but because of the inspiration received from these

meetings, and is much in debt both to its pastor and to Dr. Beachler, and as well to its Evangelistic committee. A number of previous additions to the local church and other evidences of growth might be cited and would be itemized except for the fact that Dr. Bame reserves the privilege of reporting these on a later date. He is now in an evangelistic campaign with Brother Edwin Boardman at Waterloo, Iowa.

GEORGE S. BAER, Chairman,  
the Committee on Publicity.

### SOME SEMINARY ACTIVITIES

A news letter from a professor in our seminary may be something of a novelty in that professors seldom write news letters. But then, they are to be excused on the ground that they write in other connections. Despite that fact, however, there are many individuals who would like to hear from us occasionally, and to satisfy this desire is no mean thing.

Accordingly, I shall endeavor to set forth some of our seminary activities which will be of major interest to our people. Our work generally has been successful, encouraging, and stimulating. Our seminary group is interesting and attractive.

#### Gospel Teams

Our Seminary has two excellent gospel teams—one a group of thirty men and the other a body of women of about twenty. Dean Miller has general charge of the appointments and general oversight of the teams, while Prof. Monroe and the writer are happily engaged directing the girls' and men's teams respectively. The girls meet in regular meetings on Monday evenings when they listen to outside and college speeches and study materials relating to personal work. Their worship, prayer, and song is an inspiration. The men meet on Wednesday evening of each week for almost the same purpose as the girls. So far this year the men have sent teams out to Homerville, Danville, Gretna, and Jeromesville, Ohio; to Berne, Indiana; and also to a mission here in Ashland, and have had great success. We may truly thank God for this. The fellows have been uplifted and stimulated to new endeavor for their Lord through these rich experiences.

During the second semester there shall be more activity for us. As yet the girls have not ventured very far from home, but fully intend to do so at their earliest convenience. It is hoped that we shall be able to send a men's team to Riverside and Krypton at the Easter vacation. What a fine venture that would be for our boys and the Kentucky people. We plan to take care of the expenses from this end of the line. Pray that we may be able to invade Kentucky's beautiful hills with the enthusiasm of our young people.

#### Christian Endeavor Activities

For a long time the Ashland people have been desirous of housing their young college friends in their own house of worship, rather than in the old college chapel. It is a reality now and a most blessed one. In other days interesting Christian endeavor meetings were held in the last mentioned meeting place where the elements of worship as they prevail in a church were absent. Now, on every Sunday evening, the best society we have probably ever had at Ashland—numbering from sixty to one hundred in regular attendance—meets for well selected and properly directed music under the guidance of Miss Josephine Garber; for vigorous discussion, talks, debates, etc.; for prayer, devotion, special music and a host of other side activities. Miss Helen

Garber, whose ability and faithfulness seldom has been equalled around these haunts in matters pertaining to Christian service and true devotion, is president of this society. Her leadership is effective and appreciated.

#### Dr. Beachler's Preaching

During the past two weeks Dr. Beachler has been preaching at our church in an evangelistic campaign and addressing the students of the college chapel. To say that the hearers were merely uplifted and inspired is not enough in characterizing his efforts. Rather they were challenged with good preaching, (which according to Dr. Parker is rare and with him one can concur), convicted of sin and set to work with new ambitions and renewed zeal. To aid him a student prayer group met at the college every afternoon at four-thirty for prayer and personal work assignments amongst the unconverted students. These efforts increased the spiritual power of all those concerned in the meeting from the student point of view.

Then, too, Dr. Beachler's chapel talks were of high interest. Full of fertility and sane to the core were they; forceful and vigorous in style and altogether fitting. Added to this was a brilliant address to the Seminary students on his personal experiences in the ministry which was appreciated deeply and aided where none other than Dr. Beachler could help. To me this was a lecture of the Henry Ward Beachler and Phillips Brooks type. I have heard few presentations like it—not even in Princeton where English and other continental preachers of note address students—few so practical, pointed, and moving. I told the speaker so; now I am telling you.

#### Mrs. Srack's Visit

Before this report is closed mention should be made of the good work of Mrs. Srack with our Seminary students. She came early in December and, finding herself somewhat indisposed physically, remained over with us for a brief period of time. It was not long enough, I grant you, for her addresses to the Gospel Teams, to the students in a chapel exercise, to the Y. M. C. A. and Y. W. C. A. in a combined meeting, and to our Seminary group as a body were appreciated. The writer turned his class in preparation for preaching over to this woman of God and she proceeded to give us Bible lectures on Stewardship, The Cross of Christ, and two treatments on the Tabernacle and its significance for modern believers. How many students were personally edified and properly instructed Mrs. Srack will probably not ever know, but surely the writer was glad for her work. So also were the students after the same fashion.

The helpfulness of Mrs. Srack's Bible lectures leads me to suggest that pastors, Sunday school superintendents, and leaders of auxiliary organizations can do nothing better than book her for several days of Bible work when she comes to your church with her Kentucky message. Do it now, and receive in advance a privilege and a treat in things Biblical. I make this suggestion out of travel experience of my own which was augmented greatly in its effectiveness because of friends who were thoughtful and considerate before hand. May I commend this above suggestion to those who read this with great earnestness. Your church shall be blessed in the effort and much good shall be done, I believe, and of the Lord.

As I write, I am listening to a radio selection from Tannhauser's "Evening Bell."



Beautiful beyond description is it. God's radio and God's music it is, but it is better recorded and rendered in the Bible where his words peal forth in more glorious and melodious strains than these I am now hearing. "For me to live is Christ, to die is gain." It is music here and music over there. How well the Christian knows it!

M. A. STUCKEY.

### "TRAVELING ALONG, SINGING A SONG"

"Thanks for the Bus'y ride; we had a wonderful time", expresses, I think, the feeling of every member of the College Men's Glee Club as we returned from our fifteen hundred mile trip through Pennsylvania, Maryland and the Virginias. One good friend at Johnstown told us that we certainly had "iron-clad nerve" to attempt taking such a monstrous bus over the mountains in the middle of the winter, but either luck or providence was with us, for after the first day out we had beautiful warm weather and no snow or ice during the entire twelve-day trip. Only once did we have a little mechanical trouble with our bus but we made all of our appointments anyway and feel under obligations to the Reynolds Coach line, who supplied us with the wonderful observation bus and a perfect driver, and supplied it too at such a low figure as to make the trip possible.

From every standpoint we feel that the trip was a real success. Everywhere we had packed houses, often people turned away; everywhere the club was received enthusiastically and treated royally. Financially the trip did not quite pay out, but several concerts are being given here to make up the deficit, and the boys are willing to do it, for the trip was worth it. To most of them it was the finest trip they ever had, for incidentally they saw Washington, the Shenandoah Valley, the Caverns, Natural Bridge and other points of interest along the road, and from everywhere they stopped they carry memories of new friends and royal hospitality.

And that leads me to the main purpose of this letter. Personally and in behalf of every member of the club, I wish to thank all the kind friends everywhere along the road, who helped to make the trip a success. Louisville, Conemaugh, Linwood, Washington, Maurertown, Woodstock, Ronoake, Reliance, Waynesboro, Meyersdale, Masontown—we thank you all. We do not know how we could have been treated better anywhere and if we have brought you half the pleasure you gave us, the trip has not been in vain.

R. R. HAUN, Ashland, Ohio.

### JOHNSTOWN SECOND CHURCH JOTTINGS

It may have occurred to some to wonder if the Second church of Johnstown has gone into a decline or what has happened to it, that no word has appeared from that quarter in the columns of the Evangelist. It is to be acknowledged that we have not been heard from for some time, but the old adage concerning those who are away from home that "no news is good news" will hold in part at least as an explanation for our silence.

We are still striving to maintain the usual interest in the various auxiliaries of the denomination, and giving some degree of financial support to all the calls from the brotherhood. Like all our sister congregations, this church has its own local financial obligations which are pretty heavy.

This makes the burden rather heavy to try to reach the gials set for all the various boards, but we try to make some contribution to each one.

The preaching services are fairly well attended for a "Mill Town", and the interest seems to be genuine among those who are regular attendants. The recent Kernahan visitation Evangelism Campaign, followed by a two weeks' evangelistic campaign under the leadership of Elder Isaac D. Bowman, and now the month of "Go-to-Church" effort which is on just now in the city have all contributed to increased regular attendance at all the services of the congregation.

The revival effort with Brother Bowman as evangelist was a very successful and profitable gathering. The services were but of two weeks' duration, but following immediately upon the close of the Kernahan Campaign we had gathered a list of prospects and had the spirit of interest in winning souls aroused, so that people came to hear the Gospel with minds open to conviction and the results of the effort was a total of ten accessions to the membership of the church. These are all adults but one, and all have entered into the spirit of the work with real earnestness.

I should be derelict in duty if I failed to express my appreciation of the fine work and brotherly spirit of Brother Bowman while among us. It has been my privilege to know him for many years, but never before had we been thrown together in a meeting and I found him, like all the Brethren, a fine companion in the labors of the kingdom. He declared the whole Gospel without apology and with power, and the people came once from curiosity and again and again after because they were interested and helped. The church here feels very grateful to our dear brother, and he will find a welcome in the homes and hearts of these good people whenever he sees fit to call among them.

The average attendance at the Bible school sessions is building up in an especially encouraging manner. There are others who should be in the Bible school whom it seems impossible to interest, but with prayer and patience much can be accomplished. We pray for both grace and patience to continue our efforts toward the building up of a larger school. The average attendance continues above that of a year ago, so we continue to hope.

The congregation has been augmented in numbers by occasional additions since the last report. With those who have come forward at the regular services of the congregation and the ones taken in during the recent revival the membership has been brought to a total of 143 members, and a gain of 18 since the report in May of last year.

Children's Day and Christmas were fittingly observed by the Bible school, while the Annual Rally and Promotion Day services were duly carried out at the proper date. Gradually we are enlisting the interest of new children and thus making an avenue of approach to the homes and the hearts of the parents. There are a number of former members of this congregation who have grown cold and indifferent, who could be of real help in this work if they would only listen to the voice of the Spirit and get back into the work and forget the past. We are praying for them and patiently trying to gain their confidence and respect for the work and the workers.

The Women's Missionary Society is steadily going forward, with Mrs. W. W. Hammer as the president. They are the "stand-

by"—as-usual-of the church. A number of new members have been taken into the organization in recent weeks and they hope to accomplish still larger things for the work here and elsewhere.

Brethren, we are trying to build up a work at this place that will be worthy the name of "Brethren", and we need and crave your prayers. It takes time to bring a disorganized, discouraged group of people back to new courage and hope and endeavor. But I want to say that I believe the good folks here are coming to that place—surely, if slowly. The fine spirit of encouragement of the Pennsylvania State Mission Board has been an encouragement to both pastor and people; and because of this fine co-operation of the Board we dare not fail. We pray for God's continued blessing upon the work and workers everywhere, that he may keep us all faithful and fruitful "Till he comes."

Fraternally,

DYOLL BELOTE.

### LANARK, ILLINOIS

To the Brethren "saints scattered abroad":

Some are indeed "abroad", and it is our privilege to uphold them spiritually and financially. Some are deep in soul and "broad" in heart, and we rejoice for the glory they bring to our Lord. But some few are too "broad" in mind, and we pray for them.

I agree with you when you say I should not preach in a letter, and I desist. In the Lanark field now five months, we have many causes for gratitude, reasons for encouragement, and problems of opportunity. The believers here are to be congratulated for two outstanding qualities: the first, a greater concern for the spirit of grace than for the letter of the law; and second, a goodly proportion earnestly studying the written Word. Much credit for this deepening of spiritual lives should go to my predecessor, Brother Mayes.

The Keystone Class initiated a treat to the women and all others of the church and class by a Rabbit supper last November. The men put it over in fine shape, with a well-received program afterwards.

A debt, slumbering on the parsonage for years, plus repairs to the church, aggregated some \$2,600. This was raised by pledges and cash on November 20, and the note will be burned publicly next Sunday evening. My, how much better we feel, now! But we did regret that our Home Mission Offering, and White Gift coming so soon after, suffered a little. The congregation has a united front toward future progress; and being in one accord is the secret of the Holy Spirit's blessing.

Prayer meeting is holding up splendidly despite frozen roads and bad weather. The average for the last quarter was 33 attendants. The W. M. S. is conducting their Mission study at the same time as Christian Endeavor, while on Wednesday nights we have our Teacher Training with an enrollment of 12. Our Sunday school is not to be overlooked, the classes being busy during the week as well as on the Lord's Day. In our evening service for the first three months this year, at least, the classes are taking turns presenting special music, presentations of Scripture, and other helps to the service. A young married people's class, named the Builders, was begun three months ago, and is fourth in size in the school.

The Men's Class (Keystone) of which I am teacher, gladdened our hearts by the

gift on Christmas of a splendid overstuffed wicker rocker. This fine gift and the spirit expressed in numerous personal gifts has done us much good. The Modern Marys gave us a fine comforter also. And to those not yet aware of it, the Lord presented to us with a precious baby girl on December 28.

We will not mention drawbacks and difficulties, only to ask prayer for this field and its pastor. The Lord revive us throughout the brotherhood.

HAROLD D. FRY.

The world is full of creatures that are doing things without asking why. You can't educate a grasshopper. He is too busy hopping. The peculiarity of man is that sometimes you can induce him to stop and think.—Samuel McChord Crothers.

"1927"

(Continued from page 11)

There are three active departments in C. E., namely, social, financial, and most important of the three the spiritual.

In the social life of our Society during the past year a very large number of the members took active part. One reason why I believe the past year was a success is because we did not over-do the social activity. Of course we had socials of different varieties but we did not let them become a necessity in holding together the society.

Just a word to finance, although you have already studied the report in last month's paper. More than three hundred dollars has gone through the treasury, most of which was given to missions and Ashland College. We had as a balance the first of last year a little over \$81.00 while this year it was \$17.00, so you are well able to see that if we are to grow each and every Christian Endeavorer must give his share.

The spiritual life of C. E. is the motor which furnishes us the power to do these other activities. Therefore it is not the one which should be most carefully cared for? If the motor is dead then the entire machine is worth nothing as far as producing results are concerned. If it had not been for this power our C. E. Society would have been idle. In all the regular Sunday evening services there was an atmosphere of reverence and feeling that the Holy Spirit was as we might say the Guest of Honor. Every talk that was given, all music rendered, and any other special features showed us that C. E. trains leaders and brings young and old folks closer to Christ and the church.

It may be well to name a few of the many activities of the past year: There was the uniting of Evangelical C. E. and our own Society in a Sunrise Prayer Meeting on Easter. Were you there? If not you missed one of the finest meetings of the year. Ask any one who went to Cleveland and they will tell you that they never saw a larger or finer group of young people marching to the tune of "Onward Christian Soldiers" and "Crusading with Christ." Then came the summer slump. Did it worry you? No, for under the able supervision of our Vice President the attendance was almost doubled to that of some previous months.

Are we willing to keep up the good work? For it is not a question of ability. If we surrender ourselves to the Holy Spirit and do not say, "I haven't time," he will lead us in to even greater things for Christ and his church.

Retiring President, ROBERT H. ASHMAN.

# REPORT OF RECEIPTS FOR HOME MISSIONS DURING DECEMBER, 1927

(Continued)

NOTE—All amounts are for the General Fund except those indicated as follows: \* for Kentucky Fund, \*\* for church erection fund.

In our recent report, the \$10.00 that was credited to A. V. Casman, Dallas Center, Iowa, should have been \$30.00 for him and \$30.00 for the S. M. M., and the offering from Mt. Zion, Union church, was for the Kentucky fund instead of the General fund, Mt. Zion church total contribution reported in 1926-7 annual report should have been \$23.28 instead of \$36.28. We are sorry that errors are made and must try to keep from making many.

Nettie O'Neil Rockford, Van Etten, N. Y.	5.00
Mr. & Mrs. W. W. W. W. W.	71.00
Mr. Ch., Yellow Creek, Pa.	10.00
Mr. Ch., New Enterprise, Pa.	15.15
Mr. Ch., New Enterprise, Pa.	4.00
Mr. Ch. (First), Philadelphia, Pa., Misc.	75.00
A. C. Bryant	10.00
Mrs. Cassel	10.00
Mr. & Mrs. L. Greaves	20.00
Mr. W. W. W. W.	5.00
Edna Patterson	5.00
Edna Patterson	5.00
Mrs. Wm. Schwartz	10.00
Mr. & Mrs. C. H. Seitz	10.00
Primary Department of Sunday School	5.00
Total	\$145.00

Br. Ch. (Third), Johnstown, Pa., Total	\$ 28.50
Mr. Ch., Waterloo, Iowa, Misc.	53.35
Mrs. J. B. Paul	5.00
Grace Pollard	7.00
Maude Hady	5.00
Mrs. J. J. Peck	5.00
E. Hoover	15.00
Mrs. S. L. L. L.	5.00
Mr. & Mrs. McClain	10.00
B. F. Putterbaugh	5.00
Mrs. C. C. Hatch	5.00
Mr. Mrs. A. A. Bontrager	5.00
H. H. Miller	10.00
Mr. & Mrs. C. Poe	10.00
Happy Helpers Bible Class	5.00
Warry Horner	25.00
Total	\$168.38

Br. Ch., Gratis, Ohio, Total	\$ 38.00
Mr. Ch., Roanoke, Ind., Total	61.15
Mr. & Mrs. Wm. Johanson, South Bend, Ind.	5.00
Mr. Ch. (Center Church), Peru, Ind., Total	7.75
Mr. Ch., Ardmore, Ind., Total	30.00
Mr. Ch., Lathrop, Cal., Misc.	15.00
Mr. & Mrs. J. Milo Wolfe	10.00
Warren Coykendall	6.00
Fred Kleist	5.00
Total	\$ 36.00

Br. Ch., Lanark, Illinois, Misc.	\$ 39.21
Mr. Ch., Lanark, Illinois, Misc.	1.00
Mr. & Mrs. Geo. Garber	25.00
Mrs. Riila Lower	25.00
Mrs. E. W. Putterbaugh	15.00
Mr. & Mrs. R. G. Truman	6.00
Mr. & Mrs. R. G. Truman	5.00
Mr. & Mrs. H. P. Putterbaugh	10.00
Marjorie Putterbaugh	10.00
LeRoy Zuck	5.00
Spencer Peterman	5.00
Oscar Tallman	5.00
Mr. & Mrs. W. F. Flickinger	5.00
Mr. & Mrs. Ralph Flickinger	5.00
C. E. Society	5.00
Total	161.21

Br. Ch., Mexico, Ind.	\$ 53.30
Mr. Ch., Denver, Ind.	23.00
Mr. Ch., Columbus, Ohio	14.45
Br. Ch. (Campbell) Lake Odessa, Mich., Misc.	32.50
Warren Miller	5.00
* Carl H. Clum	5.00
Mr. & Mrs. Lewis Clum	5.00
* Mr. & Mrs. S. W. Mote	5.00
* Mr. & Mrs. Chas. Darby & Family	6.00
Mr. & Mrs. John Zuschitt	12.00
Mr. & Mrs. Fay Allard	1.00
Mrs. John Nickerson	5.00
Total	\$110.50

Br. Ch., Roanoke, Ind.	5.53
Br. Ch., New Troy, Mich.	5.00
Br. Ch., Harrah, Washington	14.45
Mr. & Mrs. G. E. E. E. E.	5.00
Br. Ch., Loree, Indiana, Misc.	25.00
W. M. S.	10.00
Total	\$ 35.00
Br. Ch., Tiosa, Indiana	7.15
* Br. Ch., Tiosa, Indiana	2.35
Total	\$ 9.50

A. Friend, Forest Grove, Illinois	3.00
Br. Ch., Pleasant Hill, Ohio	33.38
Mr. Ch., Flora, Indiana (additional)	5.00
Br. Ch. (First), Johnstown, Pa., Misc.	124.00
W. M. S.	25.00
Leads Women's Class	25.00
P. S. C. E.	25.00
Intermediate C. E.	10.00
Junior C. E.	10.00
Mr. & Mrs. C. J. & Lottie Heilman	10.00
Mrs. Evelyn & Alonzo McClain	6.00
S. D. Struckman	5.00
F. M. Gouchenour	5.00
H. J. Burgett Evans	5.00
Henry D. Blough	5.00
Mrs. Albert Kehne	5.00
Lucy A. Ripple	5.00
Thos. S. Tilley	5.00
Tom Hammers	5.00
Essie U. Tester	5.00
Albert Trotter	5.00
Ashley Grove	5.00
Annie Uphouse	5.00
Mary A. Replogle	5.00
Total	\$300.00

Br. Ch., Fort Scott, Kans., Misc.	1.75
Rev. & Mrs. L. G. Wood	11.34
Total	\$ 6.75
Br. Ch., Hagerstown, Md., Misc.	11.34
Hagerstown, Md., Misc.	10.00
* C. E. Society	2.00
Local Circle Class	26.90
Crusaders Class	2.10
Junior Department	3.00
Primary Department	3.00
Wm. G. E. E. E. & Family	25.00
Ladies' Aid Society	15.00
Ellie G. Galt	5.00
Mrs. D. W. Reichard	5.00
Ella Loney	10.00
Dr. & Mrs. J. M. Tombaugh	10.00
Mr. & Mrs. J. P. Gooden	10.00
Mr. & Mrs. J. L. Carnochan	10.00
C. Frank Myers & Family	20.00
C. Frank Myers & Family	5.00
Dr. & Mrs. G. C. Carpenter	10.00
Dr. & Mrs. G. C. Carpenter	5.00
Fannie M. Schindler	10.00
Mr. & Mrs. N. E. Fahney	5.00
L. A. Spangler & Family	5.00
Delia Gross	5.00
Mrs. W. H. Beachley	5.50
† Jane Welsh	2.50
* Jane Welsh	2.50
Mrs. F. D. Harbaugh	5.00
Mr. & Mrs. H. C. Keplinger	5.00
Allen Long & Family	5.00
Mrs. Victor Bentz	5.00
J. I. Hereter & Family	15.00
Total	\$384.16
Br. Ch., Sunnyside, Wash., Total	100.20
Br. Ch. (Second), Los Angeles, Cal.	25.00
Br. Ch., Bryan, Ohio	25.00
Mr. & Mrs. Daniel Crofford, Hallandale, Fla.	5.00
Willough Church Workers' Class, Dayton, Ohio	16.00
Mr. & Mrs. S. S. Goshard, Ind., Misc.	15.00
W. M. S.	50.00
Sunnyside Class	10.00
Total	\$216.21
Br. Ch., Falls City, Nebr., Misc.	13.79
Florence Cleaver	15.00
J. H. Grush	5.00
Mr. & Mrs. John E. Meyers	5.00
Mr. & Mrs. J. Prichard	12.50
Harriet Kimmel	13.71
H. H. Rowsey	5.00
M. L. Norman	5.00
Marie Shaver	5.00
Mary C. Schaible	5.00
J. S. C. Spickerman	5.00
E. M. Kimmel	5.00
Guy C. Lichty	5.00
Frank S. Lichty	5.00
Total	\$105.00
Br. Ch., Calvary, N. J., Misc.	8.20
Mrs. Austin Race	2.75
* Mrs. Austin Race	2.50
Mr. & Mrs. Weber	5.00
Total	\$ 18.45
Br. Ch., Hampton, N. J., Misc.	9.00
* Mildred Haun	5.00
* Vianna Rackett	5.00
* Eddie M. Cole	5.00
Total	\$ 24.00
Br. Ch., North Vandergrift, Pa.	10.00
Br. Ch., Garwin, Iowa	19.12
Br. Ch., Glenford, Ohio	4.75
Br. Ch., St. James, Md., Misc.	11.25
Myron L. Bloom	5.00
Total	\$ 16.25
Br. Ch. & S. S., Washington, D. C., Misc.	112.14
* Br. Ch. & S. S., Washington, D. C., Misc.	675
Mr. & Mrs. P. N. Brumbaugh	2.50
* Mr. & Mrs. P. N. Brumbaugh	2.50
H. Doolley	5.00
H. R. Doolley	5.00
R. Alice Gilbert	5.00
Mr. & Mrs. M. C. Harrison	10.00
Mr. & Mrs. H. C. Lemon	5.00
Mrs. Martha Keller	5.00
Rev. & Mrs. H. A. Kent	5.00
Mr. & Mrs. A. C. Munch	5.00
Mrs. B. F. Newcomer	15.00
Daily Vacation Bible School	8.35
C. E. Society	16.82
Mrs. Elmer Tamkin	5.00
Guy & Nellie Tamkin	5.00
Berean Bible Class	15.00
Total	\$239.06
Br. Ch., Ankenytown, Ohio, Misc.	9.50
Mr. & Mrs. C. Beal	5.00
Total	\$ 14.50
Br. S. S., New Paris, Ind.	31.75
Mr. & Mrs. Morrill, Kansas	13.08
Br. Ch., Smithville & Sterling, Ohio, Misc.	25.25
* Mrs. Reuben Shoemaker	5.00
* Mr. & Mrs. E. A. Swinehart	5.00
E. Steiner	5.00
Mr. & Mrs. J. K. Plank	5.00
Mr. & Mrs. Christine Graber	5.00
Mr. & Mrs. J. O. Dittman	5.00
Mr. & Mrs. Boyd Hostetter	5.00
Mr. & Mrs. H. S. Rutt	5.00
Mrs. Elizabeth Richwine	5.00
Mr. & Mrs. W. G. Fouch	5.00
Mr. & Mrs. S. S. Fouch	5.00
Mr. & Mrs. R. K. Steiner	5.00
Delia Lehman	5.00
Total	\$ 90.25
Br. Ch., W. Alexandria, Ohio, Misc.	7.10
H. J. Riner	5.00
Total	\$ 12.10
Mr. & Mrs. Glenn Murr, Dayton, Ohio	5.00
Mr. & Mrs. W. G. Tetter, Dayton, Ohio	5.00
Br. Ch., Waynesboro, Pa., Misc.	72.25
* Br. Ch., Waynesboro, Pa., Misc.	4.00
† Br. Ch., Waynesboro, Pa., Misc.	5.00
Rev. C. E. Benshoff	5.00
Mrs. W. C. Benshoff	5.00
A Member	12.00
* A Member	11.00
† A Member	12.00



Mr. & Mrs. W. E. Bearinger	5.00
Laura Shearer	5.00
Philathea Bible Class	5.00
C. C. Society	5.00
W. M. S.	25.00
Mr. & Mrs. J. Ed. Cordell	5.00
H. S. Minnich	5.00
Mr. & Mrs. D. C. Sheely	5.00
Debbie M. Hollings	5.00
*Katharine G. Johnston	8.00
Total	\$200.25
Interest	.58
Totals for December	
General Fund	\$6,032.84
Kentucky Fund	511.12
Church Erection Fund	58.85
Grand Total	\$6,642.81

Respectfully submitted,  
W. M. A. GEARHART, Home Mission Secretary.

1-19-'28

## THE TIE THAT BINDS

**NEWBOULD-BATESOLE**—Mr. Frank Newbould and Miss Dorothy Batesole were married Tuesday afternoon, January third, 1928, at Fremont, Ohio. The ceremony was solemnized by this writer using the ring service, in the presence of the mothers and visiting parties and a few friends. The bride is the daughter of Mr. and Mrs. Dell Batesole, and has been a member of the First Brethren church school for some time. Mr. Newbould is the youngest son of Sister Ella Newbould, and is a member of the church. The best wishes of a host of friends along with this writer go through these two worthy young people. W. S. CRICK.

## IN THE SHADOW

**FIKE**—Lydia Ann Fike was born August 15, 1855 in Somerset County, Pennsylvania, and passed away at her home in Milledgeville, Illinois, at 4:30 P. M., January 16, 1928, at the age of 72 years, 5 months and 1 day.

She was the daughter of Mr. and Mrs. Jacob Hostettler. She was united in marriage to Silas Fike of Dutchtown, December 8, 1880, and to this union were born three daughters, Amanda Barber and Maude Hauger of Sterling and Gilda Shank of Coleta, Illinois.

In the Fall of 1883 she became a member of the Dutchtown Church of the Brethren and in November, 1884 she became a member of the Brethren church (The so-called Progressive) in which faith she has been true through the remaining years of her life.

She leaves to mourn her departure her husband, three daughters, eight grandchildren, two sisters, Mrs. Amanda Luther and Kate Meyers and one brother, Jacob Hostettler. Services from First Brethren church. GEO. E. CONE.

**MCCARTNEY**—Mrs. Viola (Brallier) McCartney of Johnstown, Pennsylvania, passed to be with her Lord November 17, after a period of several months' illness. Mrs. McCartney was born in Jackson Township, Cambria County, Pennsylvania, in the fall of 1877. She was married to J. E. McCartney in Conemaugh in 1895 by the Rev. J. E. Koontz, then pastor of the Conemaugh Brethren church.

Besides her husband she is survived by a brother, Earl J. Brallier, three sisters, Mrs. Mollie Moore, Mrs. Grace Ely and Mrs. Nellie Meyer, and a host of other relatives and friends.

The Conemaugh church has sustained a real loss in the death of Sister McCartney. She was a faithful and efficient teacher in the beginners' department of our Sunday school and before her last sickness she was teaching children whose fathers and mothers were members of her first Sunday school class. She was an active member of the church choir, and the W. M. S. She seemed to enjoy herself most when she could serve others. Her life was a living example of her Master whom she dearly loved and served. In the closing days of her life her faith remained strong in the Lord Jesus. One evening after an anointing service and prayer she in her pain sang "At the Cross," and "Leaning on the Everlasting Arms." Only eternity can tell the number of men and women that have been led to Jesus by her Christian life.

Funeral was conducted in the Conemaugh Brethren church, by the writer, her pastor. The large gathering of friends and the many beautiful floral offerings gave evidence of the high esteem in which she was held.

AUSTIN R. STALEY.

**SIMMONS**—Lawrence Everett Simmons was born in the family home at Oak Hill, West Virginia, October 11, 1924. He died in Oak Hill, January 6, following a complication of diseases. At the time of his death he was aged 5 years, 2 months and 26 days. He is the son of Mr. and Mrs. Charles Simmons who survive him with three sisters and two brothers. Burial in the Oak Hill Cemetery and services by the writer, pastor of the Oak Hill Brethren church.

FREDMAN ANKNUM.

### MEMORIAL RESOLUTIONS

Whereas; after a long and patient illness, our Sister, Mary E. Wise has been removed from her field of labor among us by death; and although we are grieved because of our loss of a faithful worker, we bow in humble submission to the Father's Will, knowing that he doeth all things well, therefore, be it.

Resolved, that we, the members of the W. M. S., extend our heartfelt sympathy to the bereaved children who have lost a faithful, kind and loving mother. Be it further Resolved, That a copy of these resolutions be sent to the family, a copy to the General Board of the Brethren, and also spread upon the Minutes of our local society.

ELLEN ROUSH,  
NETTA CORRELL,  
BETULAH ALLEN, Committee,  
Middlebranch, Ohio.

**GANS**—John J. Gans, aged 87 years, 9 months, and 26 days passed out of this life, November 28, 1927. He was a charter member of the Middlebranch Brethren church, having served it as a deacon for a long time. He was a man of unusual intelligence, and one who was most fortunate in retaining his mental faculties unimpaired, to the end of his life. In his death, I lose another of my very dear friends, the number of whom grows constantly larger, on the other side. \*As he slept in the flesh, he woke in the day which has no night. Funeral services by the writer, in the East Ninimishill church, near Middlebranch, with interment in the cemetery at Middlebranch. MARTIN SHIVELY.

**WISE**—Mary Elizabeth, wife of Brother W. H. Wise, died December 20, 1927, aged 66 years, 4 months, and 5 days. For quite a number of years she had been one of the good members of the Middlebranch Brethren church, serving in the office of deacon, and leaders in the Sunday school. Brother Wise passed to his final reward five years ago, since which time she has lived for her children, her church, and the community of which she had been a life long resident. The large number of people who followed her body to its last resting place, gave eloquent testimony to the place which she held in the hearts of the folks who knew her best. The last weeks of her life were filled with intense suffering, which was borne with fortitude, and with patience she awaited the end, beyond which she looked for the rest which remain for the people of God. Funeral service by the writer. MARTIN SHIVELY.

**BIXLER**—Wilson Bixler, another of the members of the Middlebranch Brethren church, passed on to be with God on January 11, 1928, aged 71 years, 10 months, and 24 days. He had united with the church under the ministry of Brother Boardman, and has since been a faithful member of the church. He had always enjoyed a fair measure of good health until shortly before his death, when he became a victim of heart trouble, so severe from the first, that he felt the end was near, and believing this, he asked to be anointed, which was done only a few days before his going hence. This service was so blessed to him, that complete peace of heart and soul followed, and while it seems clear that he had no hope of recovery, he had no fear of the end, which came almost without warning. He had lived all of his life in the community in which he died, and had such standing in it that his funeral was the largest I have ever had in the village. In these three deaths, the Middlebranch congregation suffers a very heavy loss, but the survivors of the devoted group will go on until the last one has been called to join the congregation of the redeemed. MARTIN SHIVELY.

**LENTZ**—Arvilla Eymann Lentz was born in Westpoint, Illinois, March 17th, 1860. She with her parents, Mr. and Mrs. Thomas Taylor Eymann, moved to Bates County Missouri when she was nine years old and continued her residence there until 1904, when they moved to the home of her father, John Eymann, near Independence, Bates County, Kansas, and departed this life at her home at Bush City, Kansas, July 8th, 1927, at the age of 67 years, 3 months and 21 days.

She was married to Samuel Lentz February 28, 1884, and to this union were born two children; a son Alpha Adam, who died in infancy, and a daughter, Mrs. Gertrude Draper, who survives to mourn her loss. Her husband preceded her in death by four years. She professed faith in Christ and united with the Brethren church when she was 18 years old, and was a member of the Brethren church at Fort Scott, Kansas when she died. The daughter's tribute to her mother.

"Only those who have given up a mother can realize the sting of sorrow it brings. Whose love can equal the love of mother? Whose devotion so loyal and true? Who suffers so cheerfully for others as she considered? Who has so pure a pleasure, when it will make others happy? We revel in friendship and love of our friends and loved ones, yet where can you find a friendship like mother's, unbroken until death calls and life's work is done." L. G. WOOD.

**EYMAN**—Thomas Taylor Eymann, was born in Monroe County, Illinois, January 1st, 1832, and departed this life at his home in Bush City, Kansas, January 21st, 1928, at the age of 96 years and 20 days. Mr. Eymann was united in marriage to Catherine Cruse, on November 27, 1857, and to this union were born twelve children, two of which preceded him in death. They were Norman Eymann and Mrs. Arvilla Lentz. Mr. Eymann moved from Illinois to Bates County, Missouri, in 1870.

His wife died in 1892, after which he moved to Anderson County, Kansas, where he made his home until death claimed him for that eternal home with his Master.

The children that survive are: Stanley Eymann of Versailles, Missouri; Ernest of Ulysses, Kansas; Mrs. Alice Nelson of Colorado Springs, Colorado; Oliver of Bush City, Kansas; Hamilton of Blue Mound, Kansas; Nora Six, Cornelia Eymann, Edith Edwing and Charles Eymann of Bush City, Kansas.

He also leaves thirty-three grandchildren and twenty-two great grandchildren. Brother Eymann professed faith in Christ and united with the Brethren church in 1857 and remained faithful to the faith until he was called to his home above. He suffered physical afflictions for eleven years ago but endured all of his affliction patiently and with Christian courage and calmness, "as seeing the invisible" in whom he has anchored his soul. The funeral was conducted at 9:45 A. M., Sunday, January 22, 1928 in the Baptist church of Bush City, Kansas, by the writer, using as the text: 2 Tim. 4:3-8.

There were many beautiful floral offerings and a large concourse of sympathizing friends present to show their respect and the high esteem in which he was held. The body was laid to rest by the side of his wife, in the family lot in the cemetery at Adrian, Missouri.

L. G. WOOD.

**MATHEWY**—Harvey Mathewy died January 21 at the home of a son, H. H. Mathewy, of Harvey, West Virginia, following a lingering illness of diabetes. He was born at Arritts, Allegheny County, Virginia, February 29, 1854. Early in life he became a member of the Brethren church at Arritts. Some twenty-six years ago he came to Fayette County, West Virginia, where he made his home until he died at the age of 73 years, 11 months and 1 day. He is survived by eight children. Funeral services were held at the home of his daughter in Oak Hill, by the undersigned. Burial by the side of his wife in Thurmond Mountain Cemetery. FREDMAN ANKNUM.

## OUR LITTLE READERS

### A BRAVE LITTLE GIRL

A little girl with a cut in her hand was brought to a physician. It was necessary to make a few stitches with a surgeon's needle. While the doctor was making preparations, the little girl swung her foot nervously against the chair, and was gently cautioned by her mother.

"That will do no harm," said the doctor, kindly, "as long as you hold your hand still," adding, with a glance at the strained, anxious face of the child, "you may cry as much as you like."

"I would rather sing," replied the child. "All right, that would be better. What can you sing?"

"I can sing, 'Give, give, said the little stream.' Do you know that?"

"I am not sure," said the doctor. "How does it begin?"

The little patient sang a line.

"That's beautiful!" said the doctor. "I want to hear the whole of it."

All the while the skillful fingers were sewing up the wound, the sweet childish voice sounded bravely through the room, and the only tears that were shed came from the eyes of the mother.

It is said that a fact that some expression of one's feelings tends to lessen pain. Since weeping and groaning are distressing to one's friends, how would it do for all to try to sing instead? Jesus helps his children to sing even in trials and pain.—Selected.

## ANNOUNCEMENTS

### MUNCIE, INDIANA

The church at Muncie, Indiana, is without a pastor, Brother G. H. Jones having resigned to take up other work. We are needing a leader very soon so the work will not lag. Brother Jones has built up a fine spiritual foundation here. Any pastor interested, should write to the following address:

W. O. BOWMAN, Secretary  
Official Board, 1516 Kirby Avenue,  
Muncie, Indiana.

### EASTER OFFERING

All money received for Foreign Missions after March 1st, 1928, will be credited as part of the Easter Offering. Churches therefore may take their Easter Offering, if they see fit, any time during the month of March. We are giving this notice inasmuch as some churches in the brotherhood will not have regular services on Easter Sunday and may prefer to take their offerings before that time.

LOUIS S. BAUMAN, Treasurer.

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# THE BRETHREN EVANGELIST

## **Benevolence Day, February 26**

By Action of General Conference  
and the Teaching of the Word

**It is the BOUNDEN DUTY and HIGH PRIVILEGE of the churches**

**To Care for their Superannuated Ministers  
and their Aged and Infirm Members in Need**

**That Calls for an Offering of**

**40 CENTS PER MEMBER FOR THE BRETHREN HOME  
and**

**40 CENTS PER MEMBER FOR THE AGED MINISTERS**



**Your Annual Peep**  
**At the Brethren Home of Flora, Indiana**



# THE BRETHREN EVANGELIST

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## EDITORIAL

### Why Must We be Urged to Give?

There is a time for everything, and everything should have its time. That applies right now to a very important part of our church's program. Those congregational groups and leaders who recognize that principle and endeavor scrupulously to live up to it with regard to the claims upon them do not need these words. They do not need to be told that February 26th is the time for the lifting of an offering for the maintenance of the old people's home and the support of the superannuated ministers. But there is a goodly number who are not so orderly and systematic in their thinking, nor so given to work by a program. There are many who do not seem to realize that General Conference has given to every general interest or agency a time when it can come before the churches of the brotherhood for their financial support, and that it is the duty of every church to give to each agency its proper time and support.

It seems necessary therefore to put forth strenuous effort to freshen the memory and quicken the conscience of our people, and to urge them to do their duty. If it were a mere matter of reminding them of a thing that had slipped their memory, of bringing it anew to their attention, it would be an easy task, quickly done. But we must urge them repeatedly and make strong appeals to do what they know they ought to do. At least, that is what those who have had experience in collecting funds from the churches tell us. In making preparations for a certain special offering some one suggested that it was necessary to do more than make an announcement, that a strong appeal must be made, for the people would not give unless they were urged. Is it true? We are not disposed to dispute the statement, though it may not apply universally. It may be true, generally. At least, it doubtless is true in all too large a measure.

And we are wondering why. How fine it would be if that were not the case, if no one had to appeal to us to get us to do our simple Christian duty! Why are we so inert? Why do we not respond readily when made aware of a need? Why must some one beg and coax to get us to relax our hold on a decent portion of the Lord's substance? Why is it in the instance before us now—the call for funds for the support of the Brethren Home and

the aged ministry—why is there not a prompt and glad response worthy of the cause?

Is it because we are tight-fisted, because we love our money so much that we are loath to release even so small a portion of it as this need requires? Are we close? Are we tight-wads? We would be slow to make an accusation of that sort, because it is harsh. It is too severe for one Christian to lay upon the heart of another. Let each one examine himself and so let him speak. But such a proposition would only result in a Quaker meeting, so let us be frank enough just to say that in the hearts of us all there is more of the spirit of covetousness than there ought to be, as we can tell by a single inward glance. We may not have much money, but that does not preclude the love of it. It is not the amount of money we have, but how close it is to our hearts that determines covetousness. If a man loves his money more than his Lord, he is covetous, and will not give to the Lord's work. It is a grossly inconsistent situation to obtain in a Christian heart, and yet it is commonly reported that it is the cause of much slackness in giving.

Yet we cannot believe that it is the most characteristic sin of our age, or that it is the outstanding reason why Christian men do not give generously to Kingdom interests, and in this particular, to the Benevolence work of our church. Our age is one of spending rather than hoarding. So we must inquire further, and ask if it may be that we are too poor to give in such a way as to adequately finance the Lord's work. Do we give sparingly because we are hard up? Is it because our incomes generally are so small that it requires practically all to provide ourselves with the bare necessities of life? If that is the case, then we do not well to press these needs of the church so strongly upon our people. But is that the situation? Do not our people—no, let us make it more personal, and say, Do not we have money for nearly everything else under the sun that we want? Do we not spend money freely, not only for the conveniences but for the luxuries of life? Do we deny ourselves anything that we set our hearts upon? When we spend money so freely, so extravagantly for the things of the passing show, can it be that our poor showing in gifts for the kingdom of God is due to our poverty? Let us rather confess that we have money for what we prize. Our gifts are where our hearts are.

Possibly here we have found the real difficulty with regard to our giving—we give inadequately, and only after much urging, because we fail to enter into an appreciation of the need. We fail to take it upon our hearts and feel the weight of it. We may know something of the need and yet have no great concern about it because our hearts are cold and indifferent and lacking in sympathy. We may see, for example, an aged and decrepit member of the church homeless and uncared for, but without compassion for him, we are likely to pass by, as did the priest and the Levite the man who fell among thieves, without giving a helping hand. Or we may see an aged minister struggling in his feebleness to keep his humble home supplied with the bare necessities of life and yet show no concern for relieving the stress because we are lacking in kindly appreciation for what that veteran of the cross may have contributed to the things that make for our religious privileges and conveniences. It is largely a question of heart attitude. If love be not there, there will be no real response. It is love that will move the heart with tender sympathy, extend the hands in kindly relief and open the purse to the point of generosity. The second greatest commandment of all is, "Love thy neighbor as thyself." Jesus closed that high-priestly prayer with the petition "That the love wherewith thou hast loved me may be in them and I in them." "But whoso hath this world's good (worldly possessions) and shutteth up his bowels of compassion from him, how dwellest the love of God in him?"

### Building a New Platform

We are entering upon the days of platform building, politically especially. It is a time of building religion platforms as well. A platform is another name for a foundation, a place on which to stand. Platform building is an effort to get together, to reach an agreement, to find a basis of unity. The desire for unity is very praiseworthy, but it often finds expression in too much dependence on man-made schemes. There is but one true basis for religious unity, in an organic sense, and that is the basis of the New Testament church. It would be most glorious and heavenly

if unity could be effected on that basis. It would add wonderfully to the church's consciousness of strength and would increase beyond measure the power of her impact upon the world. However our hope for the organic union of all the churches of Christ in the world does not burn very brightly because of the almost impossibility of getting away from our prejudices for humanly devised plans and our biased interpretations of the Word of God. Paul was eternally right in every sense of the word when he said, "Other foundations can no man lay than that is laid, which is Jesus Christ." Jesus by direct assertion built his church upon the confession of his Lordship, but the confession of that Lordship involves the keeping of his commandments. For says he, "Why call ye me Lord, Lord, and do not the things which I say." Obedience to all the teachings of Jesus to his disciples is and must ever be one of the fundamental planks in the building of a platform for the union of the Christian church. But that is not a popular plank, as is evidenced by its absence from every suggestion for church union that is given publicly these days.

The following story by Frederick D. Kershner in *The Christian-Evangelist* illustrates this very point:

A short time ago we heard a new basis for Christian Union suggested over the radio by a vesper speaker in one of our large city churches. He said that he would take seven things from the seven leading Protestant communions, put them together and thus make a platform for unity which would contain the best characteristics of all and omit unnecessary and undesirable items. The seven features to which he referred were: (1) the baptism of the Baptists, which he said he would put in every church building; (2) the catechetical methods of the Lutherans, which he said saved their young people to the church; (3) the democracy of the Congregationalists; (4) the hymnology and cultural features of the Presbyterians; (5) the ministry of the Methodists; (6) the altar of the Protestant Episcopalians; and (7) the weekly communion of the Disciples of Christ. He expatiated at length upon these various items, and insisted that the church which would include all of them would possess a platform which would outclass anything else at present asking for support from the Christian world.

Then our contemporary's correspondent pointed out that while "the idea of comprehension has always been especially attractive in efforts toward Christian union", yet "its chief drawback consists in the fact that it is apt to lack vitality and force." That Disciple professor is right. All mechanical efforts at church union will be futile, and all humanly devised schemes are bound to be mechanical. A united church without life would be worthless, as a church. There is a way, however, to bring about a united church without having its life crushed out by the weight of human mechanics, and that is by throwing aside our preconceived notions regarding church institutions and government and starting out on a platform of strict obedience to the Word of God, including the ordinance established at the service when Christ said, "If ye know these things, happy are ye if ye do them." Such a program would assuredly result in "a living church", for it would have the assurance of Christ's presence and indwelling which gives life.

## EDITORIAL REVIEW

Send offerings for Brethren Home to Henry Rinehart, Flora, Indiana, and for the Superannuated Ministers' Fund to Herman Roscoe, Goshen, Indiana.

Brother Charles Ashman, secretary of General Conference Executive Committee, says the time limit for the provisional programs of the various organizations reaching his hands is March 15th.

Our correspondent from Berne, Indiana, congregation reports 17 taking the stand for Christ in an evangelistic campaign recently conducted by Brother F. G. Coleman. Six were baptized, and some were reconversions.

Brother H. F. Stuckman announces in this issue the coming dedication of the new Goshen, Indiana, church, with Dr. Beachler officiating. The date is March the 4th. Our readers will doubtless be favored with a report and picture of the new building on a later date. We congratulate the pastor and people of Goshen on carrying through with such dispatch this great undertaking.

Brother Russell Humberd writes an interesting letter from his pastorate near Lake Odessa, Michigan. As is Brother Humberd's habit, he is seizing every opportunity possible, or rather making

opportunities for the distribution of the Scripture and tracts, having distributed 550 Scripture portions in one day. He is also securing the daily reading of Scripture in the homes of his members, a most commendable undertaking.

You will be interested in what our Home Mission Secretary, Brother W. A. Gearhart says regarding the accomplishments of Christian missions and some present difficulties to progress. Concerning the work at Harrah, Washington, where Dr. J. C. Beal is in charge he reports great faith and determination to go forward. Brother Gearhart's financial report also appears in this issue.

Our correspondent from Sidney, Indiana, tells us of a most interesting type of cooperation among the churches and other agencies of that village. The extent of this cooperation seems to be rather unusual and we commend it to the consideration of other small communities. The church is making progress by hard, steady work under the efficient and worthy leadership of Brother George Swihart.

Brother C. A. Stewart writes from his new pastorate at Mexico, Indiana, where he has been since conference time. A parsonage has been added to the church's possessions and the pastor's comfort and three members added to the church's roll. Brother Stewart finds the Mexico people thoroughly loyal to the church's general interests, its doctrine and the local program.

Brother Claud Studebaker's letter from Leon, Iowa is a revelation of what a congregation can do in the face of great odds when with faith and consecration they set their hands to a task with strong determination. The failure of the last bank of that little city was a blow to a number of our membership and it seemed about necessary for the church to retrench, but instead they kept their pastor and all putting their shoulders to the wheel have pushed through the crisis successfully.

Dr. W. S. Bell reports his College Endowment canvass among three small Ohio churches—Homerville, Washington C. H., and Mount Zion, which gave respectively \$275.18, \$200.00 and \$150, making a total of \$625.18 to be added this week to the campaign fund, advancing it to \$139,342.72. Let us be appreciative of the fine loyalty that these small groups of Brethren display. Though the total of their gifts seems small, they often are quite large considering their numbers.

Brother Floyd Sibert reports a most successful evangelistic campaign at the Springfield Center church (Ellet) with Brother B. F. Owen as the evangelist. Those who know the field will agree that fifteen additions to this mission point constituted a great victory. Brother Sibert has been faithfully cultivating the field since he took charge last June and thoroughly advertised the meetings. Brother Owen proved himself a strong evangelist, handling aright the Word of Truth. He is reported to have done what is not very common in evangelistic meetings, namely, presented Brethren doctrine in a wise, effective manner so that the entire community was made acquainted with what the church stands for, and some were convinced and rebaptized.

Since writing the above, which would have appeared in last week's paper but for lack of space, we have received further encouraging news from Brother Sibert to the effect that two more have been added to the Ellet church, bringing the total to seventeen. He says further, "With a Sunday school attendance of 67 and 70 for the two Sundays following our meetings and the payment of the first hundred and fifteen dollars on the remaining church debt, we are looking forward to some great victories in the near future."

The true optimist is not so much surprised at the enormity of wickedness in our modern life as he is at the great amount of goodness.

If we truly believe that war is cruel, horrible and unChristian, let us begin to exterminate it by refusing to give place to lies, hatred, jealousy and greed in our lives.

Wherever we go we determine to a large extent our own reception; if we carry the frigidity of an iceberg we will be met with a shiver of coolness, but if we radiate the sunshine of goodwill we will find the warmth of fellowship.



# BENEVOLENCE DAY OFFERING

## The Church's Obligation to Its Superannuated Ministry

By S. M. Whetstone

With the coming of the month of February our attention is called again to the need of our superannuated ministry. We are quite sure that no member of our church can feel satisfied over the way these men and women have been cared for in the past, for we have never cared for them in a very creditable way. It is not a case of failing to appreciate their work and what they meant to the church. Many of our pastors today realize that they are building upon the very foundation that some of these men laid. We have just been slow to see the need of better caring for them. However that does not excuse us, for the fact remains, it is an obligation that we owe. Let me ask this question and seek to answer it: WHY SHOULD WE TAKE BETTER CARE OF OUR AGED MINISTRY?

1. JUSTICE DEMANDS IT. It is not charity we are pleading for: IT IS JUSTICE. These aged Brethren would not want to be considered subjects of charity, and we should be ashamed to think of it in such light. When the church calls a man to her ministry a moral contract is made. The church says to that one, "You minister to us in spiritual things and we will minister to you in material things." Justice demands that the church make good her part of the contract.

2. HONOR DEMANDS IT. We cannot afford to break this moral obligation. It is in the very highest sense an honest obligation.

3. GRATITUDE COMPELS IT. Materially speaking, these men turned their backs upon "inviting fields." They lived in a day when they could have accumulated some of this world's goods, but they devoted their lives to the ministry of his Word. They laid the foundation and others have built upon it. They have sowed the seed and others have reaped the harvest.

4. SELF-RESPECT REQUIRES IT. The farmer cares for that old faithful horse when it is too old for service. The faithful watch dog is fed from his master's table when it can no longer be of valuable service. Shall the Brethren church do less for her aged ministry? Those who have denied themselves? Those who have sought the lost? Those who relieved the sorrowing?

Those who exalted the blessed name of our Lord? Shall we fail to care for them?

5. CHRISTIANITY URGES IT. Listen to James, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep themselves unspotted from the world." To plead for these aged Brethren is not begging. It is simply leading our people to their duty. "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

6. THE LOVE OF CHRIST CONSTRAINS US. Listen to our Lord, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was HUNGERED, and ye gave me meat: I was THIRSTY, and ye gave me drink: I was a STRANGER, and ye took me in: NAKED, and ye clothed me: I was SICK, and ye visited me. . . INASMUCH as ye have done it unto one of the least of these my brethren, YE HAVE DONE IT UNTO ME."

7. THE EXAMPLE OF JESUS GUIDES US. Jesus cared for his mother while he hung upon the Cross. "Woman, behold thy son! . . . Son, behold thy mother!" If our Lord, in his anguish and pain, remembered his mother's need and provided for it; should not the Brethren church, midst all the material blessings God has bestowed upon us, care for our aged ministry? Brethren, we appeal to our ministry and laity, do not forget these worthy ones on February 26th.

Nappanee, Indiana.

### YOUR CHRISTIAN OBLIGATION

To those aged and infirm members of our church in need of the care and comforts of a Brethren home

To the Superannuated Ministers who after many years of sacrificial service are now in need of the necessities of life

Is too serious to be neglected

† † †

### Redeeming the Past

By Dr. G. W. Rench

The present membership of the church are manifesting a fine spirit toward the old veterans who entered the ministry 40 and 50 years ago. There was certainly no worldly inducement in those days for men to yield to the call of God to "go work in my vineyard." There were no pastorates to be had worthy of the name; no one was sure there ever would be. But many of these men, leaving a wife and children behind them to share in their hardships, went out to preach, and in the face of the fact that probably not even the railroad fare would be paid. The wife at home could care for the scanty supply of stock in the cold as best she could. Through the sacrifice of noble souls like that, splendid pastorates have been built up, and they are paying good salaries to those who are worthy to be the successors of the heroes whose trials made such things possible.

Then, there is the Brethren Home. It is a comfort to feel that if it should come to the worst, the charities of a friendless world would not be appealed to; that Brethren in need, WOULD HAVE brethren in deed. Thanks for the Board of Ministerial Relief, and the Brethren Home. Thanks for the brethren who have made these two institutions possible. Let the offering be worthy of the deep needs underlying these efforts to redeem, in a small way, the past. Brother pastors, you do not know what care you may need before you die. Your help now, will help them.

Shipshewana Lake, Indiana.

### To the Friends of the Brethren Home

Dr. J. Allen Miller, President Board of Trustees of the Brethren Home

Among all the institutions which the church supports there is none that strikes a deeper chord of response in our hearts than our Brethren Home at Flora, Indiana. One of the finest sayings that fell from the lips of Jesus was that in reference to his mother Mary which he uttered from the cross. "When Jesus therefore saw his

mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, behold thy mother! And from that hour the disciple took her unto his own home." John 19:26-27. The care of the aged, the poor, the infirm and the orphan is distinctly a Christian privilege and duty.

Our beloved Brother, Orion E. Bowman of Dayton, took a great delight in the fostering and support of our Flora Home. Annually at this season of the year he addressed letters to friends for support. Many responded to his personal appeal. We appeal again to all these former friends and supporters and to others who may read this brief note. We were unable to make this personal appeal because we did not have the list of friends to whom to write. Will you not make your usual gifts for the support of this fine piece of Christian work?

We appeal to the pastors and to all our faithful church people to remember the offering on February 26. General Conference links the offering for the Home and the Superannuated Ministers on the same day. Brethren and sisters, remember both these worthy causes. Pastors should announce the special offering and urge those who have not been blessed with health and material success to meet their Christian obligations.

We beg of all who read this to do one of two things, namely, either make an offering at the services of the church for the Brethren's Home, or make your contribution by sending a personal gift, preferably check or money order, to Brother Henry Rinehart, Teasrurer, Flora, Indiana. All gifts from individuals or churches should be sent to Brother Rinehart at above address. The Home management looks confidently to the church for the support of this worthy cause. Ashland, Ohio.

## The Old People's Home and the Superannuated Ministry

By Dr. Martin Shively

One of the outstanding characteristics of the Christian religion is now, and always has been, a feeling of responsibility toward the unfortunates of the race. Thus one finds Paul commending his coreligionists for their liberality in support of their famine stricken brethren in various sections of the land. Selfishness is a natural human trait, but one which is absolutely displaced by one of charity and service, when Christ comes into the heart. Thus the world owes to him the unparalleled liberality with which its goods have been offered for the alleviation of suffering, whenever and wherever there has been need. Our brethren have not failed once in such expressions of sympathetic helpfulness, nor will they fail now, as their attention is directed toward the aged and infirm, for whose support opportunity is given, in the bringing of an offering, to maintain the splendid home for the aged, at Flora, Indiana, and to offer practical help to those who have faithfully served in our ministry, and who are too stricken with years to permit them to continue in the work to which they dedicated their strength, so long as they were possessed of it in sufficient measure to enable them to serve. Old age is often a tragic thing, bringing not only a loss of earning power, but too frequently, a brood of physical infirmities, leaving only the mind free to think of the world which has moved on, and left its victims behind. Too often younger folks do not take the trouble to become acquainted with us as we grow bald and gray, and they are not so much to be blamed, because there are so many of their own kind with whom acquaintance is both easy and natural. Thus the aged live more and more alone, and it is little wonder that with only their thoughts for company, they do sometimes be-

come peevish and fretful. In this offering you have opportunity to show your appreciation for what they have done, and as you bring it, you lift a load from the hearts which are often burdened with anxiety, because of the possible needs of tomorrow, and in helping them you are making sure provision for your own tomorrow, for "With what measure ye mete, it shall be measured to you again."

Ashland, Ohio.

## Will We Do Less?

By H. F. Stuckman

Last week the local papers carried the touching, and yet beautiful story of a young man who went out to serve his country during the late war, and distinguished himself during that time, but through exposure brought on a bodily illness that will handicap him for life. With a family to support, and a livelihood to gain, he faced a losing battle. The American Legion, of which he was a member, began to intercede for him with the Government, and because he had served so well, it turns out that he will be adequately cared for during the remainder of his life. He need not worry through the days and months about the support of his loved ones, because his Government has promised, and will take care of them. Will we do less for the warriors of the Cross, who have so unflinchingly stood true to God and the sacred calling, while others went ahead in the pursuit of gain? Will we forget the very ones who nurtured us spiritually, and that without remuneration?

Each week I visit an old gentleman, past ninety years of age, who served his country during the Civil war. Infirm in body, wavering in mind, suffering much because of an accident that befell him, he is yet not for a single moment driven to worry lest he shall face that dreadful spectre of Want, that harasses so many old people these strenuous days. It is because an appreciative Government regularly and adequately looks after his physical wants. It is beautiful in the extreme to see the delight with which he receives this recognition of his Government for all his service. Will we do less for the soldiers of the Cross of the Lord Jesus Christ, who counted no cost too great to carry the Gospel to those of us, who today enjoy its blessings?

Last week one of our citizens, a man of lowly station, poor in this world's goods, was suddenly killed while engaged in the menial labor with which he supported his family. Immediately the great corporation for which he worked, came to the rescue. Money was forthcoming, aid was rendered in many ways, and the extreme sorrow of the hour was alleviated partially by the fact that while ordinarily they would have been pinched financially, now they could forget this phase of the problem of life. All because a great corporation (we Christians call them heartless) came to the rescue and generously helped them through their difficulties. Will we in Christian America, we who form the very warp and woof of the church, deny our aged and infirm leaders of the past, the bare necessities of life? Will we do less than these great heartless corporations in materialistic America?

There is something radically wrong, when every organization of any note in the world pensions its aged employees, and the church, which boasts of its love for man and its spirit of brotherhood, will so ruthlessly neglect its aged ministry.

A number of ministers were sitting together this past week, when the subject of recruiting the ministry came up. When an analysis was made of the attitude of the sons of this same group of ministers the conclusion was reached that these boys, even in ministers' homes, would not in any large degree follow the sacred calling of their



fathers, BECAUSE OF THE GENERAL INDIFFERENCE OF THE LAITY TOWARD THE MINISTRY. This is a terrible indictment, but it is true nevertheless. Our ministry, the ministry of any other church, will never be adequately recruited, until we learn how to treat those who answer the call of God. Let us begin by taking care first of all, of that growing number of men who are incapacitated for further service in the church, at least by supplying for them a meagre livelihood.

Goshen, Indiana.

## An Appeal to the Churches

By J. L. Kimmel, Treasurer of the Superannuated Fund

The time for the offering of the Superannuated Fund is near at hand. I want to appeal to the pastors and churches for a larger offering than we had last year. It is absolutely necessary that we increase our offerings this year and do better than last year. If it had not been for the Jessie Eyman endowment fund I do not know what would have been the outcome. But even as it was we fell down and did not have sufficient funds to meet our obligations from the offerings we received last year.

We had seventeen beneficiaries on the list, but Brother Teeter of Dayton, Ohio has recently passed away, which leaves sixteen, who will look for their monthly allowances and should have them.

The Conference decided that churches should contribute 40 cents per member, but there are few churches that will do that if any.

I do not suppose it would average over 15 cents per member of those members that are reported, not to say anything of those not reported.

To have one whole year to pay fifteen cents does not look as though it should be considered a burden, especially when it goes for a cause as worthy as the Superannuated Fund. Yet there are many churches that will not give anything at all, which of course is worse for the churches than it would be for the beneficiaries if they got nothing at all. So many churches have not learned yet that the Lord Jesus said, "It is more blessed to give than it is to receive."

For fifteen years I have been treasurer of this fund and my salary has been "nil." Yet I have gotten far more than if I had received money for what I did. The expressions of gratitude that have come to me from these recipients, have meant far more than silver or gold.

## Is Love's Labor Lost?

By N. Victor Leatherman

Whether our Superannuated Ministers ever thought of themselves as Golden Rule ministers or not, that is just what they were and are. They were men who looked the future and posterity in the face, and considered, that if they were of that future and posterity, knowing what they knew, they would have the Gospel preached unto them. They walked in our shoes before our time and graced our pathway with their sacrifices. We hear complaint today about the Brethren church being small. Certainly it would be nil, had it not been for those who are now on our superannuated list, and others like them. We believe our beloved church is as strong today as ever she has been. Yes, stronger. But we surely will not want to forget those who laid such an excellent foundation for us.

early every denomination is seeking to do something for their faithful ministers on their retired list. Just now in our city as elsewhere the laymen of the English Lutheran church are seeking to raise a fund of four millions

of dollars as a pension endowment for their retiring ministry. And this people have always supported their ministry. A thing in which we can take little pride. If comparison were a plea, we might ask, shall we who have done less in the past continue to do less in the present? Shall we not do for those whose choice of life work made financially dependent, what we would have them do for us, were the tables turned? South Bend, Indiana.

## Golden Rule Ministers

By W. I. Duker

We have been asked to say a few words to stir anew the thought of appreciation and respect for those who have labored long and faithfully. "Lest we forget" seems to be a phrase more needed than any other these days. For those who have learned to recognize service in some substantial way, little needs be said. Others seem not to understand and to care less. Surely no elder of advanced years will need to worry about the affairs of life if all of our people are alert and awake to his needs and his merit.

Long since have we argued about the relative value of "faith and works." We are saved by faith and yet in the General Epistle of James we find this outstanding Scripture: "Was not Abraham justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works and by his works was faith made perfect?" Surely we may not have that complete degree of comfort that may have characterized us in the past, when it rests solely upon our faith minus works. If we could cause our people to become alarmed relative to the matter of neglected duties, and help them to see that there is yet much to be done to assure us of our eternal safety, we may have accomplished our task.

While we are speaking along the line of the "sins of omission" may we observe that great care and consideration is always given to our sins of commission. Often do we lie awake at night and earnestly pray that our sins of the past day may be forgiven. Often sleep will not come to our tired eyes and weary body until we seem to hear the voice of God speak peace to us through his Son. But we are interested primarily in the sins that we have committed and not in our sins of omission. If we could but see the homes of those who have served the brotherhood long and faithfully, and observe the careworn face and anxious brow, if we could but see the wounded heart and disappointed soul, perhaps our sleep would not come until we had assisted in putting sunshine where clouds now lower.

Let us try a bit of visualizing. May we see a picture not drawn from our fancies but rather from our observation. A little old weatherbeaten house stands back from the road. A rather muddy lane leads from the house out to the beaten highway where many people "pass." At the road by the side of the lane is an old unpainted mailbox (You may write the name for the one who lives in the lane). While we watch, the mailman comes along, and after a brief pause drives on. Soon we see the door open and one with white hair and stooped shoulders is seen approaching. As he slowly comes on, leaning heavily upon a cane, we see another upon the threshold. As she watches the feeble steps of the one leaning upon the cane, we see in her eyes the love of a companion and mother, eyes of love as eternal as the Father who gave them. Slowly do the feet of age carry this blessed man of God along the lane. As he approaches the road we can now more clearly see his face. Upon it we see the pleasure of anticipation and faith in God. It seems as he approaches the mail box that his step becomes more

elastic and that his body straightens. He lifts the little door of the box, removes an advertisement, hunts around in the box and withdraws an empty hand. The look upon his face changes into bewilderment and chagrin. His body again resumes the appearance it had when we first saw him leave the door of his house. As he turns and starts toward the dear old lady who still stands smilingly upon the threshold he pauses, changes the bit of printed matter he still holds in his hands, hesitates and seems reluctant to go on. The dear helpmeet of several scores of years still is smiling and he seems to understand that as he approaches with his disappointment the smile will vanish and he seems unable to go on. At last he approaches the house. He sits down upon a rude bench in the yard. The dear old head, magnificent with the evidence of many winters, is lowered upon his breast and a tear falls upon his hand which still holds his only support. But here comes mother once more, the smile still upon her face. She sits by his side and places her arm about his shoulders and, in spite of her radiant face, their tears intermingle and fall upon their laps. But pause, they seem to be talking to one another, or are they praying to their Heavenly Father? I creep closer and their dear old voices fall upon my ears and I can hear them say, "The Lord will provide. Give us this day our daily bread. Our soul waiteth for the Lord: he is our help and

shield." Now there is a movement and they both are seen to kneel and as these two old servants of the Lord are upon their knees, I steal away, for the place I had been standing upon was holy ground.

Do you say the vision has been overdrawn? Do you think so? Poor soul, how little you know about life? Certainly I have not pictured every home that is entitled to our consideration and by the Grace of God, all of these homes will not become like unto this home, but many of the homes are just like this vision.

What is the answer of the brotherhood? What will we do for those who have given all? Will they have disappointment after disappointment as the mail fails to bring the monthly or quarterly allowance? Must the dear old mother have her faith tried to the uttermost? Must the father who brought help and comfort to many others in his day be tempted to believe that only God knows of his service and only God will repay? Well, brethren, the answer lies with you. The funds are more than depleted. The payments are in default in many cases. Let us change the picture upon the bench. We can, and then next year when this time comes around again, possibly some one who can paint a better picture will take pen in hand and paint one that will set the very bells of heaven ringing with the sweet music.

Goshen, Indiana.

## THE BRETHREN PULPIT

### Governments

By Prof. C. L. Anspach, M.A.

*(Address at the First Brethren Church, Ashland, Ohio, during "Week of Prayer." Published in two parts. Part II.)*

Another evil to be confessed by us, is the evil of economic imperialism. For many years past, nations have been imperialistic. In the majority of such cases, the economic principle was present but was not so evident as now. Then nations conquered because of superior armies, superior generalship, superior fighting equipment, etc. Territory was annexed not so much for economic gain as for a "place in the sun." A nation was not awarded such a place until a conquest had been made; an inferior nation had to be placed in subjection. Since the world has been fairly well divided up and nations have accumulated wealth, strength as shown through conquest has given way before economic imperialism. Huge sums of money have accumulated; development at home will no longer absorb all the surplus so foreign markets must be sought. The placing of this money by the bankers is not done, of course, with any idea of the good to be done but of the margin of profit to be obtained. Imperialism does not show itself in such altruistic ways. The economic invasion is made and the attempt to justify the conduct is made afterwards. Imperialism may be justified by any one of several explanations.

The first type is moral imperialism. This type is called by Leonard Woolf, "the white man's burden." We invade a country for the sake of the country. We conceive of our social and political institutions as superior to those in the country. Being God's chosen people and the possessors of a superior civilization, it is our duty, so we feel, to impress our civilization upon the other peoples. War is declared, people are killed, and conditions changed as a part of our burden. Governments have gone into the affairs of many peoples under the disguise of altru-

ism, only to later repudiate their action for selfish reasons. Woolf is the authority for the following statement, "The moral argument and ideas, however, still continued to form a halo around imperialism. If it was no longer argued that Europe conquered or subjected Africa and Asia for the good of Africans and Asiatics, or to spread among them the blessings of civilization, Christianity, law, and order, the good of the subject people was and still is frequently used as an argument against withdrawing from a conquest once it has been made, or abandoning control once it has been acquired." The real motive according to this author is economic, but the nation invades for the good of the people and then after conquering retains for the good of the people. It is much like the treatment of the Indian hunter by his friend, a white man. The two went hunting and when evening came they decided to divide their game. One deer and one turkey was the total of their efforts. The white man said to the Indian, "Now we will divide the turkey and deer evenly, half of the deer and half of the turkey are yours." "Good," replied the Indian. But immediately the white man said, "But since I don't care for turkey, I trade my half of the turkey for your half of the deer, so I will take the deer and you take the turkey." Immediately the Indian replied, "White man turkey Indian all the time." This certainly has been the fate of most of the people of Africa and Asia. Africa has been divided up between the nations of Europe through the methods of conquest. The people have been exploited as well as the natural resources. The process is described by Woolf as follows: "At the end of the last century the whole French Congo was subjected to precisely the same sys-



tem as the Belgian Congo. The land and its inhabitants were handed over to concessionary companies for exploitation; all the products of the land become the property of the concessionaires; the consequence was that the only way in which the population could keep itself from starvation was to work for the concessionaires on their own terms. The natives, seeing themselves expropriated and reduced to what was in fact slavery, revolted, and the system could only be fastened on the French Congo by the same bloody and cruel methods by which it had previously been fastened on the Belgian Congo. But the French and Belgian Congos are only extreme cases of the same evil system which is being fastened on Africa in other places by other methods. Take the case of the British Colonial policy in African possessions other than those upon the West Coast. The British Government in East Africa has expropriated the natives from some of the best land and alienated it to white men and joint-stock companies. The natives are relegated to Reserves. Now this process of alienation to Europeans continues with the following inevitable results. The land is useless to the white man unless he can get the native to labor on it for him, for the European does not perform manual labor in Africa. The native, so long as he has any land on which he can work for himself, will not willingly work for wages on the land from which the European has expropriated him. Hence arises a demand from the white settler upon the government to compel the natives to labor for him. This compulsion can be of different kinds. It may be direct legal compulsion. It may be indirect, e. g., the Reserves may be cut down until the natives have insufficient land to support themselves on and thus be forced to come out and work for the white man, or the tribal machinery may be used to compel the natives to leave the Reserve and work for the white man." America has not been guilty of this type of exploitation, as far as I know, but we have exploited the natural resources of our neighbors. The tremendous increase in the amount of the investment in the countries to the south of us is bound to pave the way for a certain amount of economic imperialism. The demand upon our government for the protection of American capital is now being made, and it will be an unusual circumstance if we are not called upon to enter these countries to protect American business. Capital is not invested in these countries with the idea of bettering the internal conditions, but of making profit, with such a motive trouble will follow.

Again, imperialism may be justified by governments on the basis of military necessity. Our control of certain of the West Indies, Hawaii, Panama Canal and the present interference in the Nicaraguan affair might be examples of this principle. The acquisition of the Panama Canal is treated as follows in the Atlantic Monthly, "This decisive result was, of course, due to coercion by the United States upon Colombia—no less so, though less directly, than if war had been declared upon that state." Mr. Roosevelt said later, "I am interested in the Panama Canal because I started it. If I had followed traditional, conservative methods I should have submitted a dignified state paper of probably two hundred pages to Congress, and the debate on it would be going yet; but I took the Canal Zone and let Congress debate and while the debate goes on the canal does too."

Thus while the nations of the world have much to be ashamed of, our dealings and transactions are not above reproach.

All governmental action is not bad, however, some big things have been done. America can well be proud of her action in the Boxer Uprising. The return of the indemnity money has started a stream of students to America

that is bound to make for good. The absence of demands for territory after the war is worthy of note. No selfish demands for territory were advanced. As far as other nations are concerned, there are of course many bright spots in their histories. All motives have not been imperialistic; the "cup of cold water" has often been given.

At present I think we should be thankful for the attempts toward world peace. It is discouraging, of course, to witness the silence which greeted Russia some time ago when she proposed a large limitation of armaments. The fact that Russia made such a proposal is worthy of thankfulness. In the Plain Dealer of yesterday there was reported an attempt of the United States to "outlaw" war. The Root treaty with France expires on the 27th of February. The new proposed treaty in its preamble sets forth a general declaration against war. The paper reports as follows: "A copy of this draft has been transmitted to every other government with which the United States has a Root arbitration pact. The Briand draft Pact, it says, proposes that the two powers should solemnly declare in the name of their respective peoples that they condemn recourse to war, renounce it as an instrument of their national policy toward each other and agree that a settlement of disputes arising between them, of whatsoever nature or origin they may be, shall never be sought by either party except through pacific means." We should be thankful for that, for as this spirit grows, interest in organizations like the World League for Peace, the World Court and the League of Nations will increase.

We should be thankful for the possibility of sympathetic understanding and the elimination of friction between nations. As modern communication increases, the possibilities of peace and the possibilities of friction are multiplied. Whether peace will reign or war engaged in, depends upon our willingness to arbitrate.

In our observance of prayer week, which should be followed by a prayer year, there are certain definite things for which we should pray. In the first place we should pray for internationalism rather than for nationalism. The world is growing too small for intense national feeling, and should give away to internationalism. As Germany some years ago, swung from internationalism to nationalism, so now the nations of the world should build international loyalties rather than extreme national loyalties. As we build loyalties to the higher ideal a great deal of national suspicion and hatred will disappear.

2. We should pray that nations and governments cease their intense suspicion of each other. This can be done by first eliminating bad motives from our own thinking. It is a psychological truth that a person possessing a fault is extremely intolerant of that fault in others. As we harbor bad and false motives we suspect others of doing the same thing.

3. We should pray that nations shall treat others according to the spirit of the Christ and not according to man made standards. We maintain that the exploitation of others is wrong and should immediately stop.

4. We should pray that government will come to recognize the right of self-development. This means that property, resources, etc., be returned to the rightful owners for development. This means that China should be allowed to develop her own resources and that Mexico be permitted to determine her oil policies.

5. We should pray that our government will forbid loans to nations for war purposes. The loaning of money for such purposes is now wrong and should not be countenanced by Christian people.

6. We should pray that governments will be concerned with the welfare of their citizenry, and will do all pos-

sible that each person might truly be permitted happiness and the pursuit thereof.

7. In the last place we should pray that governments and nations make an effort to carry Christianity and education to those that are in need. Not economic Christianity or economic education but Christianity and education that has for its goal the saving of men because they are men—the type of Christianity that places the soul higher than personal gain.

We should pray for all these, realizing that we should apply not only the Golden Rule, but the philosophy of the Second Mile, "If thy brother demand thy coat of thee, give him thy cloak also; if he demand that you go with him one mile, go with him two." "If you have aught against thy brother, forgive him, not seven times, but seventy times seven.

Ashland, Ohio.

### THE MISSIONARY

By C. F. Yoder

To carnal eyes, inflamed with lust and greed,  
She has no charm nor beauty, wit nor grace,  
A mere fanatic, queer in word and deed,  
A relic of a superstitious race.

But to God's people who have come to know  
The light of life through her fond work of love,  
She hath a beauty that with deathless glow  
Reflects the glory of her Lord above.

And he who sees the beauty of the soul,  
Whose joy is service and whose light is truth,  
Who understands the missionary's goal,  
Is well content with consecrated youth.

Rio Cuarto, Argentina.

### ON THE REUNION OF ROMAN AND ANGLICAN CHURCHES

Publication in London of the text of conversations between the late Cardinal Mercier and some leaders in the Church of England, at Malines, Belgium, some years ago, has tended to intensify the controversy between those who favor reunion with the Roman Catholic church and those who oppose such a step. English observers appear to believe that publication of accounts of those conversations has insured rejection of the new revised prayer book by the House of Commons. Hope had been expressed that changes made by the Anglican Bishops would overcome obstacles that caused the Commons to reject the book some time ago. The Malines conversations were held at various times from 1921 to 1925 but no reports of what took place were issued until recently, when certain English churchmen, aroused over the encyclical of Pope Pius to the effect that no reunion could be made except through absolute submission to Catholic dogma, including the infallibility of the Pope, determined to disclose the nature of the Malines conversations. A translation from the French version of the report, the New York World correspondent cabled from London, shows that the English delegates (all of whom represented the Anglo-Catholic wing of the Church of England) agreed to the supremacy of the Pope among Christian Bishops. Much was made in the discussions of the report of the fact that Bishop Gore attended the conferences as the representative of the Archbishop of Canterbury. While it is generally conceded that the Pope's recent encyclical removed the reunion issue from the sphere of practical church politics, publication of the Malines conversations report created a profound sensation in England.—Christian Herald.

## Our Worship Program

(Clip and put in your Bible for convenience)

### THE STORY OF JOHN'S GOSPEL IN BRIEF

#### MONDAY

INTIMACY WITH CHRIST—Chapter 15. "I am the true vine and my Father is the vinedresser," said Jesus, "and you are the branches"—so intimate is your relation to me. Such relationship requires fruit-bearing, and that depends on remaining united with Christ. Such union determines one's fate and is maintained by taking Christ's teachings to heart, obeying his commands and loving him, and it is evidenced by love one for another. The world may hate the Christian, but that need not disturb him, for it is just another evidence of his being united with Christ, whom the world also hated.

#### TUESDAY

WORDS OF FAREWELL—Chapter 16. Jesus warns his disciples of coming persecution, but promises to send the Helper, who will sustain them and guide them into the Truth and exercise his function in the world. He tells them "In a little while" he will return to the Father and they will be in sorrow, but ere long they will rejoice. Having strengthened the disciples' faith, Jesus warns them that they are about to be scattered.

#### WEDNESDAY

THE PRAYER OF JESUS—Chapter 17. Jesus first prays for himself, that the Father may glorify and honor him, since he has honored the Father by completing his work. He prays for his disciples, that they may be kept from the evil that is in the world and may be consecrated by the truth of God's word. He prays also for all who may in the future believe on him through the message that shall be preached, that all may be brought into a blessed union with him and the Father.

#### THURSDAY

GETHSEMANE AND THE TRIAL—Chapter 18. When Jesus had finished his instructions to his disciples, he took them and went into Gethsemane where he was accustomed to go for prayer, and there Judas came with a Roman garrison to take Jesus. He was arrested and taken first before Annas. In the court Peter disowns Jesus. From Annas Jesus was taken to Caiaphas, the high priest, and then before the Roman Governor. Pilate found no fault in him and sought to release him. The Jews chose Barabbas to be released rather than Jesus.

#### FRIDAY

SENTENCE, CRUCIFIXION AND DEATH—Chapter 19. Pilate knew Jesus was not worthy of death but feared to release him because of the fury of the Jews, so gave him over to be crucified. Carrying his own cross, Jesus is taken out of the city to a knoll called Golgotha and executed by the Roman soldiers. It was preparation day for the passover, and the Jews asked that death be hastened by breaking the legs. This was done to the men crucified with Jesus, but he was found dead and his legs were spared, but his side was pierced with a spear. Joseph of Ramah secured permission to remove the body of Jesus, which he placed in his own new tomb.

#### SATURDAY

RESURRECTION AND APPEARANCE—Chapter 20. "On the first day of the week" Mary of Magdala found the stone removed from the door of the sepulcher and hastened to tell Peter and John who ran to the tomb and entered, seeing it empty and the linen wrappings lying there. They returned to tell their companions. Mary, remaining near the tomb, saw Jesus and heard him bid her go and tell his brethren that he was to ascend to the Father. That evening Jesus appeared to his disciples, all except Thomas, gathered in a room behind barred doors. Thomas was skeptical when told of it, but believed when the appearance was repeated a week later.

#### SUNDAY

ON THE SHORE OF GALILEE—Chapter 21. A group of disciples had spent a night in fruitless fishing when Jesus appeared on the shore, directed them to a big catch of fish, and breakfasted with them when they arrived on the shore. Then Jesus challenged Peter's love for him by a thrice-repeated question, followed by the injunction, "Feed my sheep."—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N

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## If I Were a Cradle Roll Superintendent

By Elizabeth Williams Sudlow

1. I'd inform myself: By securing leaflets from my county and State Sunday school associations; by getting catalogs of Cradle Roll supplies from various publishing houses; by subscribing to the best Cradle Roll magazine I knew of; by reading at least one book on Cradle Roll work.

2. I'd assemble a telephone list, representing every family on my roll. I'd keep this list handy and make it a rule to telephone and inquire about baby as often as possible.

3. I'd fraternize with other Cradle Roll superintendents by visiting their classes or social gatherings, and by cooperating heartily in making and carrying out plans for union Cradle Roll work.

4. I'd attend every Sunday school convention, rally or institute, where I might get help.

5. I'd secure a "right-hand" man in each neighborhood where my babies were located and have this helper keep me posted as to what was going on among my members and their families.

6. I'd insist on the Cradle Roll being recognized on each special day program of my church and Sunday school.

7. I'd advertise my Cradle Roll department by supplying the local press with news items concerning every special feature of the department.

8. I'd have my Cradle Roll represented by a display of our wall chart, invitations, special day programs or other material at every State, county and local institute where such things were called for.

9. I'd find some pretext for issuing a circular letter at least twice a year to the parents, informing them of what was going on in the church, and inviting them to come into the school.

10. I'd submit a written report, brief and clear-cut, at every Workers' Conference of the Sunday school and at the annual meeting of the church.

11. I'd put my Cradle Roll department on the map and have other folks know we were doing something, or know the reason why.—Selected.

City, Oklahoma. This committee has worked in connection with the Cradle Roll class and the church school. For the first three months they reported enrolling seventy children and visiting in forty homes. There is a nursery committee in connection with the general aid, whose business it is to keep a nursery open through the morning service, so that mothers of young children may be free for that period of worship.

### A Birthday Calendar Suggestion

A good looking birthday calendar used in one Cradle Roll department was made by

## The Baby

*Where did you come from, baby dear?  
Out of the everywhere into here.  
Where did you get those eyes of blue?  
Out of the sky as I came through.*

*What makes the light in them sparkle  
and spin?*

*Some of the starry twinkles left in.  
Where did you get that little tear?  
I found it waiting when I got here.*

*What makes your forehead so smooth  
and high?*

*A soft hand stroked it as I went by.  
Whence that three-cornered smile of  
bliss?*

*Three angels gave me at once a kiss.*

*Where did you get this pearly ear?  
God spoke, and it came out to hear.  
Where did you get those arms and  
hands?*

*Love made itself into bonds and bands.*

*Feet, whence did you come, you darling  
things?*

*From the same box as the cherubs'  
wings.*

*How did they all come just to you?  
God thought about me, and so I grew.*

*But how did you come to us, you dear?  
God thought about you, and so I am  
here.* —George Macdonald.

## SUGGESTIONS FOR WINTER'S WORK WITH THE CRADLE ROLL

(Selected from the Standard Bible School Worker.)

### An Easter Souvenir

All the little folks in the Cradle Roll class received dainty souvenirs from their teacher on Easter Sunday. This was in folder shape, showing a gay tulip tinted in colors. On the inside was written:

*"Easter flowers are sweet and fair,  
Birds are singing everywhere;  
All is gladness far and near;  
Christ is risen, Easter is here."*

### An Active Cradle Roll Committee

Less than six months ago a Cradle Roll committee was organized in the general aid of the First Christian church of Oklahoma

City, Oklahoma. This committee has worked in connection with the Cradle Roll class and the church school. For the first three months they reported enrolling seventy children and visiting in forty homes. There is a nursery committee in connection with the general aid, whose business it is to keep a nursery open through the morning service, so that mothers of young children may be free for that period of worship.

### Securing Baby's Picture

Many superintendents have secured photographs of the Cradle Roll babies through making arrangements with some local pho-

tographer. A photographer is found who is willing to make the picture free of charge for this purpose. This work, of course, advertises his studio, and then he may make many sales to the mothers. One superintendent, after making such an arrangement, sent the following note to every baby on the Roll:

We have arranged with Ernest B. King, the photographer, to make a picture of you for our album, in which we propose to place photographs of all our Cradle Roll babies. Please have your mother phone to the studio today, if possible, and arrange a date satisfactory to her for your sitting. Just present this invitation at the studio, 827 Kansas Avenue, and there will be no expense to you. Telephone No. 3070.  
Cradle Roll Superintendent.

### A Fine Cradle Roll Calendar

Heart-shaped wall rolls have been used for the Cradle Roll department in about every conceivable style. A school in Kansas has introduced something that is just a little different than any of the others. It is in four parts, one for each season of the year. Four large hearts were cut from white cardboard. One bore the word "Contentment", and is illustrated with a picture carrying out that thought. "Love", is on another; "Happiness", a third; and "Joy" a fourth. Pendant from the lower edge of these hearts are smaller name cards of the same shape, tied with ribbons. The four hearts form an attractive row.

## A Prayer

*Thy will to do, thy work to make  
More forceful on this fallen earth;  
Thy love in some lone heart to leave;  
Thy word to give where spirits grieve;  
To teach a downcast soul its worth;  
Into some fettered soul to take  
Thy freeing power; for some one's sake  
To give of self as thou didst give—  
For such a mission let me live.*

—Selected.

## SUNDAY SCHOOL SAYINGS OF MAR- ION LAWRENCE

No Sunday school teacher is a real teacher on Sunday who is a teacher only on Sunday.

Teaching is not training a mind, but training a life.

The thing that costs is the thing that counts.

A prompt and orderly teacher makes prompt and orderly pupils.

They govern best who appear not to govern at all.

The teacher's life is the life of his teaching.

Love is the hammer that will break the hardest heart.

Only a small part of teaching can be put into words.

So long as it means more to the Kingdom of God on earth to win a boy for Christian service than it does to win a man, just so long will the importance of the Sunday school be recognized and appreciated.

The turning point for good in many a boy's or girl's life has been settled by faithful Sunday school attendance.—An extract from Marion Lawrence, a Memorial Biography, by his son, Harold G. Lawrence. Published by Fleming H. Revell, New York.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for February 26)

### Other Mighty Works of Jesus

Scripture Lesson—Mark 5:22-43.

Printed Text—Mark 5:22-27, 32-36, 41, 42.

Devotional Reading—Eph. 3:14-21.

Golden Text—Thy faith hath made thee whole. Mark 5:34.

### LESSON LIGHTS

#### Introductory Note

Jesus had just returned from Gadara, where he had healed the fierce demoniac, and where the people, more distressed at the loss of their swine than grateful for the healing of their neighbor, had besought him to depart. However, there was a grateful multitude waiting, and glad to get him again on the other side at Capernaum.—Pentecost.

#### The Approach

We live by faith, but we have not touched the fringe of what faith really is. Faith in our fellow-man moves the world and makes life possible and profitable.

If I did not have faith in my fellow-man I would fear to go out of the house nights or walk over a bridge or ride on a railroad train or buy meat at a market or to eat what was on the table before me or to go to sleep nights—in fact, life would not be livable if we had no faith in each other.

If I had no faith in God, I would fear the storm and the night. I would be in awe of his majesty in the skies and fear what that power could and might do to me. I would cease to enjoy life because the shadow of death would be over me and death without faith in God is a fearful shadow of uncertainty and apprehension.

But we are saved by faith. Faith in God and man saves us from all this and makes life (which might be a string of miseries) the most precious gift of all.

#### Works of Faith

Jesus had supreme and perfect faith in God without a flaw or shadow of fear. He moved out into the field of faith which absolutely trusted and never faltered because of unbelief. That faith and trust gave him power. The man who believes in himself can do much and he who believes in his fellow-man can multiply his power and usefulness a hundred times. But the man who has a clear faith in God, not clouded by sinful doubt, multiplies his usefulness and his life a thousand times and power flows through him.

Jesus had these things to perfection. He knew his own life and believed in his mission. He saw the good in the worst of men and had faith in them which made a Peter out of Simon and an evangelist out of a poor prostitute at Samaria's well. His works were the fruit of faith. Our work would be greater if our faith were stronger and deeper in the one who has power for service to give us.

#### Sorrow Induces Faith

We fear the darkness; we shy at hardship; we complain of sorrow and pray to be exempt from these severe experiences. Yet sometimes we will not let the Lord's life have his way with us, nor will we recognize his claim upon us or give expression to our faith in him until we pass through some dark valley. Strange as it seems, these experiences are often necessary to bring us to Jesus. As another points out:

Jairus had doubtless seen and heard much of Jesus, for many notable miracles had been wrought in Capernaum. He had

very good reason to be convinced of his power, and accordingly expresses unhesitating faith, so far as the words of his prayer go. Yet we never read before this that Jairus was a disciple. Never, till the hand of death seemed laid on his daughter, had the father yielded full homage to Christ. "For sorrow and death are strong messengers, and men will listen to them who have shut their ear to all others."

#### The Faith of Jairus

"Faith is accepting God's revelation and acting as if it were true. Faith, however simple, is not proved to be real, until it ventures into act."

Jairus was now in Christ's Training School of Faith. (1) He had some faith, founded on what he had seen and heard.

(2) He had need of more faith, if he was to become a disciple of Jesus. For it was a very hard thing for a respected leader of the Jews to go contrary to the whole synagogue, and to stand up alone against the great body of his associates and friends, the influential Jews. He needed the answer to the prayer which the disciples once uttered, "Lord, increase our faith."

(3) His faith was increased by Jesus' willingness to help.

By the intensity of his needs.

By recalling the miracles Jesus had already wrought.

By putting into action, as he was doing, the faith he already had.

By the new proof of Jesus' willingness and power as exemplified by the incident on their way to his home.

The strange delay of Jesus by the way taught Jairus a new lesson of faith to meet the greater need of faith when he learned that his daughter was dead. "Delays are not denials" but doors to larger blessings. We are not always fitted for the larger blessings.

#### Two Ways of Touching Jesus

The crowd touched Jesus, and received no healing influence. The woman touched him in faith, and was made whole. Christ has untold blessings for all; but what men receive from him depends on the faith and love with which they come to him. It is the common experience. To some Jesus is nothing; to others he is life, love, inspiration, salvation.

The outward forms of religion will not


help us, however close we are to them, unless we touch them with the hand of faith. They "may be compared to telegraph wires, through which messages are all the while passing. You may climb up and put your ear to the wire, or hold it in your hand, but you will not hear a word of all the important messages that are passing through it. But let an operator come with his instrument and attach it, and he hears every word."—J. R. Miller.

#### How Obtain Faith

"So far as I can see there is only one way in which faith is got, and it is the same in the religious world as it is in the world of men and women. I learn to trust you, my brother, as I come to know you. I watch you, I live with you, I find out that you are trustworthy, and I come to trust myself to you and lean upon you."—Drummond.

Peter, James and John were allowed to enter the sick-room with him. It was necessary that there should be witnesses to testify to the reality of the miracle. These three would be the most help to him by sympathy and faith in him. On at least three different occasions the Savior selected these same three for special privileges or work with him (Luke 9:28; Matt. 26:37), and here there was no favoritism in this selection.

What a ghastly thing it was to "laugh him to scorn." Just think of it! There he stood, with power over the spirit world and ability to call the dead to life, and there they stood in all their helplessness and ignorance, and dared to laugh at him! If these hired mourners could have had their way, the twelve-year-old girl would never again have seen the light of this world. It was her parent's faith that made her restoration possible. All this simply teaches us that the attitude that we take toward Jesus will determine the sum of the blessing that we are to receive. The whole story of God's dealings with his people from all time is a demonstration of this. To the believing disciples he gives all that he needs, while to the unbelieving one he gives nothing. So those who "laugh to scorn" the dealings of Christ today with his people fail to receive from him the deepest portions of the benefits he and his disciples are striving to bring to them.—Illustrated Quarterly.

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>L. V. KING,</b> Associate New Lebanon, Ohio</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## County Brethren Union of Endeavorers Organized

Cambria County, Pennsylvania

Formation of an organization to be known as the Cambria County Brethren Christian Endeavor Union was completed at a meeting last evening in the First Brethren church, South Side, at which 90 persons were present. Thomas Hammers, connected with the First Brethren church Young People's Society of Christian Endeavor, was elected president.

Gathered at the meeting were young people from churches of the Brethren denomination located in Morrellville, Moxham, Kernville, Conemaugh, Vinco and Munday's Corner. Pastors of the six churches also

were in attendance, with the Rev. Joseph L. Gingrich, pastor of the Third Brethren church, presiding as temporary Chairman. Miss Evelyn Probst was Secretary pro-tem.

Other officers elected were as follows: First Vice President, Miss Evelyn Probst, First church; Second Vice President, Miss Ora Mackall, Vinco church; Secretary, Floyd Benshoff, Third church; Treasurer, Freda Gillin, Vinco church; Pastoral Counsellor, the Rev. Dyoll Belote, pastor of Second church, Moxham; Intermediate Superintendent, Carl Uphouse, First church; Junior Superintendent, Mrs. John Fitt, First



church; Chairman of Social Committee, Robert Ashman, First church; Chairman of Lookout Committee, Miss Nellie Stutzman, Conebaugh church.

An address of welcome by Robert Ashman was responded to by the Rev. J. L. Bowman, pastor of the Vinco and Munday's Corner charges. A trombone and cornet duet that pleased was played by Floyd and Dean Benshoff. Consecration prayer was delivered by the Rev. Austin Staley, pastor of the Conebaugh church.

Installation of the newly-elected officers was in charge of the Rev. Belote. The Rev. Staley issued an invitation to the organization to hold its next meeting in the Conebaugh edifice and it was accepted. Quarterly mass meetings are planned by the union.

William C. McClintock, President of the Pennsylvania State Christian Endeavor Union, was the speaker. He brought to his audience a forceful address centering on the youth of today. President McClintock compared the youth of today with those of yesterday, stating that those of the present generation are equal in all ways. He urged that the world raise high standards for

youth and try to lift them up instead of setting low standards and pulling the youths down to a corresponding level. In the closing part of his address the speaker called the youth to a definite stand for Christ and the church. He echoed the ringing call of the Cleveland Christian Endeavor convention as he called the youth to "Crusade with Christ." Line up as soldiers for Christ."

Following the set program the young people enjoyed a delightful social hour as the guests of the First Brethren Society. Games were played and other diversions added to the enjoyment of the period. Light refreshments were served.

That all present were benefited by the meeting, which was termed excellent, could be concluded from the numerous expressions of satisfaction and the fact that many already are anxiously awaiting the Conebaugh meeting, it was stated by an officer of the new union. The organization of the union was described as "one of the great forward steps of the young people of Brethren churches of Cambria County."—Clipping from Johnstown Tribune sent by Thomas Hammers.

still remains very much to be done. Righteousness does not yet cover the earth as the waters cover the sea—not even in America where we do enjoy many of the fruits of Christianity. We would be a peaceful nation, but if we continue to increase our navy and other accoutrements of war, other nations will not be so ready to welcome our type of Christianity, for we claim to be followers of the Prince of Peace but our actions, especially as a nation sometimes speak otherwise. If every denomination would take a firm stand on the war question as our denomination is supposed to be doing, our type of Christianity would make a much better impression on those we seek to evangelize.

I fear too many people from our country, while touring in other lands, state that ours is a Christian nation, leaving them under the impression doubtless, that practically all of its inhabitants are Christian, and especially all who are in charge of municipal, state and federal official positions. Many are not able to harmonize what we teach, with what we practice. This is not only now, but always has been a real job, for a follower of Christ, to walk, talk and live worthy of the vocation to which he has been called. We are commanded to let our lights so shine that others may see our good works and glorify our heavenly Father. Our lights are too frequently of the tallow candle type and do not shine very brightly nor very far.

We occasionally receive news from some of our various mission churches here in the homeland, indicating that progress is being made and we have reason to be encouraged. Our home mission task is a great and worthy one, and needs the hearty co-operation and earnest prayers of every Brethren member. Just today we received a good letter from Brother Beal who is in charge of our new mission field at Harrah, Washington. He states, that in spite of the depressing financial conditions, the people are determined to go forward with their church building program, and instead of building the basement unit only at this time, they propose to erect the entire structure, which will be neat and commodious. They have great faith. May God give us more of this type of Brethren.

Dayton, Ohio.

Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
Financial Secretary Foreign Board  
1330 E. Third St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### "Some Things that Christian Missions Have Accomplished"

By W. A. Gearhart, Home Mission Secretary

The above title appeared in "The Missionary Review of the World" over the following list of good things accomplished by Christian Missions:

"They have been the means by which the followers of Christ have grown from a despised sect in a small subjugated colony until they are today the most numerous of any religion in the world.

"By peaceful means, the preaching of the Gospel, they have transformed the countries of Europe and of the Americas from paganism to centers of Christian civilization.

"They have introduced into non-Christian lands, schools and colleges which have now a total membership of over 2,500,000 pupils.

"They have been the first to open in many non-Christian lands, hospitals and dispensaries in which today there are employed over 8,000 doctors, nurses and assistants and where twelve million treatments are given annually.

"They have been the first to establish philanthropic agencies to care for orphans, lepers, the blind and the deaf where today over 27,000 unfortunates are provided for.

"They have been the leaders in educating the people of many lands in habits of cleanliness and health and in the care of children, thus lessening the danger of the spread of plague, pestilence and disease.

"They have introduced into many lands trade schools and better tools and methods of work to increase the ability of backward peoples in self-support, to promote better standards of living and to develop Christian character.

"They have cooperated in efforts to establish peace and to promote righteousness, to abolish human slavery, polygamy, intemperance and other social evils.

"They have been the means of opening the doors of education to women and have helped to set them free from social bondage, to lift them out of degradation and to relieve their suffering.

"They have reduced thousands of languages and dialects to writing, have prepared dictionaries and grammars and have translated the Bible, in whole or in part,

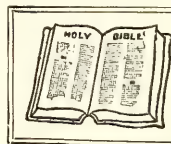
into over 800 languages and dialects, distributing over 20 million copies in a single year.

"They have trained thousands of Christians in non-Christian lands to take leadership in their own churches so as to make Christianity and its institutions indigenous in these lands.

"The victories of the past and the needs and opportunities of the present are a sublime challenge to the church to complete the task of evangelizing the world."

After reading this list one is made to feel that it has been indeed worth while for God's children to have continued spreading the Gospel of Jesus Christ.

While so much good has been done, there



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### A GROUP OF SMALL CHURCHES

#### Homerville

In this campaign we are calling on every group of people we can find and occasionally make a long trip to see an individual whom we have a right to expect a gift from, for we realize if this goes over as it should, we will need every dollar we can get. Let us not think that the smaller churches are insignificant and not worth the struggle, for I have learned that from these small places have come some of the largest contributions to the church. Homerville church has a small building located in the country about 20 miles from Ashland with a small membership. Yet from

here came the President of our College and Brother George Drushal the leader and Superintendent of the work in Kentucky. Brother Jacob's father was for years pastor of this congregation. The church is doing a very much needed work in the community. Brother George Pontius serves this church and Fairhaven on Sundays. Naturally they were interested in the college. Their gifts amounted to \$275.18.

#### Washington Court House

This is the place known nationally by being the home of the Daughertys, Stinson and Smith families. Our church is located about 8 miles from the town, in the

country. The buildings here include a parsonage, which with the church is in fairly good repair. Only a few families make up the congregation and some of these have moved to Washington Court House. The church has a very limited number to draw from, so that the field for growth is not promising. They have no regular pastor and secure preaching only occasionally. Brother Gearhart from Dayton has been aiding them with others for the past few months. The future of this work is problematical.

#### Jessie Eyman's Home

This is the home church of Jessie Eyman, who remembered our church interests in a fine way. A fund of over \$100,000.00 was placed under a permanent trusteeship from which all the interests of the church received a permanent aid. The College receives \$1,000.00 annually from this fund, being allotted \$20,000.00 endowment at 5%. The National and Foreign Mission Boards, Old Folks' Home and Ministers' Aid also benefit by this gift. He also provided for his local church to receive \$200.00 a year. The total gift from here was \$200.00.

#### Mt. Zion

This is a country church located in the southeastern part of the State. The work here has been maintained by a faithful few who saw the need of a church in the community. The Inboden family has furnished the main support and leadership. A good Sunday school is maintained here, but preaching services are not held regularly on account of finances; however a fine piece of work is being done and the gospel seed is being sown. I canvassed this church by correspondence by request. The total gift was \$150.00. Making the total gift of this group of small churches \$625.18.

W. S. BELLI.

#### ELLET BRETHREN CHURCH Near Akron, Ohio

Paul said, "I press on, etc.," intimating that the Christian programme was one requiring time, push, hope and patience. Paul was a man of vision and he sought to make his vision come true. He died with his shoulder to the wheel. We have had some visions here at Ellet else we should have despaired of the task long ago. The load has been heavy for the few that have kept the work alive here, but they seem to have taken Jesus at his word when he said, "My yoke is easy and burden is light." We believe that God never fails to take note of a service well done. We also believe that it is because of service well done by the faithful few that God has been able to bless this work and make it an inviting oasis in what was almost a spiritual desert. And with a little "Spiritual irrigation" from this living pool, "It doth not yet appear what we shall be", if God continues to pour out his blessings on us as he has in the past few months, especially in the last two weeks through the spirit-filled messages of Brother B. F. Owen. Readers, who answered our call for prayer, here is the evidence of your answer. Fifteen received in to the fellowship of the church.

Brother Owen came to us under adverse circumstances without the guarantee of a cent for his labor. For two weeks without a break he preached "straight from the shoulder gospel sermons" without wavering. Walking by my side through mud and rain during the day, visiting, calling, ministering and preaching a Gospel sermon every night to an audience that clung to every word. Taking all things into consideration the crowds were good through the week

and on Sunday nights the house was packed. The first week went by without a break. The second week ended and he had thirteen applicants for baptism and two, a mother and father with five children, to be taken in by letter. Sunday afternoon, January 22 cars were provided and the applicants taken to Rittman for baptism. The writer administering baptism and Brother Owen preaching the sermon. Sunday evening the fifteen were received into fellowship with the church by the laying on of hands and prayer. It was a glorious service. The house was packed, yet there was evident a spiritual quietness. Surely there must have been joy in heaven that night. Monday evening closed the services with a love feast wherein forty-five participated in this sacred service. Brother Shively was with us at this service, also Brother Porte of the Louisville church assisted. We received splendid support from both the Rittman and Louisville churches by way of special music and attendance. These churches are both twenty-five miles distant from us and we feel that they must have a real Christian spirit to come that far to help this work.

We came to this work last June, soon after commencement exercises at the college. The work, though difficult, is promising. A nice, sunny, brick basement is in evidence now while in the heart of every member is the cherished hope of a new building and a full time pastor. Brethren, pray for us that God may bring these hopes to maturity. I will close this account with a brief report of our Sunday school as given on the record, beginning with the first quarter in June, etc. Average attendance is as follows: First quarter, thirty-one; second quarter, forty-one; third quarter, fifty-eight. The offerings parallel the attendance record. The last quarter has not been averaged yet but it will show an

evident growth. The number on the roll was fifty-two and is now above seventy-eight. We feel that we are fortunate in having the assistance of our Superintendent, Wayne Bratten, formerly of the Louisville church.

My message to Brethren churches anticipating a revival service is that, should you be so fortunate to secure the services of Brother B. F. Owen, you will receive forceful, effective, spirit-filled sermons, and along with that your field will be worked as perhaps it has never been worked before. And this, I say, without his permission, but from my own experience.

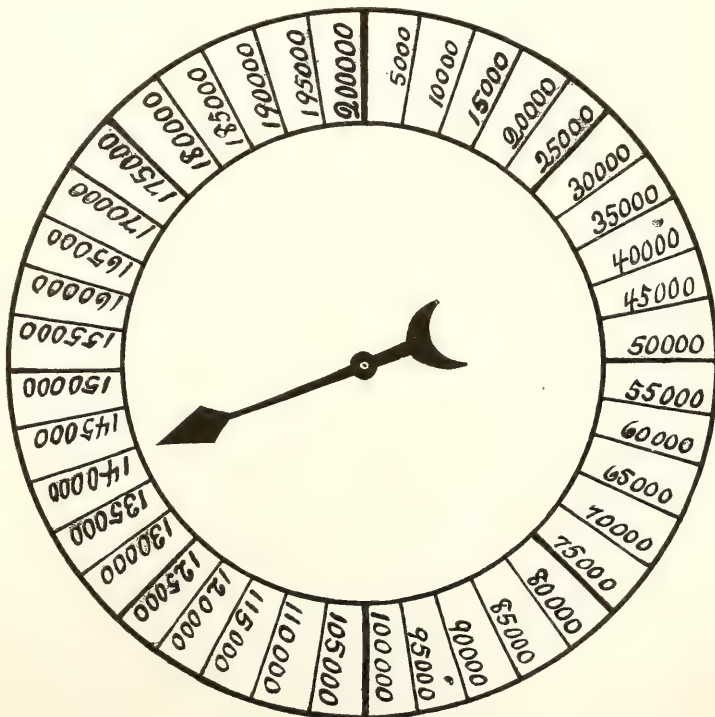
REV. FLOYD SIBERT.

#### LAKE ODESSA, MICHIGAN

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely done among them, it seemed good to me to write some of the happenings in this land of "Milk and Honey." When a person sees the many milk and cream trucks that run to and fro over this country, and find that in many of the towns the farmers own their own creamery, and when some of the farms produce as much as a ton of honey in a year, we feel that it is indeed a land flowing with milk and honey. It is almost February and my thermometer has only fallen below zero once. So it is not so cold as some might think.

Thanksgiving services were held in our own church building in union with the Thornapple Church of the Brethren. Brother Roy McRoberts, their pastor, brought the morning message. Brother Pete Messener spoke to us in the afternoon. Both messages rang true to the Word of God, for which we are thankful. At noon a fine dinner was served in the basement.

The W. M. S. met at the home of Mr.





and Mrs. Rockford Price in January. A good dinner was served at noon. A devotional service was held in the afternoon and work done.

At our regular business meeting, Brother Lester Miller was elected Sunday School Superintendent. It was voted to send the Sunday School Times to the Sunday School teachers, through the Times representative, Mrs. John Zuschnitt.

This church takes the words of our Lord to mean what they say, when he says to send the gospel to the whole world, from Judea to the uttermost parts of the world. Our "Judea" is Michigan and they are working to spread the knowledge of the Lord in these parts. The Gospel of John was "Written that ye might believe that Jesus is the Christ, the Son of God and that believing ye might have life through his name." John 20:31. Since it was written to show the way to heaven it is a good scripture to pass out.

Since our Lord commended those that visited them that were sick and in prison, these people will come in for their share of the reward. For they have made it possible to put out many hundreds of Gospels of John. Brother Victor Clum and myself distributed about 550 one day. Everywhere we were treated with courtesy. Our first stop was in the County Home where we were allowed free course. About eighty were left there. Next we went to the State Prison for Criminal Insane. About 600 men were there but not half of them were capable of reading. Next we went to the Michigan State Reformatory, where over two thousand men are held. Although there are no visiting days for the public, the Warden received us kindly and himself took us through the iron bars and let us pass into the inner part of the prison. We left a few hundred Gospels here for distribution. We were not allowed to pass them out to the individuals. Also large scripture verse placards have been placed in a blacksmith shop.

Our "Uttermost" part of the world is Africa and South America. Since we believe that we can help through the throne of Grace, the following plan is being carried out. A member or family agrees to pray for one of our missionaries daily, or at least weekly. Also they write their missionary a letter to encourage and strengthen them in the Lord.

Every morning all over this part of the country, where there are Brethren homes, it is planned to have a page of the Gospel of John read at the breakfast table. The Gospels are furnished free and several have already taken a Gospel for each member of the family.

Peace be to the Brethren and love with faith from God the Father and the Lord Jesus Christ. Ephesians 6:23.

RUSSELL HUMBERD.

#### BETHEL CHURCH, BERNE, INDIANA

Having just completed a three weeks' evangelistic meeting, we feel that a report from this church may be of interest to the readers of the Evangelist. Rev. F. G. Coleman of Flora, Indiana, conducted our series of meetings. Let me say right here that Brother Coleman is a better minister of the Gospel than a fisherman. Rev. John Parr, John Leistner, John Nash and he returned from a day's fishing trip with the 72 minnows which they purchased for bait. "And he saith unto them, follow me and I will make you fishers of men."—Matthew 4:19. There were 17 people who came forward in the meeting. Some were reconfe-

sions and other were converts. Six of the above number were baptized and taken in the church on Saturday following the close of the meeting. The annual business meeting was also held on this day. Some plans were made for an Easter program and a summer Bible school besides the election of the church officers.

May we Christian people be submissive to the Holy Spirit, and looking for the victory through God, and some day the Master will call his Bride unto himself.

CLARK SIPE.

#### SIDNEY, INDIANA

Believing it to be both pleasant and profitable for most of us to read letters from other churches, we do not wish to be selfish, so we will give others an opportunity to tune in and hear from us.

At our last business meeting this question of selecting a church correspondent was discussed. Some good reasons were brought up to show why the pastor should not always be the one to write up the "Doings" of the church, but so far as the writer of this sketch is concerned it would have been much more desirable that the pastor should have the task or opportunity.

In attempting to write something new and perhaps of benefit to other communities of like environment we wish to tell of our Community Union church services.

We have five churches in our little town and adjacent territory which embraces our township—Christian, three churches of the Brethren and our own. We have, also a high school faculty composed of Christian men and women. Before the school term opens in the fall we have a meeting of a committee composed of one member from each church and a number of the faculty.

This committee arranges a program of all church activities including a union service, once each month on Sunday evening at the high school auditorium, revival services, etc.

The high school faculty then prepares a year's program of the various auxiliaries of the school and churches and these are arranged with so few or no conflicting dates that everyone has an opportunity to attend all the functions in which he is interested, and we hear nothing of "Basketball or class plays, interfering with church services." Only one revival is in progress at a time and this gives all a chance to do what we will towards lending a helping hand. The monthly union services are well attended and a great many people attend who are never seen at regular church services. When all the churches meet in one body the song service itself is impressive and soul stirring. We often have special numbers given by the more gifted singers of one of the churches.

On Christmas night the union gave a Christmas pageant at the high school auditorium. There were nearly a hundred young people in the cast and they gave one of the best and most impressive Christmas programs we have ever been privileged to witness. It was certainly an inspiration and almost made one feel that he was turned back to an age of nearly two thousand years ago to see the shepherds and the wise men moving about in anticipation of the greatest event since the creation.

We are now enjoying our second year of this cooperative effort and we are sure that great good has been accomplished. Most certainly the various denominations have been brought closer together by the effort. It has taught us a great lesson and shows plainly that there is more power in coopera-

tion than was evidenced by the old antagonistic spirit.

Our pastor, Brother George E. Swihart, preached at our January meeting. We might add that in assigning the preaching duties for these meetings we draw by lot and keep the result a secret so that the members of the audience never know who is going to preach until the service opens.

Readers, you who are similarly situated, give this plan a trial. Let Christian people join their forces occasionally. It is worthwhile. It makes a better impression upon non-Christians and is surely letting our light shine.

As to our regular work, we are plodding along doing probably about as well as we can. Of course our church is not large in numbers. A great deal of our membership is in the country and they are often hindered from attending by bad roads and weather. We have not had our revival as yet but expect to hold one in the spring.

The Women's Missionary Society is active and alert. We like our pastor who is now serving his second year. Brother Swihart is a very able man for us. His wide experience as church elder gives him a great advantage in shepherding a flock. He is wholly able to defend the whole Gospel and is fearless in its proclamation. Like all small churches we lose a great many members by letter and these added to those lost by death creates a situation that calls for renewed effort on our part. Shall we accept the challenge?

Some of us accepted the opportunity of hearing our pastor of some years ago, Brother A. T. Ronk, who was holding a revival at North Manchester, which is only nine miles from here, and were repaid richly by the experience.

We feel that the Lord is blessing us in our efforts here. There are no factions, no quarrels, no jealousy to mar our work.

If I wished to criticize I would say that our membership might show a little more enthusiasm and put forth a little more effort in various ways to do his will and broaden his Kingdom.

May we remain faithful till he comes.

H. D. MILLER.

#### MEXICO, INDIANA

Dear Brother Editor:

I have been thinking that perhaps the readers of our church paper would be glad to see a report from this place. After our District conference at Loree we moved from that place to Mexico, Indiana. It was not an easy thing to leave a people with whom we had worked for nine years. They were considerate of their pastor, and we shall always look back with pleasure to those nine years of service for the Lord with those people.

Our coming to Mexico was not going among strangers. I had held two meetings at this place and had learned to know most of them, yet there must be an adjustment to their way of working and methods of doing things.

There was no place for us to move and houses could not be rented, so the Brethren called a meeting and decided to buy a parsonage, which they did in the next few days. We have a very nice and comfortable place to live. We had just gotten comfortably situated when the Brethren gave us a surprise and a large number came in to spend the evening with us, bringing plenty of good things to eat, and we all enjoyed the evening together.

While there is not a large congregation

here we have found them to be a very loyal class of people, and they have the interests of the church at heart. Not only their local church, but all of the church's interests—the College, the Publishing House and the Brethren Home. These are all included in the budget. Every member feels their responsibility and keep all bills paid. The budget system works if you work it. It cannot be expected to work unless the members pay into the budget. I have found these people to be Brethren, who believe in a Whole Gospel and in prayer. Of course we have our problems and always expect to, but there is a vast difference in having to pull the whole load, and having a church helping you pull. It has been a pleasure to work with these brethren. I feel that we have very efficient leaders in every department. Brother Edward Donaldson is leading our Sunday school, Brother Charles Black the Christian Endeavor, and Mrs. Josiah Maus the W. M. S. With consecrated people like these we can expect the Lord will bless our efforts. While we did not have a large ingathering in our revival efforts we hope we have sown some seed that will bring forth fruit. There were three added to the church, one by relation, one still waiting to be baptized and another whose home was in Ohio was baptized and went to the United Brethren church of his home town where we have no church. We are hoping that we may be able to report a larger ingathering in the future. But in a small town with four churches one cannot expect to have a large church. We are hoping that the Lord might be able to use us in this part of his vineyard and we give him all the praise.

C. A. STEWART.

### LEON, IOWA

I am heartily in favor of more church news, and always read it with great interest, but it is so easy to put off writing. Then it always feels to me as though the preacher were tooting his own horn, which is not often true, at least with any sense of vanity. Probably the minister should report occasionally and some one of the congregation, selected for that purpose, more frequently. I really could not tell just how long since a report came in from this place, but I presume that is unimportant, as this is not a history, and I hope not a biography, for in that event we would contemplate death. But we trust this group shall have some eternal representation and shall never die in this world or the world to come. This is only church news. The past year has been a year of testing for the Leon church, six months of that time this county seat town was without a bank, though it formerly had three. The failure sorely afflicted our church; three of our members being directors and a number of others having a small amount of stock which was subscribed for in a community drive a year before, with the avowed purpose of saving our last bank. But we only saved it a year and the crash came and cost every share of stock \$300 which had to be dug up somehow. We offered to step out and save them the expense of a pastor. To this some were willing, thinking they could keep things going, but the great majority of the church just would not have me leave, so we consented to remain, and the finance which is a vital part of every Christian church as well as the individual Christian life is working out in fine order. The last year's deficit has been wiped out and everything was squared

by the first of the year. And besides quite a bit of improving of the church was done—175 feet of new concrete walk was built to replace an old brick, much needed improving in our basement. Altogether improvements that would have cost more than \$500 were made.

The sale of a dining hall which was built a number of years ago to serve at the County fair was disposed of for about \$200, and the balance was contributed in cash and labor by the faithful brethren. What seemed to be a curse now appears to be a blessing. We believe another year will find this church firmly established ready to go forth, in the love of her Lord to do his will in a worthwhile way. There is no reason why Leon should not be one of the strong churches of our brotherhood.

Our church had the honor of entertaining the Illiokota conference which has been reported. Rain making almost impassable roads, the worst we have known for years on our highways, cut down the attendance very materially but we had a very profit-

### HYMN

Tune: "Iowa," 8. 8. 8. 8.

We speak of the realms of the blest,  
That country so bright and so fair,  
And oft are its glories confessed:  
But what must it be to be there!

We speak of its pathways of gold,  
Of its walls decked with jewels so rare,  
Of its wonders and pleasures untold:  
But what must it be to be there!

We speak of its freedom from sin,  
From sorrow, temptation and care,  
From trials without and within:  
But what must it be to be there!

We speak of its service of love,  
The robes which the glorified wear,  
The Church of the First-born above:  
But what must it be to be there!

O Lord, in this valley of woe,  
Our spirits for heaven prepare;  
Then shortly we also shall know  
And feel what it is to be there.  
Mrs. E. Mills.

able conference. We have a homecoming day when we ask our people to all come and bring an offering of whatever they choose, livestock, hay, grain, fruit, vegetables, foodstuffs, etc. This year our offering totaled a little more than \$700, which is a very commendable offering and we believe it brings a blessing to the church. Our W. M. S. is a very active group in work and faithful in their devotional life. I think I never saw a group of women who work together so agreeably and cheerfully. Our S. M. M. is functioning very nicely with a splendid group of girls. I believe we have one of the best Christian Endeavor prayer meetings I have ever seen, not as large and aggressive as some but a very earnest group of worshippers.

We shall begin our evangelistic meeting the 15th of February, two weeks at our church, then two weeks at the Methodist church, the pastors of both churches doing the preaching at each place with the same song leader for both. Our Sunday school is in the most efficient working order and reaching new scholars and we expect to reach new attainments along many lines. Our midweek prayer and Bible study class while not so large is very faithful and much interested.

Though we have passed through some dark clouds, but even clouds have value and

out of them come great showers of blessing and we believe it is even so with Leon. All things considered, we have very much to praise him for and shall press on to do his own sweet will till he comes and gives us a glorious and complete victory. We rejoice in every gain for the church of Jesus Christ for she is blood-bought and precious. We carry you all on our heart in prayer and we ask that you remember us.

CLAUD STUDEBAKER.

### CHRISTIAN EDUCATION IS ESSENTIAL

And we would reason like this: "If State schools send out keen and trained minds filled with the arguments of infidelity to discredit the Bible and Christianity, is it or is it not a worthy effort of Christian people to maintain colleges that will send out keen and trained minds who shall be able to show that the arguments for the inspiration of the Bible and the deity of the redemptive Christ are abundantly adequate and the Christian foundations secure?"

Or does it become Christian hearts to lie down on the job, and say indolently, "We will just let God take care of these infidels. It is too troublesome for us to learn how to answer their quibbles and save the unlearned from being deceived?" Is that a proper conception of our Christian obligation? Nay, verily.—Western Recorder.

### RECEIPTS FOR HOME MISSIONS DURING THE MONTH OF FEBRUARY

Note—All amounts are for the General Fund unless indicated as follows: \* Kentucky Fund, † Church Erection Fund.

Br. Ch., Fostoria, O.	\$ 14.12
Br. Ch., Glenford, O.	15.00
Br. Ch., South Bend, Ind., Misc.	22.45
Br. Church, South Bend, Ind., Misc.	8.00
Rev. & Mrs. N. V. Leatherman	5.00
David Augustine	5.00
† David Augustine	5.00
Total	\$50.45
Br. Ch., Sunnyside, Washington	\$ 50.00
Br. Ch., Peru, Ind.	32.84
Br. Ch., Napanea, Ind., Misc.	14.58
Mr. & Mrs. U. J. Shively	10.00
Curtis Hummel & Family	7.50
Mary O. Price	5.00
Mr. & Mrs. Wm. Winkler	5.00
H. B. Richmond & Family	6.00
Alpheus Lehman	5.00
Rev. & Mrs. S. M. Whetstone	5.00
Cal & Ella Lusk, Ky.	10.00
Mr. & Mrs. Rufus Culp	5.00
Barbara Musser	5.00
Mr. & Mrs. Perry Miner	5.00
Mr. & Mrs. Jos. Hostler	5.00
W. D. Price & Family	25.00
W. A. Price & Family	10.00
* Mr. & Mrs. Harley Rouse	5.00
Junior C. E. Society	5.00
Total	\$180.80
Br. Ch., North Liberty, Ind., Misc.	\$ 17.50
J. W. Holdeman	5.00
W. F. Hay	5.00
W. B. Slatley	5.00
C. G. Wolf	10.00
Total	\$42.50
Br. Ch., Clay City, Ind.	\$ 15.75
* Br. Ch., Lost Creek, Ky.	24.58
Br. Ch., Turlock, Cal., Misc.	57.11
Mr. & Mrs. W. W. Holtman	25.00
Total	\$92.11
National W. M. S. Conference	\$1,300.00
Br. Ch., Johnstown, Pa., (Second)	16.53
* C. E. Society, Berlin, Pa.	10.00
N. D. Wright, Rackett, W. Va.	5.00
Phoebe Wright, Rackett, W. Va.	25.00
Br. Ch., Huntington, Ind.	18.00
Br. Ch., Roanoke Va.	13.00
Br. Ch., Danville, O., Misc.	2.00
Thos. Magers & Family	5.00
Total	\$7.00
Br. Ch., Mt. Pleasant, Pa.	\$ 11.15
Br. Ch., Canton, O., Misc.	47.80
Vin. Snyder	5.00
Inez Summers	10.00
Mrs. Frank Sutton	5.00
J. J. Hang	5.00
H. Herbruck	5.00
S. W. Link	5.00
Mrs. S. W. Link	5.00
Frank E. Smith	5.00
F. E. Lindner	5.00
F. E. Clapper	5.00
Ella Guittar	5.00
Rev. F. C. Vanator	5.00
W. M. S.	15.00
S. M. M.	5.00
Total	\$152.80



Br. Ch. (Valley), Jones Mills, Pa.	\$ 4.75
* Br. Ch. (Valley), Jones Mills, Pa.	3.50
Total	8.26
Br. Ch., Louisville, O., Misc.	27.00
Mr. & Mrs. L. P. Clapper	10.00
Grace Painter	5.00
Joseph Painter	5.00
Beulah Mock	5.00
Rev. & Mrs. R. F. Porte	5.00
Viola Knoll	5.00
Total	\$62.00
Br. Ch., LaVerne, Cal.	41.05
* Br. Ch., LaVerne, Cal.	37.50
(Contributing \$5.00 or more)	
Mark Manning, Mr. & Mrs. Al Hendrickson, F. a Seymour, Alva J. McClain, Mrs. J. A. McClain, Carl Olier, Anna May Clay, Mrs. S. E. Manavalt, Young People's Class, Total	\$78.55
Br. Ch. (Highland), Marianna, Pa.	.25
Abbie Theakston	10.00
Mr. & Mrs. L. E. Moore	15.25
Total	\$1,000.00
* National S. S. Association	\$1,000.00
Br. Ch., Fremont, O.	12.40
Br. S. S., New Enterprise, Ind.	1.24
Br. Ch., Krypton, Ky., Misc.	2.00
* Mrs. Bertha Eversole	2.00
* A. C. Whitaker & Family	1.00
* Geneva Eversole	1.00
* Lucy May Eversole	.50
* Pauline Muncey	.50
Pauline Muncey	3.00
F. V. Kinzie & Family	3.00
* F. V. Kinzie & Family	.50
* Mrs. Roberta Begley	1.00
* Mrs. Emma Begley	1.00
Total	\$18.24
Br. Ch., Des Moines, Iowa	37.92
(Those contributing \$5.00 or more)	
M. P. Garber, Ray Emmert, Chas. W. Mayes	28.87
Br. Ch. (Bethlehem) Harrisonburg, Va.	10.00
H. A. Logan	1.50
* Mrs. P. G. Wenger	1.50
Total	38.37
Br. Ch., Goshen, Ind. (add'l)	7.00
Reba Harry, Wt. Summit, Ind.	25.00
Br. Ch., Linwood, Md.	10.00
Br. Ch., Mansfield, O.	5.00
* B. S. Showalter, Palestine, W. Va.	5.00
January total	\$3,435.17

Respectfully submitted,

WM. A. GEARHART, Home Mission Secretary.

## IN THE SHADOW

**BLOUGH**—Jeremiah Blough, son of John and Rachel (Beckes) Blough, was born in Somerset county, Pennsylvania, October 13, 1849, one of a family of eight children. The father and mother and one brother preceded him to the spirit realm. He passed to his reward on January 27, 1928, aged 78 years, 3 months and 14 days.

I first met Jeremiah Blough on January 22 when the hospital chaplain called my attention to his presence in the hospital and to the fact that he had never confessed his Lord, whom he was sure to meet in the not-far-distant future. It was impossible to talk to him that day because of intense suffering on his part, and so on Tuesday following I again called at his bedside and after a brief talk with him about the needs of his soul he expressed a willingness to make his surrender. And after spending a lifetime in the enjoyment of the blessings which God sends upon those just and who he acknowledged his obligation to his Maker, and in the presence of Miss Anna Heptner, (the nurse on the floor at that time) he accepted Jesus Christ as his personal Savior. Three days later he answered the summons of the death angel.

Funeral services were held on Sunday afternoon, January 29, at the home of Mr. Harry Lehman, a nephew, at 815 Sherman street, Johnstown, Pennsylvania, in the presence of the relatives and neighbors who gathered to pay last respects to one whom they had known and loved. Remarks upon the occasion were offered from James 4:14. Interment was in Sandvyle cemetery. Services by the undersigned.

DYOLI BELOTE.

**CONNELL**—Amos James Connell was born November 30, 1847, at North Georgetown, Ohio, and passed January 25, 1928, at the old home where he was born, aged 80 years, 1 month and 25 days.

He was united in marriage to Roseetta Eckstine, April 12, 1872. There was born to them three sons and 2 daughters. The mother, 1 son and 1 daughter preceded him in death. Two sons, one daughter, 5 grandchildren and 5 great-grandchildren; and a large number of relatives and friends mourn their loss which will be a great gain.

He was one of the neighbors who helped to organize the Brethren church at North Georgetown, Ohio and was loyal and faithful to the cause of Christ to the end. He suffered much, but he died in the faith. He was not only a loyal churchman but a good citizen of this country. He was a brave soldier during the Civil War. In times of peace and in times of war he stood for righteousness, justice and purity, courage, loyalty and patriotism. He was a loving father and will be missed in the home, the church and the community. Funeral services by the writer in the home; burial in North Georgetown cemetery.

He is gone but will continue to live in our love and memory.

ALVIN BYERS.

**WISSINGER**—Mary Emma Horner was born in Cambria county, Pennsylvania, September 10, 1855, the daughter of Daniel E. and Lavina (Spizler) Horner, the parents being pioneer residents of Cambria county.

She was united in marriage with Cyrus Wissinger, to which union two children were born, Eleanor, wife of Roy S. Wagner, and Irvin, of Jackson township, Cambria county.

Death came on December 7, 1927, as a merciful release from long months of suffering from the dread cancer. She had attained the age of 72 years, 2 months and 27 days.

Funeral services were held at the Second Brethren church.

of Johnstown on Friday afternoon, December 8, in the presence of a good assembly who had gathered to pay their last respects to a neighbor and loved one. The services were in charge of the undersigned as pastor, and assistance was rendered by Elder Isaac B. Bowman, who was conducting an evangelistic campaign in this church at the time. Interment was made in Grandview cemetery.

On November 26, in the presence of her nurse, her son and his wife and daughters Mrs. Wissinger made her confession of Jesus Christ as Lord and accepted him as her Savior, so that her departure was somewhat more softened and the parting more peaceful for all than it would have otherwise been. May she rest in peace, and God keep the soul.

DYOLI BELOTE.

**ZINK**—Ned Lloyd Zink, infant son of Mr. and Mrs. Lloyd Zink, was born July 31, 1927, and passed into the great beyond January 25, 1928, aged 5 months and 5 days.

Those left to mourn the departure of this dear little one are, the parents, four grandparents, and numerous relatives and friends.

The funeral was held January 26, at the Chapel church, following a prayer service at the home, with Rev. L. B. Russell, pastor of the Chapel church, in charge, assisted by Rev. W. E. Thomas, pastor of the Carlton Brethren church.

GOLDIE RICHARDS.

## OUR LITTLE READERS

### THE SHOOTING STAR

*Last evening, when my mother dear  
Was rocking me to sleep,  
My drowsy eyes I opened wide  
For just a farewell peep.*

*The stars were smiling down at me  
With gentle, silver light,  
When suddenly a little one  
Went flying through the night!*

*All in a moment it was gone,  
Before I could say, "O!"  
I wonder where 'twas flying to,  
And if it had to go.*

*I think that 'way off in the sky  
Some place had not a light,  
And God said to the little stars,  
'Who'll go and make it bright!'*

*And then this little willing star,  
Before the rest had stirred,  
Cried, "I will go!" and off he flew,  
Without another word.—Child's Gem.*

### POOR LITTLE EFFIE

"Mamma, what do you think? There is a little girl in our school who never had a doll in her life! She says she has a rag doll, but not a real one. I feel so sorry for her."

"Do you want to give her one of your dolls, dear?" asked her mamma.

"Why, no, I hadn't thought of that, mamma, but I feel sorry for her. She lives way down by the river in a little bit of a house, and I guess her folks are awful poor."

"Perhaps you had better divide your playthings with her," said Mrs. Ross. "You have too many for one little girl, anyway."

"All right, mamma," said Amy, who was a generous little girl. "How can I get them to her?"

"I am going to see if Effie's mamma can do some washing for me," said Mrs. Rose, "and you may go with me. Pick out the doll you want Effie to have, and we will start at once."

"Poor little Effie!" said Amy as they neared the little house. "Just think of living in that little bit of a house and having no playthings!"

But when they reached the house three rosy little children were digging their pink toes into a heap of warm, white sand and having the best time in the world. There were corn-cob dolls standing solemnly around the sand pile, and each child had a tiny farm with pebbles and shells for an-

imals and little stick fences to divide the fields. Amy dropped right down to see them made and forgot all about Polly Dolly, wrapped up in a newspaper.

"What did Effie think of Polly Dolly?" asked mamma when they started home.

"I didn't give her to Effie, mamma," said Amy. "She has the loveliest playthings in the world, and mine aren't half as nice. She isn't poor at all, but rich."

"All little boys and girls are rich who know how to have good times and be happy," said her mamma. "Never forget that, dearie! All the playthings in the world will not make selfish children happy, while good boys and girls can make their own playthings and have good times all the year round. I am very glad to hear she isn't poor little Effie, but a rich, happy little girl."—Methodist Protestant.

### WHAT HAPPENED TO THE PENNY

You would never have guessed it, but that bright, shiny, new penny was unhappy. It had heard Nora say, "I'm going to keep you forever and ever."

But only the next day the penny went on a journey right in Nora's handkerchief. Once or twice it was taken out to show to another little girl; but it was always quickly returned to Nora's pocket.

Then, suddenly that handkerchief came out in a hurry, and before the eyes of the penny could wink it was dropped into a basket with other pennies, none of which were as shiny a penny as Nora's penny. The penny heard Nora's familiar voice, "Just think, uncle, it will help buy a Testament for a little girl in China."

The penny fairly jumped, it was so happy.—Exchange.

## ANNOUNCEMENTS

### GOSHEN, INDIANA

The new church at Goshen will be dedicated on March the Fourth. All friends of neighboring churches are cordially invited for the day. Beginning with the Sunday school at Nine Thirty, there will be services morning, afternoon and evening. A "carry-in" dinner will be served to all who come. Dr. Beachler will be in charge of the program for the day. All who come from a distance will be lodged and fed. We invite all our friends to enjoy the day with us.

H. F. STUCKMAN, Pastor.

### NATIONAL CONFERENCE PROVISIONAL PROGRAM BY MARCH 15

Notice is hereby given to each organization whose program shall appear in the National Conference Program that by action of the Executive Committee your provisional program must be in the hands of the Executive Secretary not later than March 15. Failure on the part of the proper officers of these organizations to so provide the provisional program gives the Executive Secretary the authority to provide the program and his arrangements shall stand. Now, as Executive Secretary, we do not wish to exercise this authority given to us unless absolute necessity demands it, but we urge each organization to get busy and send to us their provisional program, NOT LATER THAN MARCH 15. The Conference convenes at Ashland, Ohio, August 20-27, 1928.

CHARLES H. ASHMAN,

Executive Secretary,

524 Napoleon Street, Johnstown, Pa.

# The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

## Urgency of Emphasizing the Brethren Plea

**S**CRIPTURE enjoins us to be ready to give a reason for the hope that is within us; there are many reasons why we need not be ashamed of our position and plea. This is a good time to ask, "Why are we here?" and if our answer is no better than the silly strains of a modern song that says, "I'm here because I'm here, because," etc., then the sooner the curtain falls on our ambitions and efforts, the better will it be for the world and us. If we cannot give a good reason for our existence, then the Master will say as he did of another barren fig-tree: "Cut it down; why cumbereth it the ground?" But we have a reason; we have a plea and there is an unquestioned feeling among us that we must make more of this plea. It must find greater emphasis in pulpit and school and literature and LIFE.

\* \* \* \* \*

It is the coward that shirks and hedges and dallies. Christians are the last people in the world to surrender; Christians with such forbears as were the ones who gave to the world the Brethren church, much less are worthy of them if they do not continue the keynote that was born in self-denial, self-abnegation and consecration. But we shall be unworthy of them if we omit the things that made them what they were. The things that produced the Dunker character of one and two centuries ago are needed to produce that same character today.

\* \* \* \* \*

"Come back," called Martin Luther long ago, and gave the world the reformation. "Come further back" cried Alexander Mack; "put into your message peace, John 13, James 5, Matthew 28:19, temperance, anti-slavery, anti-adultery—come out from among them and be ye separate," and every true lover of the whole Gospel has done his best to heed the call. Let there be a renaissance of emphasis on these fundamentals of practice, and the Brethren Plea will make our existence not only worth while but necessary.—Extracts from "The Brethren Plea," a tract by Charles A. Bame, D.D.



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, . . . . . Editor  
R. R. Teeter, . . . . . Business Manager

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## EDITORIAL

### The Ohio Pastor's Convention

Because of expressions of interest on the part of ministers outside of Ohio and of the far-reaching significance of such gatherings as the Ohio Pastors' Convention, we are glad to tell our readers some of the outstanding features of that event. It was the Editor's privilege to attend that convention at Columbus where some twelve hundred preachers from every part of the state were gathered to study their common problems in the task of Kingdom building. We believe all of our ministers who were there will agree that it was a wonderful opportunity, richly rewarding them for the time and money thus spent. With regard to expense, however, it may be said that we were not in very deep, thanks to the good pastor of our Columbus church, Brother R. E. Gottschall, and his loyal people, who very graciously gave free lodging and breakfast to our ministers. But as we numbered only eight, they extended their hospitality to pastors of the Church of the Brethren also. It was a real demonstration of characteristic Dunker open-heartedness, and the preachers thoroughly appreciated it. An attendance of eight was not large from our number in Ohio, but it was a considerable increase over the number three of last year, and, judging from expressions freely given by those present, there is likely to be a further increase next year. There were many things that made this convention abundantly worth while and caused some of our men to declare their intention of putting it in their regular yearly calendar.

One of the most outstanding and significant feature of this convention, as we view it, was the opportunity afforded the pastors of the Church of the Brethren and of the Brethren church to fraternize. Both last year and this year these two groups of ministers enjoyed a fellowship luncheon together, and the spirit that prevailed was that of true brethren. It could not have been finer among a group of preachers entirely of our own denomination; there was no recognition or suggestion of differences between us, and we doubt if any one felt any. But there were frequent expressions as to the oneness of spirit and doctrine that exists amongst us, and of the importance of fellowshiping together and of learning to cooperate until in all parts of the land there shall grow up in the minds and hearts of our people a willingness and a desire that the prayer of our Lord may be answered with regard to the union of these two branches of the church of Christ—that they may be one in spirit and in truth, that there may be one body, one brotherhood and a common task. For the Church of the Brethren ministers with whom we have fellowshiped on these two annual occasions, we can say that our men found

them to be of the finest type of Christian gentlemen, and to possess the same genuine loyalty to the whole word of God that we ourselves profess. When the preachers far and wide of the two churches make such discoveries about one another they will not long remain two separate camps. May God speed the coming of that day.

Another thing that makes this convention greatly worth while is the privilege of coming in touch there with men who are among the outstanding spiritual leaders of our day. Such contacts help immensely to enlarge vision, to broaden love, to strengthen faith and to deepen spiritual insight. One cannot meet such a great missionary leader as Robert E. Speer and hear his ever vital message without being brought to share something of his passion for the evangelization of the world and his intense devotion to the word of God. One cannot come in touch with such world-encompassing minds as S. Parkes Cadman's without being broadened by the contact, or such highly successful and intensely devoted pastors as Merton S. Rice without being given a new zeal for the pastor's task, or such passionately evangelistic souls as Theodore S. Henderson without having the fire kindled a little hotter in one's own soul, or such high minded experts in religious education as Walter S. Athearn without being exposed to a new interest in this phase of the church's neglected task. Besides these there were a number of other prominent religious leaders, the meeting and hearing of whom meant the enriching of life, the strengthening of courage, the sharpening of wisdom and the moving to greater and more devoted activity.

But the greatest contribution which this convention makes to the work of the pastor comes about through the group conferences on various phases of the church's task, under the direction of experts, but open to free discussion by the ministers present. This year there were seven divisional conferences or commissions, set to study as many phases of the Kingdom's interests in as thorough a manner as was possible in the days at their disposal, and to bring in the results of their study in the form of recommendations to the general convention, which then discussed them and adopted, revised or rejected them. These conclusions or decisions of the convention were therefore the best judgment of that large body of ministers and were replete with suggestions as to methods, aims and spiritual essentials to the greatest advancement of the church's task. Any minister was at liberty then to take home and make such use of this body of experience as his own judgment or ruling principles might indicate, and it is needless to say that there was much of great value that a minister might add to his own limited experience and grasp of the problems and tasks of the church.

For example, the Commission on Evangelism considered such questions as What is evangelism? What are the major spiritual defects of evangelism in the modern church? Can and ought every minister to build an evangelistic church? What methods of invitation are useful in evangelistic services? What place should music hold in evangelism? And other such questions. The commission concluded that "evangelism must be considered as being much more than the bringing of an inquirer to a place of decision for Jesus Christ." Jesus' emphasis was not merely on accepting him, but on "following him", it was pointed out. In urging the fuller meaning of essential evangelism, it was defined as a "belief in Jesus; a surrender to Jesus; and a following after Jesus." Furthermore, evangelism ought to be "continuous" and "the whole church ought to be at work in the field of evangelism," and not merely the preacher, who ought not to attempt nor to imagine he can "monopolize the gifts of Pentecost." The commission concluded its report by urging a program of cooperative evangelism to culminate in 1930 at the season of Pentecost, in commemoration of the 1900th anniversary of the founding of the Christian church.

There was a Commission on International Goodwill, which discussed the desirability and methods of the outlawry of war, and the things that make for peace and goodwill. In the course of the discussion there was much Dunker doctrine expressed on this question. A commission dealt with the Youth Movement, how it reacts towards Christianity, the ministry, how it is affected by women, by the high school and other influential factors in a community. A Commission on Interracial Goodwill sought to discover the fundamental principles that should control interracial activity. It declared that the Christian spirit was sufficient to solve all problems growing out of racial differences and contacts, that to assume inherent racial inferiority is unscientific and leads to

hatred, that effort ought to be made to allay suspicion, remove prejudice and hostility and to see that equal educational and religious privileges are provided for members of all races. Then suggestions were made as to how the church could promote these objectives, primary among which was the presenting of Christ to a world of many languages and types as the Redeemer of all races alike. The Commission on Religious Education stressed among other things these two that are of far-reaching interest: The pastor should guard against losing his rightful place as the head of the entire religious educational program of his church by keeping abreast of modern educational methods in the church school and showing himself able to appreciate and to give counsel and direction to the various departments of his church's program. Second, "The coordination of the various groups within the local church must be brought about in such a way as to promote a central loyalty to Christ through the church. Children must be educated for service to Christ through the church and must not be left without such loyalty. It is possible for the church school to lead children away from the church. Care should be taken in planning the educational programs to tie up the interests of the church with the Kingdom as visibly expressed by the church." These two—pastoral leadership and church loyalty—go hand in hand, and the latter is not so likely to be assured without the maintenance of the former. The Commission on Interdenominational goodwill recognized the place of denominations in our church life of today, but suggested that goodwill should show itself not merely in a passive kind of friendliness, a lack of hostility and an avoidance of active competition, but by active cooperation and by showing a mutual appreciation of each other's denominational activities. The particular phase of union that was given encouragement was that of the various branches of the church having very similar or almost identical history and characteristics of belief and practice. The benefits received by the ministers of the two branches of Dunkerism due to such encouragement have already been described.

There was yet another commission, that on the Moral Welfare of the Home, to which the editor was assigned membership, but we shall withhold report on this for another article. No institution is more important than the home. It is "the basic and providential unit of the corporate human life" and every effort must be made to protect its purity, promote its strength and safeguard and spiritualize its influence. The experience and suggestions of this vast body of ministers will be worthy of our consideration.

May God help us to be willing to learn that which he stands ready to teach us from the experience of others, and make us ready to be profited by our contacts with others in that which will improve our efficiency in accomplishing our mission as a church.

## EDITORIAL REVIEW

Brother B. F. Owen is now engaged in an evangelistic campaign at Rittman, Ohio, where Brother Floyd Sibert is the faithful pastor. Pray for the success of this undertaking.

Brother F. G. Coleman tells of his happy experience in a campaign at Berne, Indiana. He speaks highly of the thriving country church, which is efficiently served by Brother John Parr. This is one of the very few rural congregations that does not seem to be fighting a losing battle.

A note from Brother S. M. Whetstone, pastor at Nappanee, Indiana, says: "We are in our evangelistic meeting now. The Richers are in charge of the music and I am doing the preaching. This is my fourth meeting at Nappanee and it bids fair to be the best in many respects. A splendid interest prevails."

Dr. J. L. Gillin favors us with another of his interesting travelogues. He describes his visit to Hawaii, where, though a strange land, he finds friends and spends a week sight-seeing to great profit—to himself and his readers. We have not been able to publish Brother Gillin's letters as rapidly as he writes them, but we shall pass them on as promptly as space permits.

An interesting letter is found on the Mission page from one of our new missionaries to Kentucky, Mrs. Grant McDonald, who is the music teacher at Riverside Institute, but who also lends a hand in various other ways for the advancement of the Lord's work, all of which shows her to be a true sample of the busy life lived by our missionaries.

Dr. A. D. Gnagey, pastor at Altoona, Pennsylvania, reports steady progress, and by the way he builds, we can well think the progress will be permanent. Seven have been added to the church since last report. Bible study with emphasis on personal evangelism features the prayer meeting. His "Forward Club" is a splendid idea designed to enlist the activity of the laymen.

Brother W. R. Deeter, pastor at Clayton, Ohio, tells of his recent campaign conducted with the assistance of his good wife as song leader. Five were added to the church by baptism. The W. M. S. are soon to have an all-day mission study, with the purpose of completing a book in one day. Why not an all-day mission study as well as an all-day sewing, which is quite common among the ladies of our churches. We shall be glad to hear how the experiment works.

Brethren Ashman and Lynn write of the successful evangelistic campaign recently held in the Johnstown First church. There were eighty confessions and fifty-eight have been received into membership with the church. Brother Lynn proved himself a most capable evangelist, and he acknowledges the great help of the pastor and his well trained personal workers. This makes a total of eighty-four received by this church since last October the first, and Brother Ashman informs us that his church family now numbers "close to one thousand." A truly great work has been and is being done under his leadership.

Dr. W. S. Bell, Endowment Campaign secretary, tells of his canvass of the congregation at Columbus, Ohio. Brother R. E. Gottschall, the pastor is new amongst us, but he is not lacking any in loyalty to the general interests of our church. He gave every encouragement to his people who were ready to do their bit, notwithstanding the heavy load of local expenses under which they are laboring. Their gift, including the thousand dollars of Brother and Sister Parsons, was \$1250.00, which brings the total of the campaign up to \$140,592.70.

The churches of the Maryland-Virginia district are requested to remember their overdue payments to their Mission Board. Read Dr. Carpenter's announcement in this issue. We suggest that it would be advantageous not only for the churches of this district but those of every district that have not already adopted such a plan, to set definite dates for the payment of district mission apportionments, as for example, the first month of each quarter for the payment of a fourth of the year's annual apportionment. And it will help greatly to have some definite plan for the raising of mission money. Then let those responsible insist on the church living up to its adopted plan.

The Fremont, Ohio, church is now engaged in an evangelistic campaign with their new pastor, Brother W. S. Crick, doing the preaching. Through a representative of the church, Mrs. John Baringer, we have received an expression of the church's appreciation of the help rendered this sturdy mission by the Ohio Mission Board. Since this Board is merely the instrument by which the churches of the Ohio district are carrying on their mission activities, we pass on this expression of gratitude to those who deserve it. You will rejoice to know that Fremont recently made a \$500 payment on their church building debt, besides paying interest, and that they feel much encouraged with regard to the future under the leadership of Brother Crick.

It is not uncommon to receive expressions of appreciation of articles that appear in the *Evangelist* from time to time. One good brother says, "The *Evangelist* is the best ever." Another says, "You are giving us some strong articles in our church paper." That compliment, of course is due those who write, and for their encouragement we pass it on as typical of comments that not infrequently reach us through the mails. Sometimes our kind readers are more specific, as was a good brother recently who expressed his "sincere appreciation of the splendid contributions" being given by Dr. A. D. Gnagey under the title, "Things by the Way." He says, "I feel sure these short articles must be much appreciated by the majority of the readers of the *Evangelist*." He speaks of the "affectionate place in the hearts of thousands of Brethren" held by Brother Gnagey, and of the fact that he is "so amply qualified to bring us real practical lessons on Christian living" out of his "wide experience in the Master's service." We are glad to make public mention of this compliment to one who so truly deserves it, and especially because it represents a demand for Brother Gnagey's contributions in the *EVANGELIST*.



# GENERAL ARTICLES

## Preaching the Brethren Plea---A Testimony

By Benj. Foulkes Owen

The purpose of this article is to bear witness to the importance of a plan that has proven successful in the writer's experience. As a preacher in the Brethren church it is my duty to represent her and adequately present her full claims to a world that needs light. This conviction is strong in me and I strive to keep it alive. I strive always to give of my best to the church whether in my own congregations or any other Brethren congregations that may call me for service. It is my duty to let the people know that I am a representative of the Brethren church, and that I am sent by Christ to receive as many as will accept him and abide by the word of God, as believed and taught by the Brethren church. The fact of other denominations being in a community differing from ours does not affect my plan. I present in a systematic, forceful and sincere way, the whole truth of God's word, and it brings my Lord and my church success and continued success. I have tried it again and again and it works.

For the past seven years I have been the pastor of a Brethren church that seemed hopeless. The reason I took this church was because I wanted a job. The job has proven to be a big one and the Lord has been with me. During these seven years the Lord has blessed the Brethren message and I have witnessed his power to the extent that sixty individuals from all walks of life have accepted Christ through the Brethren message and are loyal members of the Brethren church. Many of these people were strangers to the Brethren faith. Some came from other churches. This had to be or we could not have accomplished what we did. In this congregation we had divided families. Parts of a number of the families were Brethren and other parts were of some other faith. But today with but one exception (this being a man who has not as yet confessed his Lord) these families have been united in a common faith known as Brethren.

I always feel sorry for those whom I meet, who ad-



ELDER B. F. OWEN  
Pastor, Williamstown and Glenford, Ohio

monish me to be careful when preaching in a strange Brethren church, because of people being present from other churches. I used to belong to the largest denomination in the world, and mind you I left it and came to the Brethren church. Why was I so careless? Think of leaving the largest church and coming to a smaller. Brethren, I have a message from the Lord and if I am faithful to my calling he will banish all difficulties and mark you, his Word will win; it won me. I never slur others or treat them roughly because of what I believe. I use them kindly and I have always received the same treatment from them. You can talk Brethrenism in your personal contacts, and preach it to your congregations in a kind, forceful way and those whom you think might become offended will respect you and return to hear you again. And if you stay with it long enough you will win them, at least that has been my experience.

I never give up my objective, neither do I lost faith in the attainment of my purpose. I often find people who give up very readily. Results are sometimes slow. While at other times quick response is realized. The Lord waits a long time for some people. Hence why should we be impatient? I have had members of the Brethren church inform me of certain individuals whom they knew would never come to the Brethren faith, and have found them wrong. They will come and do come and are ready to come when their eyes and hearts are opened to God's Word through his Son Jesus Christ. Do not give up. Jesus is the same today, yesterday and forever. After a stirring revival service one night I happened to say to a man who was not a Brethren, "Brother, the Brethren church is a fine institution to belong to, is it not?" He hardly responded and I understood why when his wife told me I had made a mistake. He belonged to another church. An opportunity was before me. I asked his wife if she would like to see him

## Our Credal Standard

Our Credal Standard is the New Testament. Aside from this we have no creed. Thus far I have said no more than many other bodies or churches say. But when we say this we mean more than others. We mean that its precepts, commands and examples are to be taken seriously in the present day as they were in the first Christian period. We hold that its primary, and therefore its only true and inspired meaning, is to be ascertained by the well defined laws of language and rules of Grammar. The content of the Gospel message is the same for every age and people. It is therefore not to be interpreted by any traditions of the Middle Ages nor by the modern definitions determined by

any party spirit. It is a First Century Book recording the eternal principles and methods of the Kingdom of God. Historical Criticism is therefore of inestimable value when pursued within the bounds of its legitimate sphere. As a people we have nothing to fear and everything to gain by its help in the interpretation of our only CREED. Ours is an UN-CHANGING CREDAL STANDARD, perfect and complete in every detail, whose eternal, spiritual and social principles await interpretation in every age in the terms of the life and experience of that day.—From Dr. J. Allen Miller's pamphlet, "The Brethren Church, Why?"

come to the Brethren faith. She said she would "give the world to make it possible", but that the Brethren plea had been preached to him so much, that she thought it was impossible to reach him. In three days from the time I first spoke to him the Lord led him into the Brethren church and he is today one of the many faithful members of the church.

In a recent revival effort the very first thing I did was to unfold my reason for being there. The morning and evening services of the opening Sunday were partly used in reminding all present that I had come to uphold the Brethren plea and receive all that the Lord would direct into the Brethren church. With this understanding it was not difficult for those who responded, to know and understand what it meant. This again taught me that the sooner we let our light shine the quicker will be the response. I never use any dragnet methods. Neither do

I become discouraged if only one or two respond. I have my work to do and the Lord always does his. He commands us to preach the Word. If we are faithful in that he will do and does the rest.

To me the Brethren faith presents no problem. It is as simple as the teachings of Christ, which teaching it is. All I need to do is to proclaim these simple truths and Christ will honor them because he always honors his WORD. I shall continue this program whenever and wherever the opportunity is mine. I shall put my church to the front. I will give her my best. I shall never allow an opportunity to present our truths pass me by. The world is gradually coming to see, that the very things the Brethren church has stood for all these years is the need of the hour. Therefore I am going to give and do my best for the truth that is dearest to me.

41 E. Norwich Ave., Columbus, Ohio.

## Things By the Way--VII

By A. D. Gnagey, D.D.

### Peace for My Soul

I should like to have been near on that day when, seeing a hungry face on the edge of the throng of his auditors, Jesus paused in his discourse, and, reaching out to her, said, "Come unto me all ye that are heavy laden and I will give you rest." I should like to have been there when she took him at his word, and following to the house of Simon the Pharisee, ran up the marble steps to prostrate herself at the Master's feet crying, "Lord, here am I, grant me peace for my soul." And while she washed his feet with her tears and wiped them with the hair of her head, Jesus made her defense to the sneering Simon. What a portrait this, of the divinely human and the humanly divine Christ! Not a word of denunciation for the woman who was a sinner, but sharp words for him who thought himself far superior to the penitent woman at Jesus' feet, and who expressed surprise that he, the Christ, should even associate with such as was this woman. Strange indeed that he who came to save men from their sins began his ministry, not by pointing out men's sins but by seeing the virtue in them. Make a list of the cases where Christ pointed out the sins of a man. Few are there outside his denunciation of religious hypocrisy and the profanation of the temple. Then make a list of those whose action and spirit he praised. How many of them there are! The sinless One was quicker to see virtue than sin. Yet no one hated sin as Jesus hated it, and no one loved the sinner as he loved him. What a lesson for those who would be soul-winners!

### Go Thou and Do Likewise

Read once more the matchless story of the Good Samaritan and the incomparable poem in 1 Corinthians 13. What if the young ruler who came to Jesus with his query 'was Saul of Tarsus! "Good Master, what shall I do to inherit eternal life?"—the query that led to the discussion of the question, "Who is my Neighbor?" Then and there he resolved that some day he would write a poem which would embody the idea of the parable. That day came, and that hymn is ours in 1 Corinthians 13. Concerning other meanings of Christianity we may differ and debate. The relations of the Persons of the Trinity, the explanation of the Person of Christ, the meaning of the authority of the Scriptures, the Second Advent of Jesus,—on these and a hundred other themes perhaps no two of us can think exactly alike, but we all bow before the rebuke in the lines of this incomparable poem in the terms not of thought but of action.

On such Christianity as is illustrated in the parable of the Good Samaritan, on such Christianity as writes that hymn of brotherhood, on such Christianity as gives us the life of Jesus and demands our following, there can be no disagreement, for it is a demand for moral and ethical evidence of a truly religious life. Whatever else is taught on the way from Bethlehem to Calvary, whatever else we are to deduce from the rise of the star in the east to the obscuring of the sun, one thing is taught, one thing is illustrated—LOVE. It is the chiefest part of practical religion. It is the only word in the whole vocabulary of theology that can sum up religion. "Love one another." In a very recent publication, a most remarkable book, "The Impatience of a Parson", the author says: "There was only one weapon that Christ condescended to use—that weapon was LOVE."

### Will the Boys Read This?

If you had been with Jesus all through those great and busy days, days of great thoughts and deeds, you would have kept repeating to yourself over and over again: "He is Master. He is greater than sickness. He is stronger than the storm. Demons are subject to his word. No man can stand in argument against him." He is Master of every life, but have you let him be Master of yours? Do you allow him to subdue your violent temper? He ordered the demons to depart and utter not a word; but do you give him the control over the cutting, spiteful words which rise up through your anger? If you are unfair in your games; if you are cruel to weaker children; if you cheat on examination; if you secretly practice unholy habits, you are not giving Jesus the full command of your life. Perhaps you think it is not a brave, manly thing to be known as one who follows Jesus and obeys him. But is there anything weak or unmanly in the person who subdued the storm by a word and cured a madman by kindness? If he subdues his own spirit, are you any more of a man if you let your angry passions control you? If he hated a lie, are you more of a man than he was if you tell lies? He allowed no bad habits to enter his life, and shall you think you are more of a man than he was because you let your habits run wild in your life? He is the Master of all life, and shall you not let him be Master of **your** life? (The writer will appreciate a card from any boy who reads this paragraph).

### A Tear and a Smile

Says Victor Hugo: "Between two servants of humility who appeared eighteen hundred years apart there is



a mysterious relation . . . Let us say it with a sentiment of profound respect: JESUS WEPT — VOLTAIRE SMILED. Of that divine tear and that human smile is composed the sweetness of present day civilization. A beautiful sentiment,—but not much more. If Jesus wept, and we are told he did weep, then he also smiled; and if Voltaire smiled, and assuming that he did smile, then he also wept. Can you imagine Jesus taking up little children in his arms and not smile as he looked into their faces? The man who never smiles never weeps, and the man who never weeps never smiles.

#### Power to Become

That is the power Jesus gives us—power to become what deep down in our souls we feel we ought to be.

Years ago, Yuan Shi Kai, President of China, said to John R. Mott: "The teachings of Confucius give much good counsel; your religion give men POWER to be what wise men have agreed they ought to be." The surest credentials of Christianity have always been in its ability to make men new creatures in Christ Jesus. It has been doing that in all its history. It has come to men, many of whom knew the right but were powerless to do it, and has given them the moral power to live a life of righteousness. It is doing that today in all parts of the world, and it is winning its way in non-Christian lands by its demonstration of power to produce lives of high character.

Altoona, Pennsylvania.

## Some Brethren Church Leaders of Yesterday, as I Knew Them

### XIV Edward Mason

By Martin Shively, D.D.

If one cared enough about the religious leaders and religious problems and thought, as it found expression forty and more years ago, to look up the files of the periodicals of the church, for that period, one name would rarely be absent from any of the weekly issues, and that is the name of the man about whom I am trying to tell my readers. Not only did he write much for the Progressive Christian, the Gospel Preacher and the Brethren Evangelist, but at least one book, "The Story of Jesus", and perhaps others, were written by his ready pen. Brother Mason was born at Camarghen, Wales, 1845, and came to the United States in 1870. He came of a prominent family, his father having been a member of parliament. He came to Wayne County, Ohio, some time before 1880, though I have not been able to learn the exact date, but he must have united with the church soon thereafter, for he was ordained to the ministry in the Beech Grove congregation in 1880, and was married to Rebecca Garver of Congress, Ohio, in 1881, with Elder P. J. Brown officiating. He became pastor of the church at Farmersville, 1883, and I think organized the congregation there, as well as the Miamisburg church, some miles below Dayton. For anything more that I want to say about this man, I must draw upon my memory of him, for I knew him well, and counted him as a very helpful friend in my early ministry, and the school days which preceded it.

Edward Mason was perhaps the most highly trained man in the ministry of the church in the days when he served. For he was reported to be a graduate of Oxford College, England, and surely his versatility both with pen and speech gave evidence of such training. I have heard it told of him that while living on a farm not far from Ashland, it was learned that he could not only farm, but that he could do even better work in a printing office, and when help was needed in the office of the Progressive Christian, he was solicited to furnish it. While so employed, it was accidentally discovered to that he could also write well, and he was asked to contribute editorially, which he did with such satisfaction to his employers, that he was at once promoted. In fact his advancement in all lines to leadership was phenomenally rapid, and in a surprisingly short time this man who had been known only locally, was known all over the brotherhood, both as a preacher and writer. He wrote under the nom de plume of Nosam, which was only his real name spelled backward. No man in our ministry was more widely known nor more respected.

Brother Mason was not born a Tunker, but readily ac-

cepted the doctrinal position of the church, the correctness of which was not then, nor now, difficult to prove. But I suspect that even from the first, he was not in perfect accord with its ruling in matters of "order", and while it is not reported that he made trouble about it at once, he was ready to become a champion of personal liberty in the matter, and when the division came, he fell naturally into the ranks of the "Progressives." I became acquainted with him in 1886, when I came to Ashland to take what training was offered, in preparation for the ministry to which I had but recently been called, and he gave valuable help to myself and the small group to which I belonged, delivering a number of lectures on preaching to us. I found him not only a trenchant speaker, but a man of warm heart, anxious to help us all on our way to an efficient service in and for the church. For this reason and others, I shall always remember him kindly, for I know that he, as do all the rest of us, received his greatest satisfaction in the consciousness that he was helping others. He has long been gone, to stand before the Lord whom he had served,—the Lord whose charity for the frailties of men made the Psalmist say, "He knoweth our frame: He remembereth that we are dust."

Ashland, Ohio.

### Is There Too Much Doctrine?

Evangelist A. B. McReynolds, of Texas Christian University, Ft. Worth, Texas, writes to Mr. Welshimer as follows: "I am writing to let you know that I am scattering in my meetings your tract on the 'New Testament Church' in large numbers; getting wonderful results. It's the best thing of the kind I have found."

We keep these tracts in the church office, and are pleased to give them to the workers to distribute among the people on whom they call. It's a brief setting forth of the church of the New Testament. Our own members will do well to study it.

The day will never pass when doctrine is not necessary. A thoroughly indoctrinated church is always a substantial church. The church at East Orange New Jersey, has had considerable trouble. The entire church property has been given, by the courts, over into the hands of the open-membership group, and the members who helped to pay for the building and who through long, weary years have sacrificed and succeeded in building up a good congregation are compelled to walk out, purchase other property, and establish new work because they can

(Continued on page 9)

## SIGNIFICANT NEWS AND VIEWS

### IN SYMPATHY WITH THE POPE

Occasions on which we find ourselves in full sympathy with the Pope are not so numerous as to make them unworthy of note. We are in the fullest sympathy, however, with the stand which he took with reference to a cinema operator making a picture of one of the large audiences at the Vatican when he was about to deliver an address to the faithful before him. He gave orders that the man should be identified and his camera seized. His reason was, that the worship of God "is too lofty and spiritual to be lowered to the level of a cinema show." There might be some question of actors simulating the worship of God for a cinema production, but any true worshiper must revolt at the thought of being pictured at true worship. It is a far cry from that to the worship where Jesus taught and exemplified.—The Presbyterian Advance.

### NEW ZEALAND'S WAR LOSS

Belgium has been the classic example of manpower loss in war. This is because publicity's calcium light was turned on that country. The real war loss, however, fell proportionately most heavily on Protestant New Zealand. The latter's official history shows the New Zealand loss compared with Belgium's was approximately 8 to 1. American churchmen know only too little about this splendid nation, perhaps the most nearly purely Protestant in existence. Its origin was in two ecclesiastical colonies,—Anglican Christchurch and Presbyterian Dunedin. From these beginnings came that splendid idealism that flowered at Gallipoli and on Flander's Fields.

For the prevention of war, Protestant bodies are laboring worldwide. In doing this, their motive has been purely altruistic. Had, however, the motive been that of organized selfishness instead of organized unselfishness, the work could hardly have been better planned. The reason thereof is, that war falls with unusual severity upon the Nordic elements in any nation. The Nordics, overwhelmingly Protestant in religion, instinctively resent oppression. When abused they are not docile like the Alpines. They fight back. This is why Luther's Reformation persisted only in Nordic areas. As a result, however, of this urge to struggle, the Nordics for centuries have been bleeding pale on the battlefield.

Thus it is evident that when Protestantism fights for the outlawry of war, it also fights to prevent a repetition of frightful losses like New Zealand's. It is thus likewise struggling for selfpreservation, racially and religiously.—Church Federation of Sacramento.

### THE STANDARDS OF WOMEN IN MORALS

There is just now before educators a fresh and severe problem in the restraint of young men of college age. It is created by the changed attitude of young women toward both the recognized manners of our civilization and the distinct morals of our religion. The restraint of young men is gone in social life, largely, many feel, because of the absence of delicacy and refinement in the young ladies of their own social rank. Many of these ladies are loud, bold, abrupt, and totally indifferent to the best forms of behavior which marked the social life of their grandmothers. Then the effect of these rowdy manners is made more powerful by the lamentable fact that smoking, drinking, gambling, and swearing are all found in circles of young women where outsiders have not dreamed of such standards in life. These are not the fancies or wild dreams of a soured life that deplore the

decrepitude of advancing years and incapacity for the rollicking habits of liberated youth. A study of these facts as revealed by students who stand where the roads meet and inquire of their startled mothers whether they are to longer attempt to stand against the crowd or simply abandon their Puritan morals and go pell mell with the rest, provides the data. The story of Eve in Eden is repeated in a million lives. When she drops to a lower level and partakes of the forbidden fruit, the man is soon won over to the same unlawful indulgence. The influence of womanhood remains.—The Presbyterian.

### "SALUTE THEM OF THE HOUSEHOLD OF NARCISSUS"

In the last part of the eleventh verse of the sixteenth chapter of Romans Paul says: "Salute them of the household of Narcissus, that are in the Lord." This sentence became a bit more interesting some days ago when there was discovered in the suburbs of Rome an ancient funeral inscription which reads: "To Julia Calista from her husband Julius Narcissus, and to their mother from Philadelphia and Julia." This is followed by three letters which refer to Christ, and seem to definitely establish the inscription as one dealing with a Christian family. If this is true, the inscription likely refers to some descendants of the Narcissus family, mentioned by St. Paul in Romans 16:11.—The Gospel Messenger.

### CONCERNING POPULATIONS

The recent census held in all the French colonies shows that more than 100,000,000 souls live in France and its territorial possessions. The population of France is given as 40,000,000. Algeria, Tunis and Morocco have a combined total of 12,454,000, of whom there are more than a million Europeans. Indo-China has 20,000,000, and the French territories in central Africa are inhabited by almost 20,000,000 Negroes. The population of French West Africa is about 13,000,000. Dr. Joseph A. Hill, Assistant Director of the Census Bureau, estimates that the population of continental United States will reach 122,238,325 by 1930. According to the last census, in 1920, it was 105,710,620. It must be about 115,000,000 now.—Methodist Protestant.

### PROHIBITION RESULTS

Prof. Herman Feldman of the Amos Truck School of Administration and Finances, Dartmouth College, has made an unprejudiced study of the results of prohibition which deserves study at this time when there is so much false propaganda against it. Only a few of the things which he discovered may be mentioned here, but they are most significant. The three years showing the highest death rate from alcoholism and wood and denatured alcohol poisoning were 1912 to 1916 inclusive, before prohibition. There has been a great increase in thriftiness among the rank and file of the ordinary worker. Leading bankers testify that prohibition has been a large factor in the great increase in savings. It has made it much easier to write industrial insurance and to collect the premiums. A better class of men are applying for industrial positions and discharges for inefficiency have been greatly reduced. Absenteeism after pay days has also been greatly reduced. In 1914, preceding prohibition, the total amount of cereals used for alcoholic beverages amounted to only 1 per cent. Prohibition has resulted in a largely increased use of dairy products. Grape growers have been greatly benefited by it. The crime tendency since prohibition has been constantly down. These are a few of the differences between the findings of a careful investigator and the statements of men who are expressing what they want to believe.—The Presbyterian Advance.



# THE BRETHREN PULPIT

## The Christian Home

By Wilbur B. Stover

*(Rev. W. B. Stover, A. M., D. D., for many years a missionary of the Church of the Brethren in India, speaks every Monday evening from 6 to 6:30 Standard Time, over the broadcasting station KVL—wave length 202.6—from the Moore Hotel, Seattle, Washington. This radio station is privately owned, and operates only from 6 to 10 evenings, except Saturdays and Sundays. Brother Stover opens and closes his half hour program with prayer, and members of his family sing. If listening in and you have any suggestions, he would be glad for a card. Address him 130 North Seventy-eighth Street. He has been kind enough to supply us with the following verbatim report of the address given January 17, 1928.)*

For several evenings, over KVL, I have been speaking to you with respect to the need of prayer every day in every home, in order that the spiritual interests of the family may be best conserved, that parents may be worthy ensamples, that children may early catch the inspiration of religion, and that God may be glorified.

First of all, I want to say that a Christian home will be a happy home. The elements that make for joy and happiness have been brought into the Christian home; they are elements which produce only joy and happiness, and which make the home Christian to begin with.

The Christian home is made up of individuals; of just common folks like other folks, except in this one point, they are inwardly and outwardly Christian folks. That is, they have become willing followers of the Lord Jesus, and they are not ashamed to say so. Indeed, they are rather glad to say so, for a real religious experience is something that can be depended upon, and not at all imaginary or ephemeral. It is the source of great joy, and real joy is hard to throttle. It is sure to manifest itself, somehow or other. And why not?

The Christian home is a little community of citizens, little citizens and big ones, and every one of them will be ready to contribute in some manner to the good of every other one of them, and for the whole group. I think it was Plato who said long, long ago that when every one received according to his need, and contributed according to his ability, the group would be ideal. It was Paul who said: "Bear ye one another's burdens, and so fulfil the law of Christ." And it was Christ who said: "A new commandment I give unto you, that ye love one another."

In this little community, let us call it a republic, all will seek the same goal, the highest good of their own home. No one will take advantage of another, no one will permit hardship to another in order that he may escape. He will rather endure that another may be free. It is a kind of miniature republic, in which every one will work with his own hands. Interesting too, it is the sort of republic in which the dollar is not the monetary unit, for service becomes the unit. Each contributes in kind. And on this service that each renders for the good of all, there is no stamp of the eagle, but love is stamped there. The idea grows as we think about it, doesn't it?

The Christian home is a kingdom, where father is king and mother is queen; where children and others residing together become willing subjects. Call the words commands if you want to, but when the king or queen speaks, in a really Christian home, the subjects sit up and take notice. Not that there is any force in the matter; in a really Christian home, force is not supposed to be necessary; but that every one seems to feel that what king or queen says is for the larger good, that they have the better judgment, and that they know best of all. Why, it is a pleasure to abide the wish of the king or the queen.

Have you ever been in such a home? Have you ever seen one? I have, and I am telling you, such a home is

all that is said of it, and then some. Is your home like that? No? Then why not get busy and make it so. It can be done. You can do it, if you really and truly wish it to be so.

The Christian home is a school, where the whole group are learners, working out together the problems of life, comparing notes, telling recent experiences, and each eager to know how it is faring with the other. For the most part, father and mother are the teachers. Their text books are Personal Experience, the Bible, and Observation, or the experience of others. From these three text books the daily lessons are taught, and every one of the family goes on learning.

The experience of parents is an open door, a blessed inheritance to the next generation. There is nothing so appeals to a child as the experience of his parents when they were young. What father or mother did when under the pressure of hard circumstances, rightly told, determines at once what the children will do under like circumstances; they will do the same thing. I tell you, fathers, it means everything to have kept your record clean.

The Christian home is an embryonic church, where father is the man of God who speaks with authority, where mother exercises a holy spirit, and where the elder brother is easily discerned in a large family. Here the approach to God is not explained; it is practiced. Here reverence is caught, the love of God is apparent, and the presence of the Divine is a reality of life.

The happiest Christian home will have children in it. If one is not so fortunate as to have children, then I would suggest the wisdom of borrowing from somewhere else, from some one whose fortune has been better than your own. How much better to take a child to raise, than to take a puppy dog to caress: for on the heart of the child your spiritual image will become daily impressed, so that when you have come to the end of your natural life, you will yet live, in the heart of the child you have befriended. Folks, I am telling you that life is a serious matter. Children in the home are a constant source of joy. They are the hope of both present and future, to any one who has developed a sense of proportion.

I have just now referred to the choice between taking a child or two to raise, and taking a puppy dog to caress. It has occurred to me that one might well do both; take the child to raise, and let him have the pup to caress. Your joy will be in the child; the child's joy will be in the pup. But say, isn't it childish, to eliminate the child and to take the pup yourself to caress? It strikes me this would be a good case of what Clarence Darrow has chosen to call dementia præcox. As you think of it, you agree with me, don't you?

The Christian home is a haven of rest, after the day's work is done; it is a Palace of Peace, where there is not a constant struggle for supremacy; it is the one place in the whole world where one is absolutely free from the

necessity of keeping up appearances, lest he might be misunderstood.

As I said at the first, the Christian home will be a happy home. Not that there will be no burdens to bear, but that one will not pass the buck to the other to save himself; not that there will never be any suffering, but that when one suffers he will suffer quietly and not resent it; not that all will always see everything alike, but that each is willing to yield his opinion to that of the others.

Above all, this is the home of daily prayers. There is something remarkably good arising from praying together. The holy Presence seeks this contact. Why not husband pray with wife, why not brother pray with sister, why not parents pray with children, why not all **pray together** every day, so far as possible? This is a great asset towards the realization of the Christian secret of a happy life. It is the last word in making the home Christian. "Lord, teach us to pray."

### IS THERE TOO MUCH DOCTRINE?

(Continued from page 6)

not endorse the ultra-modernistic teaching and open-membership policy of the church.

One of the members, in telling the story, makes the statement that in fourteen years there has been no doctrinal preaching in the church. The absence of such preaching will always lead a congregation away from the Scriptures. After all, what is doctrine? It is teaching, and nothing more. To indoctrinate is to teach. There are certain essentials to the faith that must ever be stressed. Occasionally there may be found in the church a few who know thoroughly all the doctrine. To them it is not new. They do not need to have the story retold; but how about multitudes of others who do not know it so well?

And what about the new people who are weekly being added to the church, and to the younger generation growing up in the Bible school? If these be taught not they can not know, and if one have not the knowledge he can not become strong in the faith. The need of the day is a teaching church, and a preaching pulpit.

One of the hindrances to progress today with too many of the churches is the lack of teaching. It is interesting to look over the sermon subjects announced in the papers from one end of the country to the other to see how little attention is given to the great themes of the Scriptures. Paul said to Timothy: "Take heed unto thyself and unto the doctrine." He also said the day would come when the people would "not endure sound doctrine." And he once said the church had obeyed from the heart "that form of doctrine" which he had declared. Paul was a doctrinal preacher, and he built churches in the cities he visited. You can not build churches today, nor maintain churches without the doctrine, any more than you can build a house without a foundation and a good frame. —P. H. Welshimer, in Canton Christian, and selected by Dr. G. W. Rensch.

Churches are no longer standardized, though a few pastors are suffering from the dry rot of standardization activities. We must think in types, not of the big, successful, outstanding churches, but in the terms of arousing the weaker churches. We must help to get efficiency out of the little churches that are not doing anything. We must enter into helpfulness with churches whose spirituality is being dragged down, and must awaken them

to the great challenge, must convey the thrill of the heroic that is in the work of the Christian church. We must ourselves be an example. We must all unite in great, incarnate, consecrated passion for the salvation of souls.—Joseph A. Vance.

## Our Worship Program

(Clip and put in your Bible for convenience)

### THE STORY OF JOHN'S GOSPEL IN BRIEF

#### MONDAY

**THE NEW MAN IN CHRIST**—Col. 3:9-13. "Seeing that ye have put off the old man with his doings, and have put on the new man." Here is one of the most convincing proofs of the genuineness of the Christian religion—men and women showing forth the transforming power of God in their lives. Unless the church of Christ is able to produce persons who have "put off the old man with his deeds," it will fail in the great work for which the Head of the church designed it.

#### TUESDAY

**THE PRESENCE OF GOD**—Acts 17:24-28. "He is not far from each of us." God seems very far away to some people, but that is the fault of the individual. It is because he is dull at sensing the presence of God, and that handicap is experienced by most of us. It is hard for us to realize that he is in the very places where we live, yea, in the inner recesses of our souls, and the truth can only become real to us as we practice the presence of God. Let us not ask "Where is God?" but think of him daily at our sides, and our lives will grow richer and sweeter.

**"THE FELLOWSHIP OF PRAYER"**  
(Beginning a Program of Prayer on "The Fruits of Religion," closing Easter Sunday.)

#### WEDNESDAY

**THE SENSE OF SIN**—Isa. 6:1-7. "If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:19). A sense of personal sinfulness is invariably a part of the Christian consciousness. As we enter today (Feb. 22) upon the commemoration of Jesus' temptation, we will be reminded the more of our failures and shortcomings, and let us frankly confess them to him who alone can take them away.

#### THURSDAY

**THE NATURE OF FORGIVENESS**—Psalm 51:1-13. "Create in me a clean heart, O God, and renew a right spirit within me" (vs. 10). We cannot get away from the physical results of our sin, but if we ask God, he will forgive us of every sin, cease to blame us for them, treat us as if we had not sinned and make us to love the good and to hate the evil.

#### FRIDAY

**JESUS, THE FORGIVING SAVIOR**—John 8:1-11. "Neither do I condemn thee; go and sin no more" (vs. 11). There is no lovelier portrait of Jesus found in the New Testament than is here given. He is all grace and gentleness. The woman could not mistake his attitude; there was sufficient rebuke in his modesty and exhortation to "sin no more," but there was also hope for her. Jesus held the door open on her future; his love gave her another chance. He is the same today.

#### SATURDAY

**THE CLEANSING LIGHT**—1 John 1. "God is light" (vs. 5). The function of the sun is to cleanse as well as to illuminate. It is the sun that keeps the world clean, destroying impurities and the breeding places of impurities. Sunshine is the great antiseptic. So God is light and he not only illuminates our minds but cleanses our hearts. No evil can live in the light of his presence. We do little good to wrestle with our evil; it is better to let the light of God shine in; he will cleanse us of every sin.

#### SUNDAY

**THE CONQUEST OF FEAR**—Psalm 26:1-6. "The Lord is the strength of my life; of whom shall I be afraid?" (Psalm 27:1). One of the greatest enemies to health is fear. It is a paralyzing state of mind. Religion is a tonic. It casts out fear. It gives one the confidence that brings calm. "The Lord is the strength of my life," and I walk without fear in his light divine.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N

## MAGAZINE SECTION

M. A. STUCKEY, Editor

Ashland, Ohio

O. C. STARN,  
General Secretary  
Gratis, Ohio

M. P. PUTERBAUGH,  
Treasurer,  
Ashland, Ohio

## Some Practical Sunday School Helps

(In this and the next issues of The Evangelist we are reprinting for our workers some of the already used and practical materials compiled by Mrs. Nora Bracken Davis. These outlines have proved positively that the thing which is needed in Sunday school work more than anything else is usable and concrete materials. Because of their popularity and simplicity, do we set them before our readers again. M. A. S.)

### ORDER OF SERVICE FOR CHILDREN'S DIVISION

By Mrs. Nora Bracken Davis  
Service of Worship

1. **Quiet Music.**—After a short strain of quiet music is played to quiet the children, the school may quote in concert, "I was glad when they said unto me let us go into the house of the Lord." The children may then bow their heads in silent prayer while the quiet music continues.

2. **Hymn**—Enter into his Gates. (Primary Carols.)

"Enter into his gates with thanksgiving, And into his courts with praise; Be thankful unto him, and bless his name, For the Lord is good."

3. **Scripture Response.**—Psalm 23 (Primary), Psalm 100 (Juniors).

4. **Prayer Service.** (Carols).

"Lord, teach us how to pray, Oh thou that hearest me,

Let thine hand help me. For thou art my God."

**Prayer.**—A few moments of silent prayer, closing with the Lord's Prayer, or a common prayer by all the children.

**Response.**—Hear my prayer O Lord, and keep me in all my ways. Amen, Amen.

5. **Offering Service.**—Quiet music may be played while the offering is being lifted. The children will then quote together 2 Cor. 9:7. The offering should be brought to the front or the room by one member of each class. The superintendent should then offer a prayer or have the children offer a common prayer that is appropriate for this service. Offering Song, (Carols page 12).

6. **Hymn.**—God is Love, (Tune, Silent Night).

(1) "List to the song, beautiful song, God is love, God is love.

Chorus

Hear the voices, forever they tell, softly, softly the glad echoes swell,  
God is love, God is love, sweetly they whisper his love.

(2) Hear in the breeze, whispering breeze, God is love, God is love.

(3) Hear in all things, beautiful things, God is love, God is love.

Fellowship Service

1. Welcome to new pupils and visitors.

2. **Birthday Recognition.**

The birthday child steps forward to the superintendent who holds the birthday offering receptacle, drops in his money and says:

"I am a Birthday Child today,

I must be gentle in my play

And true in all I do and say

I must walk kindly on my way,  
For I'm a Birthday Child today."

The children then pray together the following prayer:

"We thank thee, heavenly Father,  
For all thy loving care,  
That thou hast given (name of boy or girl)  
At home, and everywhere  
For—(number of years) thou hast guarded him—her

Asleep, at work, at play;  
O Father, love and care for him—her  
On this, and every day."

The children may then sing a birthday song.

Song—Tune, "Good Morning."

Happy birthday to you!  
Happy birthday to you!  
Happy birthday dear, (Name of child)  
Happy birthday to you!

### Special Service

Missionary, Temperance, Nature, Patriotic.

### Instruction Period

1. Making up the records.
2. Memory work.
3. New lesson taught.
4. Dramatization of lesson or hand work illustrating the lesson.

### Closing Service

Hymn.

Memory verses by classes in concert.

Closing prayer.

**NOTE:**—This order of service is arranged so that it may be used for the Beginners, Primary and Junior departments of the children's division when the three meet together for their worship period. Some of our schools still find it necessary, because of the lack of room or the lack of workers, for all the departments of the children's division to meet together. In this case it is very necessary for superintendents to be careful in arranging the order of service so that it will meet the needs of all the children.

The birthday recognition service which you find in this order of service was printed in The Teacher and Educator some few months ago, but only a few workers had found it there and a number of teachers and superintendents have been asking for it. For this reason we are printing it again.

Services for this division and for the various departments of this division will appear in this magazine from time to time.

Your attention is again called to Primary Carols. Primary Carols and Junior Carols, published by Leyda Publishing Co., Wapello, Iowa, price 35 cents each, are two of the best hymn books we have found for this division.

### SUNDAY SCHOOL SAYINGS OF MAR- TION LAWRENCE

As a bird wandereth from her nest, so is he that is absent from the class without a reason.

He who claps you on the back and says smooth words is a good fellow but the one who helps you lift your load—he is a jewel.

Regularity and punctuality are like the cloak of charity: they cover a multitude of sins.

The teacher who carrieth a smiling face and comely manners removeth many rough stones from the pathway.

Sociability is a good thing, but during the worship or work periods of the Sunday school, it is like ashes in the sugar.

Alexander, the Coppersmith, is the patron saint of many Sunday schools and has too many devotees in our corner.

He who visiteth the sick is a ministering angel but the neglecter shall not have his name among the high.

To teach a little and teach it clear in, is like clinching a nail, well-driven.

To talk up our school is good—to walk it up is better; to keep it up—that bringeth joy.

The good is the enemy of the best, and he who is content with "well enough" makes business for the undertaker.

There is a way that gladdens the superintendents' heart, but it is not the way of the absentee.

Real singing gladdens the heart but the heartless brand savors of the cemetery.

He who loadeth his gun after the bird rises is like the foolish teacher who waiteth till Saturday night to prepare his lesson.

A hearty handshake at the right time is like a cool drink to parched lips.

They have warm feet who keep knitting right along and drop no stitches.

As salt is to meat, so is the Workers' Council to the officers and teachers, but a barrel of salt in the attic will not save a pound of meat in the cellar.

There are many men who can't keep down in a convention, and can't get up at home.

Statesmen and publicists are coming to recognize more and more that the Sunday school is the best agency we have for combatting the demoralizing influence of lawlessness and the tendency toward Bolshevism.

Are missions a part of the Sunday school? They are all of it.—From Marion Lawrence, a Memorial Biography, by his son, Harold G. Lawrence. Fleming H. Revell Company.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for March 4)

### Jesus and the Twelve

Scripture Lesson—Mark 1:16-20; 2:18, 14; 3:13-19; 6:7-13, 30.

Printed Text—Mark 3:13-15; 6:7-13.

Devotional Reading—Romans 12:1-8.

Golden Text—Go ye into all the world and preach the gospel to the whole creation. Mark 16:15.

### LESSON LIGHTS

#### Lesson Poem—Two by Two

Mark 6:7

"For as of old when, two by two,

His heroed saints the Savior sent,

To soften hearts like morning dew,

When he to shine in mercy meant,

"He loves when youth and age are met,

Fervent old age and youth serene;

Their high and low in concord set

For sacred song, joy's golden mean."

### Introduction

The apostles of Jesus Christ were his chief disciples, whom he invested with authority, filled with his Spirit, entrusted

with his doctrines, and chose to raise the edifice of his church. They were twelve in number, answering to the 12 tribes, Matthew 19:28; and were plain, unlearned men, chosen from the common people. He whose purpose it was "by the weak things of the world to confound the strong", 1 Corinthians 1:27; who meant to draw emperors to himself by fishermen, and not fishermen by emperors, lest his church should seem to stand in the wisdom and power of men, rather than in the wisdom and power of God, saw in those crude fishermen of the Galilean lake the fittest instruments for his work.

After their calling and charge, Matthew 10:5-42, they attended their Master, witnessing his works, imbibing his spirit, gradually learning the facts and doctrines of the gospel. After Christ's resurrection, he sent them into all the world, commissioned to preach, teach, reach all by working miracles and transforming lives fit for the kingdom of God. This is the reign of Christ in the hearts of men. To the world it is an invisible kingdom till Jesus returns to rule in power over the earth. Zechariah 14:9; Revelations 20:4.—Illustrator.

#### Personality and Possibilities of Apostles

They were plain men, who had not been perverted by the false philosophies, traditions, and morals of the day. They were mostly workmen, business men, practical men, but of great variety of early training and of business life. Some were poor; some were comparatively well off; some belonged to country villages, some to the city; several were fishermen. "There were two, at least", says Dr. Gilson, "the choice of whom seemed to violate all dictates of wisdom and prudence,—Matthew, the publican, of a hated class, inviting hostility; and Simon the Zealot, a radical revolutionist in politics." Yet the choice of these showed the broadness of the gospel, and its power. They were men of ability; there were great possibilities in them. Christ transformed common men into apostles, the foundation stones of the New Jerusalem, the leaders of the kingdom that was to transform the world. The charcoal was changed into diamonds. They were far from faultless, but the faults were flaws in a jewel, not the crudeness of the charcoal.

It is very noticeable in all history that the larger part of the great men in every department have sprung from the common people, so far as the absence of wealth, or rank, or great ancestry can make them common.

#### Variety of Character Among Disciples

"Jesus chose twelve disciples, that every man, in all time, might find himself represented among the apostles. The doubter finds himself in Thomas; the fierce, hot-headed, quick-tempered man finds himself in John, the Son of Thunder; the opinionated, impulsive man in Peter; the hard-headed, practical man, desiring the first place in the kingdom, in James, etc. We are all there. And to all of us can come like fitness, worthy of apostleship."—By H. T. Warren. All kinds of men can become Christians; all kinds can serve the Lord in some good way. This great variety in Christians enables Christianity to meet the vast variety of men in the world. but all were one in heart, in the love of Jesus, in seeking the higher life, in building up the kingdom of heaven.

#### Training of the Twelve

"From the time of their being chosen, the twelve entered on a regular apprenticeship for the great office of apostleship, in the

course of which they were to learn in the privacy of an intimate daily fellowship with their Master, what they should be, do, believe and teach, as his witnesses and ambassadors to the world. He was so make it his business to tell them in darkness what they should afterwards speak in the light; and to whisper in their ears what, in after years they should preach upon the housetops.

"Work is the key-word to almost every chapter of the New Testament. This part of the canon is chiefly narrative, tarrying on its mission only long enough to describe and discuss what is absolutely necessary.

"William Langland's Piers Plowman epitomizes this idea with superb simplicity and direct appeal, as it reveals conditions in England from 1350 to 1400. The section on the "Shriving of the Seven Deadly sins" acquires beauty through its earnest sincerity.

"We can find a real message in the unanswerable poignancy of the following passage:

Common sense wills that every wight should work

In ditching or in digging, in teaching or in prayer

Life active or life contemplative.

The man that feedeth himself in faithful labor

He is blessed by the Book in body and in soul.


This concept of Christianity is perhaps

naive and elementary, but modern Christianity is hardly more competent in probing to essentials and in lifting up the lives of the common people."

"We are familiar with the expression, 'This is my right-hand man.' He who is the right-hand man of his chief does not work alone. He uses to the best of his ability the intelligence and the strength of which he is possessed. But he tries all the while to read the mind of his chief, and to help his chief work out the plans he has made and bring them to a triumphant issue. And every now and then his chief comes to him and drops a hint, or gives an order, or makes an explanation."

To each of the Twelve, and to each of Christ's modern apostles might one say:

"You are to be a living, ardent tool with which the Supreme Artist works: one of the instruments of his self-manifestation, the perpetual process by which his Reality is brought into concrete expression." But notice the inclusive variety in his self-manifestation,—strength here, beauty there, playfulness yonder, patience somewhere else, humble service in another place. And then open your soul to the softest breathing of his wisdom, give yourself to be the agent of his Spirit, try continually to know him and to make your life the expression of that Mind: thus you come to the joyous hand of God, the instrument of the Spirit of life and love that is round about you and with you in every place and under every condition.—Illustrated Quarterly.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana  <b>L. V. KING,</b> Associate New Lebanon, Ohio	<b>CHRISTIAN ENDEAVOR AT WORK</b>  <b>Young People's and Junior Topics in THE ANGELUS</b>	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer  2301 13th St., N. E., Canton, Ohio
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#### A FAMILY MEMORIAL SERVICE

Memorial services in honor of the lamented Francis E. Clark have been held all over the land and in every denomination, throughout the past year, but one of the most unique and interesting of such services, according to a report by the Christian Endeavor World, was held in the Sagamore, Massachusetts, Methodist Episcopal church, whose pastor is Rev. Oliver Bell. Dr. Clark was pastor emeritus of this church, and the Christian Endeavor societies in it are named after Dr. and Mrs. Clark. Dr. Amos R. Wells delivered the address which he had prepared for the Cleveland Convention, and Mrs. George W. Coleman, a long-time friend of Dr. Clark, read the quotation from Bunyan's "Pilgrim's Progress", which was used at the graveside when Dr. Clark was buried. Mrs. Harold S. Clark read a favorite poem, and Dr. Clark's sons, Sydney and Harold, sang a hymn that was one of Dr. Clark's favorites, and Dr. Howard B. Grose, vice-president of the International Society of Christian Endeavor, a friend of Dr. Clark for many years, spoke intimately of his associations with the great leader of Christian Endeavor.

#### NOVEL PLANS FOR MISSIONARY COMMITTEES

##### Christian Endeavor Union

**A Surprise Feature.** Have a surprise meeting something like this. Have four people dressed in costume to represent a country each, and let them come into the

room unannounced one at a time and tell of the need of their countries.

**A Radio Meeting.** Make use of radio interest by having a radio meeting. A stirring message from one or more fields should be selected, and a person hidden behind a screen speaking through a phonograph horn or a megaphone may announce a station and deliver the message. Several "stations" might be announced and a message from each given briefly.

**Missionary Hero Meeting.** A good way to bring a great missionary hero into prominence is to devote an entire programme to the study of his life and work. Plan appropriate hymns, Scripture, and prayer.

**Missionary Tourist Meeting.** Appoint twelve people to form an imaginary band of missionary tourists. Let them make a tour of the world, visiting missionary countries, and once a month send a letter to the society from the field designated for that month. Write letters so that they will seem as real as possible. Many facts about the people, and also about mission stations and missionary workers, can be most vividly impressed in this way.

**Missionary Camp-Fire.** Ask a number of persons each to read or tell a bright, short, interesting missionary story. Limit the time for each story. Instead of stories have some special subject in connection with missions. Present this form of contest, each person appointed to prepare a paper on the same subject. Judges may decide which contestant has made the strongest appeal.



Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary, Foreign Board  
 1330 E. Third St.  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

### From Lost Creek, Kentucky

How time flies! It is already five months since we took up our new work on this field. We have been so busy with the many duties which are ours that we have taken little time for correspondence but for some weeks the Lord seems to have laid it upon our hearts to write this letter. Also because we faithfully promised many friends to write through the Evangelist if we did not find time to write personal letters. To these we take this opportunity to send greetings and to thank each one of you who have been remembering us in your prayers and with material blessings.

It is needless to say that we are happy in our work. For some years the Kentucky field has been close to our hearts and since we are serving our Lord here it has become a vital part of us. To us who were born and reared plainmen, the mountains have a way of walking into our hearts. We love their rugged beauty. In the autumn they are covered with the most glorious coloring man can possibly conceive. It was during these autumn days when, after a trying day's work in the schoolroom that we climbed these mountains to find quiet retreats with deep soft, moss carpets beneath us, rocks to sit on and the trees with bits of sky between their branches above, for a canopy. There in these sacred spots we seemed to meet God. The Holy Spirit was about us and new visions of a greater God were ours. Co-workers have also had this same experience, feeling somehow closer to the Father and to Creator on the mountain tops. God's handiwork is at its best where man's despoiling hands have not tried to enhance it. A little child may even sense this, for when we first took little Bobby to one of these moss covered retreats, he stood in awe for a minute and then with big, wondering eyes he turned to me and asked, "Mother whoever laid this beautiful rug down?" How could a Christian mother help but thank God that in her heart she knew and with her own lips could tell her son of a great and glorious Creator and a wonderful Father?

The hills, too, are beautiful when winter strips the trees of their pretty coats. Only the evergreens, mountain laurel and Rhododendron show green on the hillsides. But great, rugged rocks overhang and one never ceases to wonder at the Creator's work. We have yet to see them with spring's awakening and summer's glory.

The quiet little valley with its group of pale yellow buildings has come to be home for us. You already know more or less about the school itself if you have been reading the Evangelist. We have a fine group of students, and how we love them! Many have accepted Christ which makes it a real joy to work with them. Since my work lies with all the grades and many high school students, I have come to feel that it is a rare privilege I enjoy of being a part of their student life. How the Riverside faculty needs your prayers that its influence and contact with this splendid promising youth may uplift and cause these boys and girls to place their feet on the Rock, Christ Jesus, and that the influence may tend to win them for greater service for the Master.

Each teacher has a full program. You would not wonder why we gave lack of time as an excuse for not writing if you were to follow any one of us for a day. Mr. McDonald is teaching Sophomore, Junior and Senior Bible, Manual Training, and coaching athletics. The basketball team is now preparing for the district tournament to be held in Hazard the first week in March. The Manual Training work has just begun this last semester and as yet the equipment is inadequate to meet the demands. However, we praise God for the North Manchester and New Enterprise Brethren, and for those churches that Sister Srack has visited who gave for this splendid phase of the work. With these funds a room and equipment have been provided to carry on the class quite well. This is an important subject for it will meet a real need. Although the new road will make it possible to get more furniture in, yet the new road cannot reach all the homes and it is very necessary that Riverside equip its boys, who are the future men and homemakers of the nation, with a knowledge of woodwork.

My own work is interesting. I have about twenty-five private piano lessons each week. Just now we are busy preparing a recital for Commencement week. I also have public school music in all the grades and up to this time I have been teaching 4th, 5th and 6th grade Bible daily. With the care of my family and the playing for chapel and all church services I have not much time to idle.

However, the extension work, rather than the schoolroom, perhaps, appeals to us most. This may be true because it lies nearest the work we feel the Lord has called us to do. During the school term we have only Sundays to go out and so far we have only been conducting the Sunday school at Clayhole. This is a twelve mile trip with the horses. I especially love Sundays. I love to ride and in spite of the fact that I was never in a saddle in my life before, it has been no hardship but only real pleasure. The Clayhole work appeals to the Christian worker. It needs the Word and your prayers. And the people are cordially inviting us to their homes with the Gospel story. Would that we had more time for the personal touch and visitation. However before the weather became too extreme we had an excellent attendance and it is growing again since we have more settled weather. Our high mark was 78. Most of these are children and young people but we have a faithful group of mothers who attend, many of whom carry babes. Some of these walk long distances, on foot, or ferry the river. Brethren, will you pause in your hurried life to pray for this work? Pray that the Holy Spirit may work mightily in this community and in Haddix where other workers are holding Sunday school. We want to thank the Nappanee people for their interest in Clayhole.

Our letter would be incomplete without saying a word about Krypton. We surely enjoyed our visits with Brother and Sister Kinzie and family. These people are doing a noble, splendid work. The results certainly show that their sacrifice has been

well worth while and we only pray that God will continue to lay it upon the hearts of the Brethren people to keep this work going.

In closing this lengthy letter we would say in the words of Paul, "Brethren, pray for us" (1 Thess. 5:25), and again, "Pray without ceasing" (1 Thess. 5:17).

In the Master's Name,

ESTHER (MRS. GRANT) McDONALD.

### LOYALTY OF CHINESE CHRISTIANS

Ding Chang Hua is a Christian pastor in Yenping, in Fukien Province, whose life and whose loyalty are typical of hundreds of Christian pastors in China.

Some time ago a number of Christian leaders of Yenping signed a petition to the Chinese National Government asking for the return of church properties that were being occupied by military forces. The first signature on the petition was that of the Rev. Ding Chang Hua. A notice from the local authorities gave him three days in which to leave the city, but he only smiled and was in the pulpit the following Sunday morning.

A few minutes before the service began someone notified the congregation that the church was to be "raided" and that it would be advisable to hide the Bibles and hymn books. Raids upon other churches had usually meant the destruction of Christian literature. So the books were hidden. Then a young officer and several soldiers appeared. He told the waiting congregation not to be afraid. "All we want is a man by the name of Ding Chang Hua," he said. When the soldiers placed him under arrest they bound him and led him through the streets of Yenping to their headquarters.

The congregation remained for a while in silent prayer and then met to consider the plight of their pastor. They talked the matter over for almost two hours and finally decided to go in a body to the chief officials of the city and ask the release of their pastor. They also pledged themselves to ask the officials to put all of them in prison with their pastor if he were not released. "If one is to suffer, all of us will suffer," they said.

As they marched through the city streets in a body other Christians joined them so that there was a goodly number by the time they reached the office of the acting mayor. He expressed surprise at seeing so many Christians voluntarily coming together at a time when Christians were being persecuted. He expressed surprise also to hear of the arrest of the pastor and asked for a formal complaint in the matter. The military commander of the city was equally surprised at this demonstration and promised to have the pastor released at once. Then the congregation marched to the building in which Pastor Ding was being given the formality of a trial by a jury of anti-Christians. The determination of the Christian group to suffer along with their pastor so impressed those who were prosecuting him that they found themselves compelled to let him go free. That evening the whole city was aroused by the sight of the congregation marching through the main street singing songs of praise and thanksgiving and carrying Pastor Ding at the head of the procession.

This episode bound the Christians together as never before and moved them to decide to die before they would see the church rooted out of Yenping City.

—From World Service News.



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### COLUMBUS FOLKS ARE LOYAL

This, as all know, is our State Capitol and there is no question that we should have a church in this city. Those who are acquainted with the history of our effort to develop a work in this place, know that it has been a struggle and at times very discouraging. It was with more than usual interest that I visited here.

I was surprised and pleased with the interest and growth that has taken place under the pastorate of Brother Gotschall. The building has been gone over and made attractive, and they have a good live Sunday school and a growing interest. I see no reason why this work should not go forward and in a few years be made self-supporting. The people are working heroically and making sacrifice to build up the church. Brother Gotschall is well liked and under his leadership we expect to see the work go forward. The total gift of the church was \$250.00.

#### Another \$1,000.00 Gift

While in Columbus I visited in the home of Brother and Sister J. E. Parsons, who formerly lived in Johnstown, Pennsylvania and who during my pastorate there, were valuable help in my ministry and work of the church. Brother Parson serving as secretary of the church and his wife a member of the choir and teacher in the Sunday school. Mrs. Parson is the daughter of Brother and Sister Daniel Crofford of Hollywood, Florida. Brother Crofford was one of twelve charter members that stepped out by faith in Johnstown, Pennsylvania and organized the Brethren church in that city, being an Elder in the church for all these years. While the Parsons have been called to different places where we have had no church, they still stand faithful and true to the faith of the Brethren. Their gift of \$1,000.00 to the college, which is not given because they are rich (for they are not) is a witness of their love and interest in the work. They still hold their membership with the First Brethren church of Johnstown, Pennsylvania.

OH FOR MORE OF PEOPLE WITH LIKE MIND AND SPIRIT IN MAKING INVESTMENTS IN THE KINGDOM!

This made the total of my canvass in Columbus \$1,250.00. W. S. BELL.

#### EVANGELISTIC MEETING, BERNE, INDIANA

On January 2nd, we began a three weeks' meeting with Elder John Parr in the Bethel church. We had looked forward to this meeting for a number of years, but first one thing then another interfered. We drove from Flora to Berne, a distance of 100 miles, with temperature at twenty below. It was necessary to use chains for twenty miles on account of snow. Though we had been warmly anticipating this meeting, we had ample time to cool off before arriving on the field.

We found Bethel to be located some seven miles east of Berne with a member-

ship of about 150. Their Sunday school runs about 135. Bethel is one of the few rural churches that are holding their own. They are able to hold the finest group of young men and women of any church we have visited. This group formed our choir under the leadership of Mark Parr, a Rode-heaver trained song leader, who is a member of the local church. John Parr the present pastor has led these folks for the past six years, and the church has experienced a great Spiritual growth. Elder Parr loves "The Book" and is not afraid to declare the whole counsel of God. We made our home with Brother Parr for the first half of the meeting, and with Brother and Sister William Smitley the remainder of our stay. They did everything to make our stay enjoyable and certainly did succeed. Nowhere have we enjoyed the comforts of home more, and nowhere have we been better cared for.

The meeting was preceded by a Bible Institute held by Brother Beal. I am not able to tell just what effect this had on the meeting. It certainly did not hurt it spiritually, but whether it was too much meeting or not I cannot say. Brother Beal held a fine institute and the folks of Bethel church spoke highly of his work among

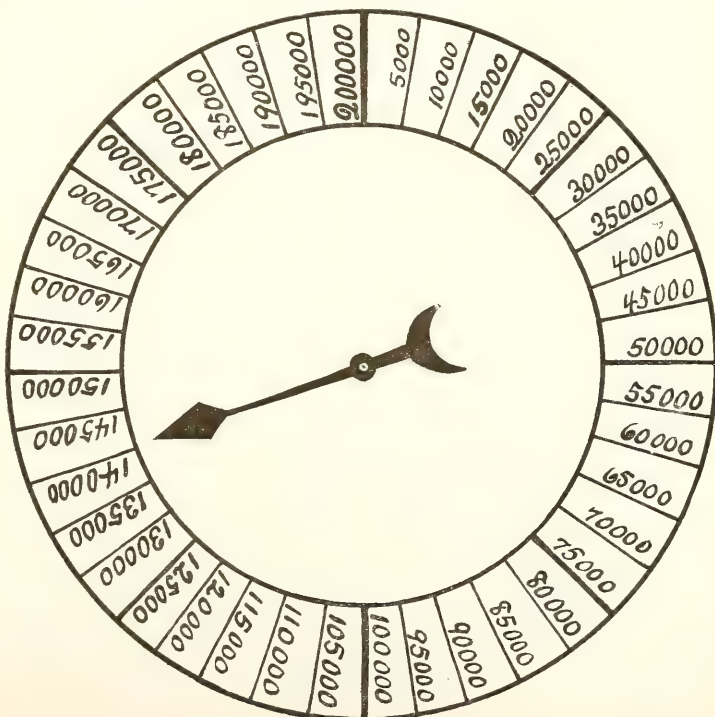
them. The weather man was certainly good to us with the exception of two days during the last week, but it so happened that they were the two days we needed. The first response to the invitation was Tuesday of the last week when three came forward, on Wednesday evening there were nine Thursday evening and Friday evening a terrible storm was on and only about thirty-five of the faithful ventured out. Time was too short to get the interest back up, but on Sunday night (the closing night) our crowd was back and four more came forward.

I shall always remember with gladness the Bethel church, not merely because I was so royally taken care of, but because of the love that they have for "The Faith" and the wonderful way they support missions and enter into all of the work of the church. Bethel has had good teaching not only from her pastor, but I saw the footprints of Bauman, Bell, Miller (R. Paul) and Ashman. Any church that has been under the teaching of such a quartette will certainly know some Truth.

FRANK G. COLEMAN,  
Flora, Indiana.

#### CLAYTON, OHIO

The work here seems to be going nicely with half-time service. On January the 22nd we closed a two weeks' revival effort. The weather man was good to us except three nights, which were foggy and cold. We spoke to about 1950 people in the 16 services, making an average for each of 121. On two occasions the house was crowded. We tried to preach strictly Biblical sermons, and the Lord blessed our efforts in many ways. The church received an impetus of new life and responsibility along with new visions of privileges and possibilities. Five people made the good





confession and have received the ordinance of baptism.

One feature of the meeting and which proved to be a drawing card for good was the Cartoon-Pantomimes. We had pictures to illustrate some good moral which any mind could grasp, and were enjoyed by the children especially. Mrs. Elda Deeter had charge of the song services during the campaign, and the good people made her up a nice offering as a good-will gift of appreciation. Thanks, Brethren.

The W. M. S. ladies are going strong and are a valuable asset to the working force of the church. They will have an all-day mission study soon. This new method may be of interest to others: they assign a chapter to each of six persons, and at the meeting each is given 20 minutes to give a condensed report on important things contained in it; they have three reports in the forenoon, then luncheon in the basement, and the three remaining chapters are given in the afternoon. This plan is proving quite popular and the whole study is gone over in one day, giving one a greater apprehension of the contents. There is no loss by waiting a week between lessons.

The Sunday school is going good and has commendable interest.

Dr. Bell has been with us and canvassed the church for Endowment, going over the top to what we did in a former campaign. West Alexandria, Ohio.

W. R. DEETER.

#### FOUR MONTHS OF VICTORY AT THE FIRST CHURCH, JOHNSTOWN, PA.

This report covers the four months of October, November, December and January. In it we make no attempt to report the numerous regular activities of the church and her auxiliaries. These have been faithfully cared for with enthusiasm. We aim to report only those things which we believe may be of special interest and help to the Evangelist readers.

During the last quarter of the year 1927, we conducted a Bible school on Wednesday night. Our text book was the Book of Jude. The average attendance was approximately 90, 50% of these being young people.

We have organized a Junior Choir for the Sunday school. It now numbers about 40. With a regular weekly night for practice under the able leadership of our organist, Mrs. H. W. Darr, it is adding much to the inspiration of our school. Frequently, it takes the place of the regular church choir at the church services.

During December, we celebrated the fourth anniversary of the dedication of our new church. Within four years, with an original cost of \$165,000.00, the indebtedness has been reduced to approximately \$10,000.00. We expect within the next year to wipe this off the slate.

A most thorough and enthusiastic Every Member Canvass of the church was made under able leadership for the year 1928 and most gratifying results were accomplished. Last year over \$20,000.00 was received by the church and her auxiliaries. The budget for Missions and Benevolences was pledged 100%. Only four special offerings are taken during the year, the others are budgeted.

The young people of the church has been most active. We have three of the best Endeavor societies we have ever known about. Our young people have gone out into other Brethren churches near and helped to organize several new societies. They have now succeeded in organizing a

County Union of Brethren C. E. societies.

Perhaps the most outstanding victory during these four months has been in evangelism. During November a visitation evangelism campaign was conducted in the entire city. Recognizing the weaknesses of it, we cooperated and sought to correct the weaknesses. The pastor conducted a week of services at which, instead of just signing a card in the home, those desiring to become Christians made public confession. twenty-three members were received during this week.

Then in January, we held our victory revival with Brother A. L. Lynn of Roanoke, Virginia, as evangelist. Thorough preparation was made in prayer, publicity, etc., before his coming. Two fellowship suppers were held at which Prof. DeLozier gave Travelogue lectures. The expense of these was met by free will offerings. Prof. DeLozier also delivered two fine sermons on the Sunday preceding. Brother Lynn proved himself to be a "Workman that needeth not to be ashamed, rightly dividing the Word of truth." His sermons were messages of power. They were true to the Bible. We found him to be a consecrated Christian on fire for lost souls. He was a most congenial co-worker. He led us in one of the most victorious of victory revivals. The attendance was large and sustained without delegations. There was a marvelous spirit of real unity. The church enjoyed a wonderful season of refreshing. There were 80 confessions of which number 58 have already been received into membership. This makes a total of 84 members received since October 1, 1927. Included in the confessions during this victory revival were 20 boys and girls of the Christian Home, an undenominational institution largely supported by the churches of the city. These were baptized by trine immersion, but will not become members of our church or of any church at this time. They love to attend our church. Had these become members, practically 100% of the confessions would have been received.

The church attendance record for the last six weeks is somewhat unique. The morning and evening average for these six Sundays is 412 plus. The evening record was stronger than the morning, but not enough to make it 413. This is a pronounced victory in Johnstown. Throughout the entire city it seems impossible to maintain a good Sunday evening audience. But the Gospel of Christ will draw. Praise his name!

Pastor, CHARLES H. ASHMAN.

#### ROANOKE, VIRGINIA

It was our genuine pleasure to spend three very pleasant and unforgettable weeks as evangelist in the First church of Johnstown, Pennsylvania. It has never been our privilege to work with a more consecrated, aggressive and efficient pastor than Brother Charles Ashman. The great church of which he is pastor bears eloquent testimony to his ability and untiring labors. A ers have been developed under the leadership of Brother Ashman. These were placed at the disposal of the evangelist—a wonderful factor in the "Victory Revival." All things were ready when we arrived. Therefore, the work of the evangelist was made easy—likewise effective. Thanks to Brother Ashman and his fine people for the cooperation they gave to us.

During our stay at Johnstown it was our good fortune to make our home with the Ashmans—rather they made a home for us. They took us in as one of the family. Thanks to Brother and Sister Ash-

man and their fine family for the kindness shown to us. Many thanks to the good women of the church who had us in their homes for meals. Great eats—wonderful cooks—hospitality unexcelled anywhere. Then, too, we shall never forget the splendid way in which the Johnstown people celebrated the writer's birthday. Those delicious birthday cakes and the basket of beautiful flowers the church presented to us during the church hour. We shall always treasure in our memory those acts of kindness. We also express our sincere thanks to Brethren Lecky and Darr whose influence made it possible for us to make a trip through the steel mills of Johnstown. A rare treat indeed.

May God bless Brother Ashman and his good people in all their undertakings. We consider our trip to Johnstown one of the finest in our experience. We sincerely hope that it may be our privilege to work with Brother Ashman again.

#### Brief Stop at Pittsburgh

The Pittsburgh church held a joint social or reception for the new Pastor, C. E. Kolb and the writer. A great program of music was rendered by members of the choir. Good eats and a fine social time was enjoyed by all. It sure was a treat to meet with our many friends of Pittsburgh again. May the Lord continue to bless Brother C. E. Kolb and the Pittsburgh church as they endeavor to exalt the Christ.

Mrs. Lynn is a little improved at this writing. We solicit an interest in the prayers of the brotherhood. A. L. LYNN.

#### ALTOONA, PENNSYLVANIA

Since our last report the work here has been going forward, rather quietly, it is true, but nevertheless we can report progress. Seven members, two by letter and five by baptism, have been added to our number. For the most part these accessions have been from sources which make them of more than usual importance, coming as they do from homes not heretofore strictly Brethren. Gradually we are finding our way into the hearts of people in unexpected places and thus enlarging and widening our influence. A few weeks ago at a Sunday morning service I had the ushers distribute cards carrying these words on the face,—

#### FORWARD CLUB

This is to certify that

..... (name)

is a member of

#### THE FORWARD CLUB

of the First Brethren church.

Note: Each member of the church agrees to help in some way to accomplish the aims set forth on the reverse side of this card.

The card bears the signature of the pastor, the signer's name in the space indicated. The reverse side of the card gives, as among the aims to be accomplished during the year 1928, the minimum average attendance at the Bible Reading and Prayer Service, Sunday school and double the Sunday night attendance, the last named goal having been reached last Sunday evening (February 12). The Wednesday evening prayer service is devoted largely to Bible study with special reference to the need of quiet, personal evangelism. The pastor gives instruction along this line of thought. The lesson for this week is on how Jesus won his first disciples. It is an interesting and attractive study, showing that from the very beginning the growth of the Kingdom was a gradual process. One by one Jesus won his disciples. Having found Jesus and



by personal intercourse with him become convinced that he was the Christ, Andrew and John were seized with a strong desire to make known the good tidings to their brothers. One of the grandest proofs of the reality and glory of the Christian experience is the uncontrollable impulse to tell it. A missionary to China was asked by the natives by what right he brings his religion to them. He answered, "The right to make known what is too good to keep." And this is the way that the Christian church began—by the personal testimony of each new convert to a brother or to a friend. To this day there is no more effective way than just that.

The Woman's Missionary Society has an active membership equal to one-fourth the entire membership of the church. It is being efficiently led by Mrs. Keagy Replogle as president. The Sisterhood Girls are happy in their work. Under the guidance and instruction of Mrs. G. W. Gerhart this organization is doing commendable work. The Girls' Friendly Society also is active. A Boys' League has been organized under the instruction and guidance of the pastor. One of the most effective organizations in this church is The Golden Rule Class which, in fact, is much more than a Sunday school class. They hold monthly meetings and as an organization it has been an inspiration to the pastor. This class has planned a special musical program for the latter part of the month.

Our growth has not been phenomenal, but steady, and we believe permanent. Along with others, we have our problems, and they are real problems, not imaginary ones, the financial problem being one of them. For the most part the membership is faithful and loyal. Being scattered over the city and beyond the city limits, makes regular attendance somewhat inconvenient; however, it could hardly be said of any of us, the pastor included, he "done" his best. It is very generous to say of one who has not wholly succeeded, "he did the best he could," but it is rarely true. Of how many could it be truthfully said, "He did his best?" Personally, looking at life as a whole, I am not in that category—are YOU?

A. D. GNAGEY.

#### A SOCIOLOGIST IN PARADISE

So this is Paradise, "The Paradise of the Pacific!" The dawn is breaking. I have hurriedly risen, shaved and gone out to look upon the scene. Yonder in a curve between the sea and the mountains lies Honolulu. Its white towers rise above the solid business blocks, while white houses gleam out from among the trees on the slopes of the heights bordering the narrow valleys which stretch up towards the mountains. The sun is casting up its rays above Diamond Head, that now dead crater of a once active volcano. Slowly the disk of the sun appears above that dead point. The rays fling themselves abroad over the landscape, touching with glory house top and tower, and turning the waters of the harbor into a sea of glass. It must have been some such scene at Patmos in the Aegean Sea which to the eye of the writer of the Apocalypse suggested the New Jerusalem.

We land after the usual delays for quarantine and customs examinations. No friends are here to greet us. But on the wharf according to a long established custom a group of Hawaiian singers and an orchestra greet those who disembark. They sing their soft, alluring Hawaiian airs. They throw about the necks of the passengers the beautiful and sweet-smelling leis, circlets of sweet flowers. We find our hotel where we are to spend a week before the next steamer takes us on to Japan.

Unconscious that we know a single soul in all the island of Oahu, we start out to see this paradise. The street cars take us up the beautiful Manoa Valley. Here at the right is the Punahou College, a secondary school established by the missionary people in the early days of missionary work in order that their children might have a place in which to get an education, and which yet serves as the school for the children of well-to-do white people. Beyond is the new University of Hawaii. Up beyond and around nestle the homes of people who wish to get up on the hills and out of the heat of the city. Tropical plants and trees are everywhere. The hibiscus throws its flaming blossoms to the breeze, royal palms lift their white trunks crowned with tufts of leaves to heaven, banana trees bearing their bunches of fruit in the midst of their broad leaves are to be seen here and there. Loveliness is everywhere. No spot we have ever seen is more lovely from the standpoint of nature's products. This spot has California beaten a hundred ways. Rain is abundant enough at all seasons to provide verdure without California's fogs and chill. There are no billboards to mar what nature has built. It is the nearest

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*For strength we ask*

*For the ten thousand times repeated task,  
The endless smallness of every day.*

*No, not to lay*

*My life down in the cause I cherish most,  
That were too easy. But, whate'er it cost,  
To fail no more*

*In gentleness toward the ungentle, nor  
In love toward the unlovely, and to give,*

*Each day I live,*

*To every hour, with outstretched hand,  
its meed*

*Of not-to-be-regretted thought and deed.*

—Agnes Ethelwyn Wetherald.

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thing to an earthly paradise it has been my privilege to see.

Out another valley we find the Kamehameha schools. These were established by Mrs. Bishop, the wife of an American. She was a Hawaiian princess. Her money endowed these schools, one for boys and one for girls of Hawaiian descent, and on the same grounds established the Bishop Museum. This museum has collected the most famous assortment of materials on Hawaiian life and culture anywhere in the world. Scholars are writing up the materials in a series of monographs and the Museum is publishing them. We spent a whole morning in it with great interest.

When we were visiting the University we discovered accidentally that the wife of the commandant of the R. O. T. C. at the University was a girlhood acquaintance of Mrs. Gillin. She was the granddaughter of Mr. Baxter, of Hudson, Iowa. Her maiden name was Phoebe Fautz. She insisted that we take dinner with them on Wednesday evening. Also I discovered that the sociologist at the University is an old acquaintance of mine. He insisted on showing us about the city. Thus, here in the midst of the Pacific we found friends we had forgotten were here. But others were here whom we had known in other days. Prof. Adams asked me to come out Tuesday night and talk to his Seminary. He invited in a few friends. What is my surprise to see walk in Margaret Bergen, who was one of my workers in the Red Cross in Chicago during the War. She is now the efficient secretary of the Social Service Bureau of the Island, and is doing a great piece of constructive work. She must also take us the last day we are there to visit a number of the social institutions. Some of these I shall notice. We go to the Y. M. C. A. for a meal in their cafeteria and, behold, the

man at the desk looks familiar. He is an old Wisconsin graduate whom I knew in 1916. The world is small after all.

One day we took an all-day drive around the Island. Through the beautiful Nuuanu Valley we drove up to what is called the Pali, which means, the precipice. The tradition is that over this cliff of a thousand feet drop the first conqueror of the Island, drove his enemies and made himself master. Then down a long winding road we drop a thousand feet through little plantations of taro, rice and bananas, farmed by Japanese and Chinese. Some miles around on the shore we come to a Mormon settlement. Here we find a lovely Mormon Temple with grounds laid out in the most exquisite style. The attendant explained the church owns the sugar plantation. Like the Mormons everywhere these have turned a most unpromising section of country into a garden. Most of the members are mixed blood Hawaiians.

Just before noon we stop at the Boys' Industrial school for the Territory. Here a Mr. Benson has charge of 178 "bad boys" from 6 to 20 years of age and is skillfully doing his best to turn them into good citizens. He is doing an extraordinarily good piece of work with limited resources. This is just another illustration of the fact that an institution is but the lengthened shadow of a man, to use Emerson's famous phrase. The inmates are from all the races which inhabit these Islands,—Hawaiians, Japanese, Chinese, Philipinos, Portuguese, and all kinds of mixtures. Curiously the Philipinos furnish the most of the inmates, and the Japanese the least, although the latter are the most numerous race in the islands.

The afternoon is spent in driving through great sugar and pineapple plantations. These are the two great industries. Thousands of acres are devoted to the raising of both. The workers live in villages or colonies. The sugar mills were not grinding, so we were unable to see them in operation. Everywhere, however, we saw sugar in all stages of growth from the tiny plants just coming up to great stalks almost ready for cutting. Rivers of water were running about irrigating the cane. We did succeed in finding one pineapple cannery running. The Hawaiian Pineapple Company's plant in Honolulu. This is the pioneer company started 25 years ago by the descendant of a missionary. It is modern in every respect, and cans 25,000 cases of pineapples a day. We saw the pineapples brought in on railroad cars and followed them through the machines which peel, slice, core, can, sterilize, label and box them ready for use. The Company provides meals, a dispensary and nurses for the workers, a nursery for small children. Everything is as clean as the best kitchen. They gave us all we could eat. It is the best in the world, we were told, and I am prepared to believe it.

In my next I shall speak of some of the human problems of the Territory of Hawaii.

Nov. 5, 1927

J. L. GILLIN.

To strike at iniquity is a part of the business of the church, indeed it is *the* business of the church. It is primarily what a church is for, no matter in what connection sin may find itself associated and intermixed.—Dr. Charles Parkhurst.

#### MEMORIAL TO ELDER W. C. TEETER

William Constant Teeter was born near Goshen, Elkhart County, Indiana, June 8th, 1851, and departed this life January 14th, at the age of 76 years, 7 months, and 6 days.

He had lived in Dayton and vicinity for nearly forty years of his life. In August, 1915 he was united in marriage to Miss Nannie Bock, which union has been characterized by very unusual felicity and happiness.

In the twentieth year of his life he ac-



cepted Christ as Lord and Redeemer, uniting with the Church of the Brethren.

He taught school for a number of years in Indiana, then moved to Ohio, where while engaged in secular work he was ordained to the ministry. He served a number of churches and engaged in evangelistic work. In 1883 he entered Mt. Morris College as a student, engaged in secretarial work and later served as solicitor for the library. He was for a time connected with the Church of the Brethren publishing house as agent and editor.

In 1900 he affiliated with the Brethren fraternity and became a member of the First Brethren church of Dayton. Through his long connection with this congregation he has served as associate pastor. In this capacity he was an indefatigable worker, preaching on occasion demanded, and untiring in his visitation of the sick. He was never too weary by day or by night to minister to the needs of the sick, and was never happier than when engaged in this beautiful service, even at the sacrifice of his own personal comfort. He also officiated at many hundreds of weddings. In addition to his preaching in and around Dayton he at one time served the Roanoke, Virginia, congregation as pastor for several months.

Surviving Brother Teeter are, the beloved wife; one brother, N. A. Teeter of the Dayton congregation; and two sisters, Mrs. Kate Yost of Hoisington, Kansas, and Mrs. Esther Swartz of Elkhart, Indiana, and a very wide circle of friends.

Less than two years ago I became Brother Teeter's pastor. The first evidence of a break in his health was to be seen at that time. During our short pastorate he was able to be at our church services only occasionally and only with much effort. But during his long illness I have been with him often, but not once was there the slightest indication that his interest in and loyalty to his church had in any way abated. In our many conversations the theme of greatest interest always to him was the kingdom and the welfare of the church. He had invested the most and best of his life in the church, and there his deepest concern and interest centered.

Through his months of suffering and confinement he manifested a most inspiring and admirable composure and resignation. We prayed together often, as we also read often from God's word. He was always glad to see me, nor do I recall a single instance when he did not with his characteristic courtesy thank me for my visit. Neither do I recall hearing him utter a single word of complaint. He was resigned. While he fought valiantly for the recovery of his health, yet there was back of it all his willingness that God should have his way.

I shall remember him as a man whose Christian faith did not fail him in the time of great testing, and who found in his Christian hope a great, sure anchorage, and an unfailing source of comfort.

I shall also always remember in a very particular way the unceasing, unsparring devotion of his faithful wife, Sister Teeter, to her husband. The calls upon her during the long months were many, and the demand upon her strength was great, but every call and every demand was met bravely, cheerfully, and without complaint. Nor could I close without saying that Miss Grace Bock has acquitted herself toward her sister and her brother-in-law in a time of affliction, in a way that will reflect everlasting credit upon her splendid Christian spirit and character. It has been said, "It requires the darkness of night to bring out the brightness of the stars." Just so it would seem, it requires the times of trial and testing in our homes to reveal the sympathy, and love, and loyalty, and devotion that abides in the hearts of those nearest us by the ties of kin.

In the death of Elder W. C. Teeter this church has lost a loyal supporter in every way. He was an untiring worker in various ways and capacities. The city has also

lost a splendid citizen. And his wife has lost a most devoted husband who maintained always the highest Christian ideals of home. He gave the Bible and prayer a large place in his home life. And we believe that he has gone to reap a rich, enduring reward.

The sermon was preached by Dr. Charles A. Bame, the pastor and Dr. W. S. Bell participating in the service. A large course was present.

WM. H. BEACHLER, Pastor.

#### AN APPRECIATION

Brother W. C. Teeter had a long life. Small of feature and form, he was nevertheless, extremely active and aggressive all his life. His quick step and polite bearing stayed with him far past the age when most men are so.

His was a varied life. Chosen for the ministry in a church which at that time did not support her ministers, it fell his lot to advocate this scriptural injunction, which he did at a cost to his own popularity and success in that church. Yet, no man ever knew him to flinch from steadfastness and faithfulness to duty even though it cost him. This compelled him to make his living otherwise. Not eminently successful in his big business ventures, he was an adept representing the business of others and as an agent and bookkeeper, is known to all the city.

He knew his Book; for to him, as to Sir Walter Scott, there was but one Book, the Bible. Other books he sold perhaps by the thousands, and helped many a preacher to shelf his library with books and helps that became a part of all his future ministry and life. But after all, there was but one Book and that he loved, read and studied until his theology was as clear as most preachers who gave full time to the ministry. Perhaps for the last fifty years, he has not been without the agency for a better or improved Bible or Bible help.

The history of two of Dayton's churches will never be written apart from the devotion and activity of Wm. C. Teeter. In the College Street Brethren church and the First Brethren church, he had a large part in their building. Yet, again, there is much of this history that never will be written apart from the lives of certain pastors and minister whose counsel and adviser he was. More than one of these men will acknowledge the faithful support and active help he rendered. Purposely and humbly in the background, he worked and advised and planned and even executed what others were credited with having done. His reward will be in heaven. God has not forgotten.

CHARLES A. BAME.

#### A TRIBUTE TO A DEVOUT CHRISTIAN

Brother Teeter was an earnest and devout Christian. His faith and loyalty to the church is beyond question. Christ to him was both Lord and Redeemer. The church was the house of God, the agency of the Kingdom and he esteemed it an honor to give both his time and ability to the service.

He made no loud or boisterous profession, neither did he seek the place of display or special favor. Quiet and modest, he always stood ready in every way that he was able, to give his efforts to promote the Gospel and extend the work of the church.

He always worked with the church and did not seek his own ways, when he did not agree with decisions made. He was congenial, a man of peace, agreeable to work with and his efforts were always constructive and unifying.

His life conformed to his profession, in the home, in business and his relationship to others. These words of Paul come with special meaning in summing up his life—"For me to live is CHRIST, to die is GAIN."

A good man has been called to his eter-

nal reward; the church has lost a stalwart supporter; the home, one true and devoted to the family. Such a life is worth the living and to it pleasant memories cling.

W. S. BELL.

## ANNOUNCEMENTS

#### THE BENEVOLENCE DAY OFFERING

Send money for Superannuated Ministers to Herman Roscoe, Secretary, Goshen, Indiana, and for Brethren Home to Henry Rinehart, Flora, Indiana. Each of these Boards is asking for forty cents per member from every church of the brotherhood.

#### NOTICE TO MARYLAND-VIRGINIA PASTORS AND DEACONS

The conference year is more than half gone and the District Mission treasury is in need of funds. Will every church please send in its apportionment for district missions at once to the Secretary, Harry Haun, Woodstock, Virginia. At least, send one-half now and the other half before conference. See that your church appears on the conference mission chart in red. Black means delinquent. Will pastors and deacons please attend to this matter as quickly as possible? "Do it now" is the best plan. The church at Winchester is prospering. Their report at the coming conference this summer will show a year of progress, but they must still have help. Dr. Charles A. Bame rendered the church a great service in the recent revival campaign. The pastor, Rev. E. J. Rohart, recently married a good wife, what every successful pastor must have sooner or later, and now the church will have another loyal helper.


Yours in Kingdom Service,  
THE DISTRICT MISSION BOARD,  
By G. C. Carpenter, President.

#### NATIONAL CONFERENCE PROVISIONAL PROGRAM BY MARCH 15

Notice is hereby given to each organization whose program shall appear in the National Conference Program that by action of the Executive Committee your provisional program must be in the hands of the Executive Secretary not later than March 15. Failure on the part of the proper officers of these organizations to so provide the provisional program gives the Executive Secretary the authority to provide the program and his arrangements shall stand. Now, as Executive Secretary, we do not wish to exercise this authority given to us unless absolute necessity demands it, but we urge each organization to get busy and send to us their provisional program, NOT LATER THAN MARCH 15. The Conference convenes at Ashland, Ohio, August 20-27, 1928.

CHARLES H. ASHMAN,  
Executive Secretary,

524 Napoleon Street, Johnstown, Pa.



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# THE BRETHREN EVANGELIST



Christ in the Temple

—H. HOFMANN



# THE BRETHREN EVANGELIST

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## EDITORIAL

### The Moral Welfare of the Home

We promised last week to give a more complete report of the committee on "Moral Welfare of the Home" at the Ohio Pastors' Convention recently held at Columbus. Because the problems of the home are practically the same the country over, and because these conclusions are the result of discussion entered into by approximately one hundred ministers representing every branch of evangelical Christianity and almost every type of theory and experience, and some expert opinion, regarding the home and its problems, we believe it will be both interesting and helpful to many of our readers. We shall endeavor to cover the entire field of discussion which engaged the attention of these men during the conference sessions for two days, though, of course, it will be impossible to give all the very helpful suggestions and enlightening comments that were there given.

Not without reason did the committee begin its report with a few pointed remarks about the importance of the home. At first thought it would seem that such remarks would be unnecessary regarding an institution so basic to all human life. But it requires only a moment's reflection to be reminded how lightly it is considered and with what little concern its welfare is viewed. The institution that goes back farthest of all in human history, that was ordained by God for the welfare of the race, sanctioned by Christ, has the approval of experience and for which no adequate substitute has been found, deserves the most serious thought and jealous care that men can summon. Nothing is so vital to the welfare of the individual, the church or the nation as the home. As was prominently quoted in the report of that commission, "Our homes are the looms that weave the nations' flags." The very texture of all political, social and religious life is determined largely at the fireside. "No people have been able to ascend, as a nation, above the ethical and spiritual levels of their domestic life." Who can tell how much of our nation's greatness and strength is due to the high type of homes that entered into the making of American life? Yet we have grown careless about this vital institution; its character is losing strength, its standards are lowering, its influence is dwindling, its bonds are being more easily broken and its name is becoming empty and meaningless to vast numbers. What shall be done to forestall the inevitable end of such a trend of events?

First, and most important of all, we must seek to establish in the minds of the people the religious viewpoint of the home, and urge upon church folks the need of making religion a vital part

of the home life. The home must be spiritualized if it is to be saved and revitalized. And at the foundation of the family is the marriage altar. We must set about to exalt the conception of marriage; to cause it to be looked upon as a sacred, divinely ordained institution, not to be entered into lightly or ill-advisedly but soberly, discretely, advisedly and in the fear of God. Such must not be mere patent, lightly-used phrases of a wedding ceremony, but must become true expressions of our common Christian attitude. Until we sanctify our conception of the marriage state, make its vow the most sacred and indissoluble of all human covenants and its obligations the most binding and inescapable, all the legal safeguards that may be thrown around it will not solve the difficulties nor overcome the weaknesses connected therewith. We must ennoble the view of the home, give currency to the thought that it is more than a lodging house or a restaurant, that it is a place of fellowship, of confidence, of intimacies, a place for the sharing of burdens and of inspirations, a place that calls for mutual service and sacrifice. In the home religion must be the saving salt, the vitalizing element, the moving spirit and worship in some manner a part of its indispensable program.

If the home is thus to be spiritualized, we must urge that it shall become more and more a school of religion. "Back when the world was young", it was pointed out, "God, in wise provision, ordained the parent as the priest of the fireside." "Later, in the Jewish age, God reemphasized this priestly obligation of the parent. 'And these words which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thy hand, and as frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house and upon thy gates.' And again, 'Train up a child in the way he should go, and when he is old he will not depart from it.'" And still more strongly stressed and "greater is our responsibility under the glorious dispensation of Jesus Christ." Yet we are confronted with the deplorable tendency on the part of parents to shift to other shoulders this responsibility for the religious instruction of their children, and the giving to them of a high and fine conception of home, and as well, of all relations of life. Unless some other agency steps in, "children are allowed to choose their own way and are denied their rightful place as spiritual beings. Little wonder the ignorance and indifference of millions of American youth towards religion." In view of this tragic situation being reflected in "a growing spirit of lawlessness and decadence of moral idealism", and in view of the right of every child to "a home in which the holiest things of life are available", it was recommended "that the church and the home join hands in a new and solemn covenant of cooperation in the interest of youth; that the church seek through established agencies . . . to help parents to recognize and accept their full moral and spiritual obligation for their children; and that parents make a definite effort to create a religious atmosphere and to inculcate religious ideals in the home."

Another point of attack is the encouragement of the right sort of government in the home. "One of the most pressing questions concerning the home in this day of self-determination and freedom is that of parental authority and discipline", it was stated. Notwithstanding some modern psychology to the contrary, a child cannot be allowed always to follow its own inclination or to be pampered by the satisfaction of its every desire. The well-ordered home is not the one in which the child is in control, but the one in which the child has been taught to respect the divinely constituted authority of the home and to honor parents. Self-restraint and self-control are essential elements in the proper development of childhood, and very early in life the child "should be made to understand that obedience is necessary not only because of the word of the parent, but for his own best development. We are not seeking merely to rear obedient children, but to train them to self-control and self-reliance. The child should have certain matters, according to his age, placed before him for decision . . . A child's temperament likewise should have definite directions, his tastes should be consulted, his opinions respected, his aptitudes discovered. Home government is not the breaking of the child's will so much as directing it for character building. . . . Upon the parental control depends . . . the proper development of the child to his highest usefulness as a subject of the state and a citizen of the Kingdom of God."

Another important factor in the welfare of the home is its social

program. "The home is the primary social center", said the committee's report. Companionship and comradeship should be at their best there. "Music and recreation are essential elements. It

(Continued on page 7)

## EDITORIAL REVIEW

From Harrah, Washington, we learn that the mission church is going forward enthusiastically under the leadership of Dr. J. C. Beal. The building has been hindered somewhat by the weather, but the church has been organized and is holding regular meetings.

Our good correspondent from the County Line church, near Lakeville, Indiana, reports a splendid meeting in progress, under the leadership of their pastor, Brother J. W. Brower. At the close of the first week seventeen had made the great decision. The Sunday school is said to have reached the largest attendance in twenty years.

Dr. C. F. Yoder of Rio Cuarto, Argentina, writes an interesting letter this week, in which he tells of the splendid growth of the Vacation Bible School. His witness regarding the effect of the "light wine and beer" policy in Argentina, and so much desired by the wet interests in this country is good rebuttal material to some of the current wet arguments.

Brother G. E. Drushal, superintendent of the Riverside Institute, writes of a number of things of interest in relation to this thriving mission school. An unusually high standard of morals is maintained at Riverside. At a recent prayer meeting three students were converted and confessed Christ. It is said that ninety-nine per cent of the students are Christians, and they ask the support of our prayers that it may be one hundred per cent.

Dr. Charles A. Bame is back from his evangelistic campaign with Brother Edwin Boardman and his good people of Waterloo, Iowa, where a very successful meeting was held, notwithstanding some handicaps. Brother Bame reports for the Ashland church, of which he is pastor, that eighteen have been added to the membership during this church year, and thirty-eight were received during last year.

From Calvary, New Jersey, comes a report of progress, and it is a fine thing to be able to say you are making progress, as our correspondent does, even though you have no "great things" to report. An evidence of their material progress is the installation of electric lights in the church. An even greater evidence not only of their material but of their spiritual advancement is the fact that the congregation has become self-supporting. Brother W. A. Steffler is the faithful and efficient pastor of this splendid group.

Dr. E. E. Jacobs, president of Ashland College, gives us another brief installment of college news, which you will want to peruse. Though Professor Jacobs does not mention it, the college basketball team has been making a most enviable record this year, and so far as our observation has gone, "our boys" have maintained a high standard of conduct in their contests, thus reflecting true credit on the school. We congratulate their mentor, Mr. Fred Schmuck, and the team.

Our correspondent from the Conemaugh, Pennsylvania, church tells of one of the most successful "Prayer Week" observances we have had to come to our notice recently. The union effort proved so successful that it was extended into the second week and it became an evangelistic meeting with the Spirit's presence manifest. All departments of the church show splendid interest under the pastoral leadership of Brother Austin R. Staley. An evangelistic campaign is now in progress with Brother J. L. Gingrich as preacher.

The First church of Long Beach is full of activities, as usual. Our correspondent tells of nineteen being added to the church through the regular preaching services of their pastor, Dr. Bauman. They enjoyed a series of Bible lectures recently by Drs. White and Meyers of Chicago. They now have two of their missionaries returned to their midst, Miss Hannah Nielsen, missionary to Argentina, and Mrs. Grace Slack, teacher at Lost Creek, Kentucky.

Dr. W. S. Bell found the Brethren at New Lebanon, Ohio, loyal to the College Endowment campaign. Brother Lester V. King, an Ashland graduate, is the pastor, and of course his loyalty was certain to be counted on. Besides, the two other preachers in the

congregation, Brethren Hoover and Kinzie, stood ready to lend every encouragement. The total gift of this church was \$1702.00, which brings the Endowment Campaign Fund up to \$142,294.70. Brother Bell speaks highly of the condition of the work at New Lebanon, saying it is the best he has ever known it, and it will be remembered that he has been neighbor to this church for about ten years.

Warsaw, Indiana, church has experienced a splendid revival under the able leadership of its pastor, Brother E. M. Riddle, who served in the double capacity of song leader and preacher. They have added to their membership twenty-five souls as a result and the church has been greatly stirred to activity. The Bible reading promoted during the campaign was a commendable feature. The Sunday school, we understand, reached its banner attendance during these meetings and is maintaining a high average. Of a county-wide Training School of Religious Education Brother Riddle has been made director and he has succeeded in making it a Standard school.

Brother J. L. Kimmel, pastor of the Fort Wayne, Indiana, mission church, reports a meeting conducted by himself with the assistance of Brother Harley Zumbaugh as song leader with the result that six were added to the church. The pastor feels greatly encouraged over the prospect of the work. And being the sane, steady builder that he is, if Brother Kimmel is encouraged, the brotherhood may well feel encouraged, too. May his co-workers continue to stand by him as they have done, so that the Lord's work may go forward to victory.

We have had come to our office from various sources expressions of appreciation of Dr. Martin Shively's characterizations of pioneer ministers of our church as he knew them. The latest of these comes from the pen of the wife of one of these deceased preachers, who says to Brother Shively: "I have wanted to thank you for the beautiful tribute which you published in the Brethren Evangelist recently concerning my husband, Daniel J. Bole, who passed to his reward twenty long years ago. You have rightly said, 'The Pittsburgh church stands as a monument to 'Dan' Bole.' ... The church—its development and welfare, was ever first in his life. I thank you again for the beautiful tribute to one who was truly a son of God, a man 'full of grace and truth.'"

Professor Melvin Stuckey is supplying readers of the Sunday school page with some of Mrs. Nora B. Davis's splendid studies on work among the little folks, this week the Cradle Roll. The Christian Endeavorers have two reports this week from societies. When you have read them, sit right down and write Brother Riddle about yours. Also let the department officers pass on some of the good ideas they are hoarding. The page is yours for what you will make of it. See Professor Puterbaugh's White Gift offering report. The offerings are generally good but not quite up to last year's record. Possibly more are coming yet to help complete the budget.

Send offerings for SUPERANNUATED MINISTERS TO, J. J. WOLFE, NORTH MANCHESTER, INDIANA, instead of to Herman Roscoe, Goshen, Indiana, as previously announced in this paper. We knew it was the policy of the Benevolence Board to have offerings sent to the secretary, and the latest "Brethren Annual" carries the name of Herman Roscoe as secretary, and so we made announcement accordingly. We are informed that it is a mistake, that Brother Wolfe is still the secretary and should receive all money for the Superannuated Ministers. Please note this correction and send offering to proper person. The Brethren Home offerings are to go to Henry Rinehart, Flora, Indiana.

Last week the EVANGELIST carried memorial articles in behalf of one of our superannuated ministers, Brother W. C. Teeter of Dayton, concerning whom space did not permit comment, and this week we have another such article concerning Brother J. F. Koontz, of Washington, D. C., who also has been among that honored list of preachers for a number of years. These men both during their lives showed themselves worthy of their calling and contributed in their respective fields much to the advancement of the Kingdom of God. They deserve our honor and respect, and their sorrowing friends have our sincerest sympathy. We regret the passing of our worthy and aged ministers, and pray that God may preserve those who remain for many years, and keep them in such health of body and vigor of mind as to enable them to continue to be a source of inspiration, a challenge to service and sacrifice and an anchor to the faith of our fathers.



# GENERAL ARTICLES

## The Witness of the Land to the Book

By Homer A. Kent

When one is reading the Bible he should realize that he is reading an oriental book. It was written by an oriental people with an oriental setting and following oriental customs and forms of thought. To understand this fact will make clear many portions of Scripture hard to be understood otherwise. And some of the passages that have been called vulgar or strange by the occidental, when viewed through the light of the oriental eye, will seem perfectly natural. Even as the Bible is of oriental origin, so it is equally adaptable to all people wherever they may live, and that is what has made the Bible so popular throughout the world.

To fully appreciate the Bible, it is helpful to be acquainted with the land of the Book. A study of that attractive land helps not a little in understanding much that is written in the Book. When one travels in that land he instinctively feels that he is in the land from which the Bible comes. Everywhere one is confronted with landmarks that point to the Book of books. The land and the Book are inseparably linked together. There is no stronger witness to the truth and accuracy of the Scriptures than the witness of the Land itself.

1. The topography of Palestine is a strong witness to the truth of the Bible. As the sacred writer himself has said, the land is "a land of hills and valleys." The entire volume of the Book breathes the atmosphere of the mountains and the vales. To a certain degree at least, everyone must sense this as he reads the Book wherever he is, but when one visits the land for himself, then he is conscious that it was written in a land where holy men looked beyond the hills from whence came their help.

The Jordan rises in the fountains of the north from the snows of Herman and Lebanon and flows down through a great gorge through the Waters of Merom, Galilee, and on to the Dead Sea where it is forever lost. All this journey is made almost hidden from the world by ranges of mountains on either side. It is a very vivid description the Bible gives of the vision God gave Moses of the Promised Land from Mt. Nebo. It tells us that he was shown the entire land from that one vantage point. One might think it impossible to view the borders of all Palestine at a glance until he has stood on some point of eminence on a clear day and taken a view of these borders for himself. So the story about Moses is no exaggeration at all. The land is small and it is marked well by its hills and mountains and valleys.

II. The customs and manner of living of the people in Palestine witness to the truth of the Scriptures. Although removed many centuries from Bible times, yet off the beaten trail, where orient has not met occident overmuch, age-old customs prevail and the manner of living remains much the same, hence reflecting the accuracy of the Biblical accounting.

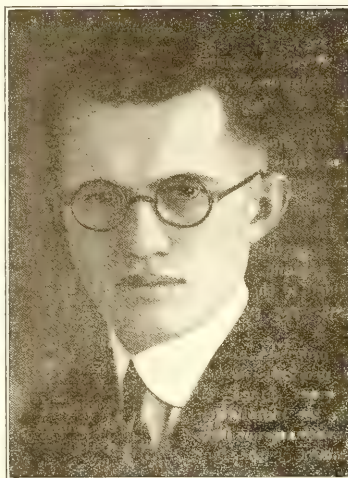
When our party crossed over the Jordan and traversed the Moab country we found the Arabs who were living there exercising the same customs as prevailed in the days when Abraham came into the land to which God was sending him. We saw the swarthy Arab sheikh leading his tribe about from place to place seeking the best pasturage for their flocks. What was Abraham if not a leader of like character whose riches were counted by herds and flocks? We saw the shepherd with his flock on a lonely hillside. We saw the "black tents of Kedar" made of goat or camel's hair. Here the denizens of the desert live and when the pasturage gives out in one

place, they quietly fold their tents and silently steal away. We saw the Arab sitting at his tent door in the heat of the day even as Abraham sat on the plains of Mamre. We appreciated the gracious hospitality of these desert folk. A visit among them means every attention given you while you are with them. They will kill the fatted calf for you as Abraham did for his visitors, they will spread their finest rugs for you to sit upon, they will invite you to sip their bitterest coffee with them as a token of friendship. At the end of your visit the sheikh will lead you out to the edge of his domain, point you your way and say, "Peace be with you", in his native language.

We saw in the black tents of the people many suggestive scenes. For instance, on different occasions we saw "two women grinding at the mill." Doubtless they were doing it in the same old way they did it when our Lord referred to the custom in the 24th of Matthew. We saw them mixing and kneading their bread. Their loaves are in shape like griddle cakes, only much thicker, and doubtless are the loaves referred to in the account of the feeding of the hungry by Galilee.

On this side Jordan we observed possibly more carefully the shepherd life of the land. We watched the faithful shepherd as he led his flocks to the pasture. We learned how true it is that some of the shepherds literally know their sheep by name. We saw the shepherd piping to his flock from under an olive. We observed how true it is that the shepherd "giveth his life for his sheep." At night he would lead his flock back into the fold. The land is inseparably connected with shepherd life.

By Galilee's shores we found ourselves one day and we saw two clever fishermen. We watched them as they crouched along close to the shore with net in hand. When the opportune time came they deftly cast the net with certain result. How like Peter and Andrew when Jesus found them and said, "Follow me and I will make you fishers of men!" These same fishermen took these fish they had caught and baked them on coals of fire and invited us to eat of them. Again we remembered that other morning when Jesus said to his disciples, "Come and dine."



REV. HOMER A. KENT  
Pastor at Washington, D. C.

Along these same shores we saw the people getting their water in goatskin bottles like the ones Jesus spoke of when he said, "No man putteth new wine into old bottles."

How interesting it was to watch the fellah, or the peasant, as he worked his field. He plows his ground with a yoke of oxen, sometimes with an ox and an ass, sometimes with a lone camel. He carries in his hand a long stick or a goad to prod his lazy animals along. How hard it is for them to kick against that goad! It pricks them indeed.

Space forbids me to speak further of many of the manners and customs of the people which cast light upon the Bible narratives. Only one other sidelight. I never knew the significance of the statement of Jesus, "Are not two sparrows sold for a farthing? etc.," until in Palestine we were served to a dinner of sparrows cooked whole with even their heads on!

III. Finally, the fertility of the land witnesses to the truth of the Bible. The Bible has spoken of the land which the children of Israel were to possess as a "land flowing with milk and honey." Some who visit the land today are inclined to disregard this statement of the Scriptures. They point to the barren hillsides and uncultivated plains, to the lack of rain during the summer months, and say the statement is not true.

It should be noted however that the land today is not the land it used to be. Not always have those hillsides been denuded of trees. They have been carelessly cut down, invading armies have played havoc with the forests. When Pompey came to take Palestine the record says that he cleared away the trees, and Josephus tells us that Titus cut down every tree within ten miles of Jerusalem. It is not surprising therefore to read in our Bibles of forests in places where now there are no forests. Furthermore the land has been held back from productivity by an unprogressive people for many centuries.

The fact is, almost anything will grow there if given a chance. With a Southern California climate, abundance of water if conserved, and soil that is as rich as could be desired, the agricultural possibilities are immense. The Jordan Valley, the Maritime Plain, besides innumerable valleys provide the field for a thriving agriculture. What magnificent oranges grow about Jaffa! The grapes of Hebron are famous. The Plain of Sharon and the Philistine Plain provide waving fields of grain. Everywhere the olive thrives. Also figs, pomegranates, almonds, dates are found profusely. So even Palestine today makes us think of the land pictured by the sacred writers of old.

Washington, D. C.

## Observation and Exhortation

### From a Traveling Preacher

By Dr. W. S. Bell

The biggest job in the world is to save men from sin. There is only one sin cure—"The Blood of Jesus Christ CLEANSSES."

The world has gone mad on new ideas. It has conceived new ideas of man, woman, marriage, home, sin, God, Christ and the Bible and is reaping atheism, materialism, increase of crime, divorcees, laxity of national and social ethics. There are some things about the so-called modernism that should call thoughtful men and women to STOP, LOOK AND LISTEN.

The attempt to bring Christ and the Bible down to the level of human standards, is the blind effort of human pride for self justification. Strange how men try to evade the fact that they are lost sinners.

The only avenue of human progress is to follow him who said "I AM THE WAY", and to come up to the standards of God's book.

The church is not so badly in need of new methods, reforms, new systems of thought; as of a fearless proclamation of the Gospel of the Son of God, with the unction of the Holy Ghost.

Machinery without power is useless, so is a church without the Holy Spirit in her midst.

God first in the time of need and last in deed, is the program of too many. Many are willing to take everything from God, but unwilling to give anything to him.

Some churches are suffering from "BOSSISM." In some places the bossing is done by a triumvirate, in others by a selected few and occasionally a boss preacher. The club wielded is "our way or there will be trouble." Trouble is always the result. Unfortunately the church and the innocent suffer.

Since the Boston Tea Party and the Declaration of Independence, America has lived under a majority rule. Why not in church government. CHRIST IS THE HEAD OF THE CHURCH IN ALL THINGS. How much trouble would be saved if all united in seeking his way and not inject their own.

If we preachers would do more preaching to individuals during the week, our congregations would get better sermons on Sunday.

TAKE THE GOSPEL TO MEN. Do not merely put up a notice as to who you are and where they can come if they want to hear you. GO TO THEM AND THEY WILL COME TO YOU.

The old alibi, "I am not a door bell ringer", "pink tea drinker", or "nurse", is just another way of shirking an important part of the work of a pastor, which is visiting the homes in his community and forming a point of contact with men. Christ went to men, so should we. To be a fisherman, means more than putting a worm on your hook, although you may have a fine outfit—GO WHERE THE FISH ARE.

I wonder if we were as anxious and worked as diligently to get people in the church as worldly organizations do, if our crowds would not be larger. How many have you asked to accept Christ or invited to church?

Homiletics and diction have their place, but nothing can take the place of a burning message from off the altar of the heart that is full of zeal for Christ. Saved for heaven is the idea of too many church members, instead of BEING SAVED TO SERVE. Not how little can I do for Christ, but HOW MUCH should be the goal. Dwarfs, paralytics and deformed Christians are made by refusing and dodging Christian responsibilities.

Why is a preacher any more responsible to God than the members of his church? He is the same kind of a human being. EVERY MAN SHALL GIVE AN ACCOUNT OF HIMSELF TO GOD—NO PROXIES OR ALIBIS UP THERE.

STEWARDSHIP AND THE SPIRITUAL LIFE ARE TWINS. Moneyitis is closing more than one church door and drying up the fountain of Christian joy in the lives of those who are withholding from God's cause.

What is the matter with God's law of the tithe? When

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## Who Is Responsible?

By Elder G. W. Rench, D.D.

A few days ago a family from Shippshewana came to our home at the Lake to consult us on some matter which was unknown to us. It was a cold Sunday morning, and in reply to some intimations by her husband as to her bodily ailments, she said, "I tell you, I am sick in soul, and I must do something for my soul." I said, "Well, that is not only a real sickness, but Jesus came to seek and to save that which was lost; and he is ready, if you are." It was seemingly just what she wished me to say, for she immediately added, "I have brought my clothes, and I wondered if I could not be baptized"; adding, "I do not want to spend another night like last night." Being strangers to us, she inquired as to our form of communion, and whether I would baptize her, and by trine immersion. Did I discourage her? I might have done so, for there was heavy ice on the lake, and having no baptismal suit, I would have to take the water also, when for a week I had been tossing about all night with rheumatism.

Her husband, reared in another faith, expected me to discourage her with the usual makeshift: it is too cold; I am afflicted with the rheumatism; we can arrange next week to use a baptistry at Elkhart, or Goshen. But we had our little preparatory service of Scriptural teaching and prayer, making the good confession in which her husband joined. We then discovered that there was a place around the lake where the numerous flowing wells emptied that was open, and we drove over there and wading out into the water, I baptized her as our Lord has commanded in Matthew 28:19, with the confirmation service in the water. To say this new-born soul was happy in her obedience to that command, was putting it mildly. And, I have had no rheumatism since.

Now, who is responsible for such unusual faith? I found out in our little meeting that her parents were Dunkard people. That her convictions came from teachings found in the Word of God. Her teachers were not quibblers—they were earnest and sincere when it came to obeying the commission of our Lord. This fact, though years had elapsed, led this soul to obedience. There is the command of the resurrected Christ—a command carried out to the letter by the apostles after his ascension—confronting every disobedient soul of Adam's race. What is to be done with it? Our miserable theories about the efficacy of this obedience does not take it out of the Book. These pet theories of a lot of easy-going modernists do but one thing: encourage people to be willing TO DIE DISOBEDIENT TO GOD. And any theory which leads to that has had its birth in hell.

When have you heard of a case of the sick being carried into the waters that they might obey Christ in the commission? I have in the distant past baptized scores of sick people. Because of the atmosphere created and augmented by such Bible lectures as we had at our conference last year, we can't get well people to obey the commands of Christ. When ministering to the sick now, we soothe them off into eternity in their disobedience as though a crucified Christ did not mean a word of it when he said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). I tell you, some one is responsible for marking out the path which will bring a poor sin-sick soul to a preacher living on the bank of a lake to obey her Christ in the dead of winter. If my preaching and teaching will produce a harvest like that, I shall have no bitter regrets when I awake in his likeness. That old fashioned preacher who stood between the living and the dead in that old fashioned meeting-house, who implanted such a love for her

Christ that icy water could not stand in her way of complete obedience to one of his plainest commands, must have read, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). AND HE WILL. On the other hand, who is responsible for the mist and fog and doubts and "ifs" and general ignorance prevailing among us today, the direct result of which is simply standing by while thousands of well meaning people are permitted to slip into eternity absolutely disobedient to the great commission of Christ.

And I read this the other day in our own literature: "His method of preparing the way for Christ was by calling men to repentance, baptizing them as a sign of their divine forgiveness." Who said "baptizing them as a sign of their divine forgiveness?" Did John the Baptist? No. Did Jesus? No. Did Paul? No. The New Testament? No. The statement is purely man-made—credal. It fails to square with a single statement of the Word of God. If I know anything about history at all, it is this: that the churches who are reading this credal statement into the commission, where it is not, are more and more ignoring that great item of obedience in the command of Christ. They are permitting their people to go to their graves disobedient to the Christ who came to save them. That's the lesson of history; and what's the use to be-fog the issue as though we might escape the same fate? "Baptizing them as a sign of their divine forgiveness?" Will the writer affirm a proposition like that in public discussion? Before he does, it might be well for him to read some of the discussions where that attempt has been made. Is baptism a "sign" of divine forgiveness? All right; then if there is no baptism, there is no "sign." Will the author preach that it is perfectly safe and satisfying to go to your grave without a "sign" of divine forgiveness? He knows he will not. Getting rid of obedience to Christ in the commission is not so easy as it may seem.

Shippshewana Lake, Indiana.

## Worldly Amusements

By Mrs. W. M. Lyon

Quite recently there was a discussion on dancing, and as always, it ended with the argument, "Well there's so many things that are worse than that these days." That may (?) be true, but are you thinking of all the consequences that follow a night on the dance floor.

Read the book "From the Ballroom to Hell" and sleep if you can. Remember it is all true (God pity us) every word, from cover to cover deals with facts.

Then there is our example, while we might get away with it and not lose our souls (?) there is the weaker brother for whom Christ died. You know he, himself said it were better for us had we never been born, than to cause our weaker brother to stumble. Ah, yes, and Paul said, "If meat cause my brother to offend, I will eat no meat while the world stands." How great our responsibility is!

Oh why will souls who are bought with the precious blood of Christ argue for things they know are not of our Father's Kingdom but of this world, that so soon passes away? We that are to "walk as he walked", we that are "in this world as he was in this world", we that must "walk with him in white" if we would reign with him in glory", we that must come apart from sinners

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## SIGNIFICANT NEWS AND VIEWS

### HINDUISM A VILE SYSTEM

Speaking of Hinduism as he saw it in his travels in India, Mr. Boyd says that he considers it "one of the vilest systems of religion that this world has ever seen. It has absolutely nothing in common with Christianity; it has no moral purity, no spiritual idealism, no truthfulness, no honesty. It is not a system of religion—it is a system of economics that has as its purpose to keep other classes in slavery and degeneration.—The Christian Conservator.

### PROTESTANT MISSIONS IN CATHOLIC COUNTRIES

Reports of a great movement in Belgium that seems to be unquestionably the work of the Holy Spirit in the saving of a multitude of souls, re-awakens the oft-discussed question as to why Protestant missionaries invade Roman Catholic countries. In 1515, there began a work in Belgium which seemed a repetition of the work in Bohemia a century earlier, both of which were destined to be crushed out by the armed forces which awaited orders from the head of the Roman church. After these long centuries of suppression, these two lands are again audible and both are calling for the Book that was closed against their study in those intolerant times. In both lands there is now a widespread interest and action that is bringing thousands to Christ.

We believe that there is enough truth in the Roman church to save an earnest seeker of Christ, but we also fear that so many human inventions have been intruded into the foreground, that only the most diligent are really successful in getting past the saints and angels and hierarchy, that crowd the road which leads toward God. In all these lands there are multitudes who have grown weary with the effort after peace and await the message of pardon and cleansing by simple faith in a crucified Christ, clearly revealed in the pages of the New Testament. It is particularly to these that the evangelical missionary is sent.—The Presbyterian.

### DEPEND UPON THE CHURCH

It is our conviction that those who suffer at the hands of society may always depend upon the church to stand by them. There is never any call for aid but what the church is ready to give a hearty response. There is no foreign group suffering today within our borders but that the church is bending every effort to minister to it.

Take the Negro race as an example. Is not the church seeking to solve the race problem as it bears down upon these people? Is not the ministry of any, each, and all of the Protestant communions ever active, ever ready to dispose of race intolerance at its every appearance?

We learn from one who was on the ground recently at Columbia, Tennessee, when there was a lynching of a Negro, that the Presbyterian and Methodist preachers fought back the crowd with their own hands. They stood at the door and challenged the mob. They appealed, they warned, they reasoned, they threatened. They used their own force to bring quiet and to quell the passion. Indeed, the man for whose blood and life the frenzied mob clamored and raged would not have been reached had not the door been opened from the inside. Then the crowd pushed inward. The defenders were carried off their feet, and the mob had its way.

After all, the spirit of Christ controls the passion of intolerance and race prejudice. His ministry may be de-

pended upon to stand with those for whom Christ died, regardless of race or color.—Western Christian Advocate.

### Observation and Exhortation

(Continued from page 5)

was it repealed? Why should Christ have less, than under Moses?

If the church tithed, she would have no financial problems, they would all be solved.

BOOST ASHLAND ENDOWMENT AND HELP PUT IT ACROSS.

Dayton, Ohio.

### The Moral Welfare of the Home

(Continued from page 3)

is not enough that we work together in the home. It is the divine right of parents and children to play together." The home should be attractive and interesting, the place for the development of ideals and the encouragement of ambitions. The home should function for the social needs of the child as long as possible, and when the school and other agencies break in, it should cooperate with them without losing its own rightful place. The home is responsible for establishing the right attitude toward and observance of the Sabbath, "an institution whose roots are not only in the purpose of God, but also in nature and in human nature. . . . The home that ignores the Sabbath does so at its own peril. When nothing is sacred then nothing is safe." This phase of the discussion was concluded with the recommendation "that at least one night a week and Sunday afternoon be set aside for family fellowship, and that parents exercise great tact and care to help children choose their friends and associates, not on the basis of social or racial prejudice but on the higher basis of character attainment."

The education program of the home should include the parents as well as the child. The moral welfare of the child requires that it shall be well born, that its parents shall be educated for the responsibilities of parenthood, as well as prepared to set the right example before the child, which is far more essential than pictures, stories and music of the right sort, important as these are. The parent should cooperate with the public schools and encourage the child in its lessons. The child should be guarded against newspapers that display crime and immorality, and against theaters and dances. Too many of the common harmful educative influences are overlooked until the child has been damaged beyond repair.

The economic conditions of the home and the health of the various members have something to do with the best interests of the home, it was said. Sickness, low vitality and abnormality are fearful handicaps. Also when homes are poverty-stricken or lavished with riches the highest welfare of the children is endangered. On the one hand the danger is overcrowding and discouragement, and on the other laziness, extravagance and fast living. The influence of gambling, drinking, Sabbath-breaking, social sets and clubs on the economic, health and moral welfare of the home was pointed out and the suggestion was to counsel "Christians to live more simply and to forsake foolish competition with social climbers"—pretty good Dunker doctrine, we thought.

The phase of home welfare that called forth most discussion was the effort to work out a legal program for home protection, primarily through the regulation of marriage and divorce. The consensus of opinion was in favor of stricter laws for both marriage and divorce, with special emphasis on guarding against hasty marriages. The program agreed upon has the backing of some of Ohio's wisest judges and commissioners, and is to be urged upon the state legislature at its next session. The convention went on record as favoring uniform marriage and divorce laws throughout the United States.

May it be that in these and other ways our people may be stirred with greater zeal to the promotion of the welfare of the home and the guarding of it against evils.



# THE BRETHREN PULPIT

## The Loss of Happiness---Why?

By J. I. Hall

**TEXT:** Where is the blessedness ye spoke of? For I hear you record that if it had been possible you would have plucked out your own eyes and have given them to me.—Galatians 4:15.

Paul evidently thought that the Christians of Galatia were not as full of joy as they once had been. In Galatians 4:9 he seems to fear that they would turn to the beggarly elements of the world. Some seemed to be under the law rather than under grace. They seemed to lack some of the essential elements that make up the Christian character. Paul had a great desire to be with them, for he said, I stand in doubt of you. There are reasons for this lack of enjoyment in Christian lives.

First we would mention **Failure to pray in secret.** We do not discourage public prayer, for it is necessary, but one is really what he actually is when he is alone with God. Jesus said, Men ought always to pray and not to faint. They may have failed to grasp the joy that comes from real service. It is our privilege and duty to enjoy it. We should serve because we love to serve. Unless the husband loves his wife she cannot please him. We cannot please God unless we love him and love one another, and find joy in serving him. We cannot love God and the mammon of unrighteousness. We should be daily happy in his service.

Then failure to search the scriptures causes a loss of happiness. Do we take as much interest in reading the "Good News" as we do in reading the tragedies of the dailies? If we miss getting a single copy of the daily paper we seem to think we have lost a great treasure. Do we read God's word daily? If we do not we lose the joy of it, and beside we break a command—"Search the Scriptures daily, for in them ye think ye have eternal life."

The lack of the spirit of giving is another way of losing a real happy experience. Most of the wealth of the world is entrusted to God's people. If we fail to give God his portion we fail to receive a great joy. We cannot plead poverty if we have the spirit of the poor widow who gave two mites. Jesus said she gave more than those who gave from their abundance, for she gave all she had. It must have brought into her life genuine happiness. Her heart must have been filled with joy.

When we fail to do right we are not happy. If we live the Golden Rule life we cannot help being happy. When we fail to live by that "Rule" we develop a selfish life. It is the "Rule" by which we should measure ourselves daily. Bear ye one another's burdens and so fulfil the law of Christ. How would you like to be treated like you are treating your brother? How inconsiderate people are to those who are faithful and to whom they really owe a debt of gratitude! Such hearts cannot be happy, and generally trouble follows upon them instead of happiness. May the Holy Spirit lead us into a larger life.

We cannot have the happiness that belongs to the Christian life and live a worldly life. We often hear it said concerning some socially inclined person. He is a great mixer. I heard a great preacher, whose predecessor was considered a good mixer, say, Do not think for one moment that I am going to be a storebox whittler, a theater goer, or be found playing cards, dancing or telling smutty jokes to smutty men, for the Holy Spirit doesn't lead that way." Surely the great preacher was right and his predecessor was a bad mixer. Such mixing never builds character and if there is any joy in it, it must be a sort of worldly joy that will soon die. If we

want to be really happy, do not do anything Jesus would not help you in, and do not go any place where he would not go with you.

Then others get under the juniper tree of discouragement. The old prophet Elijah did. It is a faith destroyer. It puts a veil on the face of hope. It is a joy killer.

Still others get on the slippery paths of worldliness. Lot of old did. He pitched his tent toward Sodom. You all know the pathetic story of the man of old. There is no revelation of happiness found in Egypt. The Christian's happiness is found at the Bethel of fellowship with God.

Then there is the crowd that gets on the house top of self-ease. You will remember that David's self-ease led to sinful self-indulgence and instead of calling happily to the Lord he sent up a wail of sorrow for his sinning.

Then there is danger of getting into the doubting castle of unbelief. Doubt cripples our faith, kills our joy, dampens our zeal, retards our love, annuls our hope, darkens the mind, and it hinders our full obedience to Christ. No one can be happy, who is full of doubt.

Self trust, pride in one's own opinions and insistence upon one's own way always have a disastrous result. If you want to be happy do not get in the ring with the angry disputes and wrangler. You then would lose your interest in the work of the kingdom. A gentleman said to an old negro servant, who was once a very devout Christian: "Well, Henry, how is it with your soul?" Henry said, "I'se jest keepin' along, sir, jest keepin' along, sir." "But Henry, how are you serving the Lord?" "I'se jest goin' through the motions, sir, jest goin' through the motions, sir." There is a tendency these days just to go through the motions, and consequently there is no real happiness in serving. There were three ministers discussing the meaning of this text. A servant girl said she knew the meaning. She said, "When I wake in the morning, I pray the Lord to open my understanding. When I am dressing I pray the Lord to put on the robe of righteousness. When I am washing I ask for the washing of regeneration. When I am at work I ask for strength for the day. When I sweep, I pray God to cleanse me from all impurities. When I kindle the fire I ask for the fire of love to be kindled anew in my heart. At breakfast I ask to be fed on the sincere milk of the word. When I am busy with the children I pray for adoption." "Enough", said the minister, "the meek will be guide in wisdom." Such a character will always be happy.

Why do we fail in our prayer life? We are not as watchful as we should be. An old Christian complained of weariness in the evening. He said, as some one asked the reason, "I have so much to do every day. I have two falcons to tame; I have two hares to keep from running away, two hawks to manage, one serpent to confine; one lion to chain and keep chained; and a very sick man to look after. He always needs my watch care." The two falcons were his eyes. The hares were his feet. The hawks were his hands. The serpent was his tongue. The lion was his heart. The sick man was the old Christian. Without such watch care we may go wrong every day. It may make one weary, but the joy of overcoming that comes to the watchful, prayerful, victorious Christian is

a real thrill of happiness. Without this watchful, prayerful life we do not make progress in developing the best within us.

Some years ago I was calling on my parishioners in Tighlmanon, Indiana. As I entered one of the homes a little boy was on the portico riding a rocking horse. I said, "My little man, where are you going?" "To New York", was the quick reply. I made the visit and passed on. A few hours later we passed that home again. The boy was still rocking away but had made no progress. There are some rocking horse church members. They seem to make no progress in developing the more abundant life which makes one to rejoice and to be glad. Let us all pray and work for the life of happiness.

Harrisonburg, Virginia.

## Worldly Amusements

(Continued from page 6)

and touch not the unclean things, we that must "think no evil",—think you, the dance floor will help to keep our thoughts clean and pure?

"Purer in heart, O God, help me to be;  
That I thy holy face, one day may see,  
Guide thou my wayward feet,  
Keep me with counsel sweet,  
Purer in heart, O God, help me to be."

Shall we pray to him to "lead us not into temptation" and then walk straight into it with our eyes wide open? Can God bless such a life? Can he fill it and use it to his glory to bring others to him?

Why not be like the man who when asked how close he could drive to the edge of a certain precipice with perfect safety, replied, "I don't know, I never tried to go close to the edge, I keep just as far away as I possibly can." Is not that the attitude God's loving children should take? Why flirt with the devil, when "to destroy his works" brought the Son of God from heaven, caused him to leave his Father's house and suffer the shame of the cross? Why will we, joint heirs with him in Glory, tamper and play with the very things that cost him such a price? Why not rather be so busy "about our Father's business", that we have no time for the things that cost thousands their immortal souls?

How will we feel in his presence after spending valuable time on the dance floor? For we all must appear in his presence, there is no escape. Every soul born into this world must face him. Why not face him now, while there is time to repent and before the life is wrecked? I have lately heard of a revival, where very little seemed to be accomplished and the question was asked, "What is the trouble?" "Dear knows, the evangelist is doing his full part. Is it we?" Yes, it is we who are "hindering the gospel" by worldliness we are allowing to abide in our lives, and by means of which we are causing sinners to stumble over us, into endless misery,—separation from God, eternal loss, everlasting regret.

Oh, let us cleanse our spiritual houses now while time is ours, that we may have no regrets, when we stand in the presence of the Son of God, who loved us, and died to redeem us from Satan's power. Oh how small, how less than nothing, will our sacrifices seem, when we "stand around the great white throne" with him in Glory.

God give us the vision, that we may be enabled now to see thee, to worship and to love thee, as thy true children, and that we may not be "ashamed" at thy appearing.

Louisville, Ohio.

## Our Worship Program

(Clip and put in your Bible for convenience)

### THE FELLOWSHIP OF PRAYER

An Outline on "The Fruits of Religion", Closing Easter Sunday

#### MONDAY

THE CONQUEST OF WORRY—Matt. 6:25-34. "Be not anxious for the morrow" (Vs. 34). Worry or anxiety are often a form of fear and distrust of God. Jesus knew its devastating influence and continually preached faith as the means of overcoming it. In a recent book "Fear", Dr. Oliver remarks to one of his patients, a nervous wreck, "I'll tell you the kind of people I do not see in my office, not as a general rule. So far as my experience goes, the people who do not seem to be assailed and poisoned by fear are those who believe and practice the Christian religion",—the religion taught by One who is still present on earth and still walks with men.

#### TUESDAY

OVERCOMING SINFUL HABITS—Rom. 7:15-25. "Thanks be to God who giveth us the victory" (1 Cor. 15:57). Paul had been suffering from a divided spirit. The good and the evil were in perpetual conflict. A prolific cause of mental disturbances is lack of self conquest and inward harmony. It may consist of a secret sin, a wayward imagination, desires at war with ideals, or a wrong attitude toward life and other people. The way out is to make Christ the central, dominating purpose in life. If he is supreme, there will be inner order, unity and peace.

#### WEDNESDAY

THE SPIRIT OF THANKSGIVING—Psalm 103:1-11. "Bless the Lord, oh my soul, and forget not all his benefits" (vs. 2). The spirit of thanksgiving is part of healthy-minded and vital religion. One of the great causes of unrest and low spiritual life is a craving for things we do not possess, and possibly things our neighbors do possess. The spirit of thanksgiving magnifies what we have and minimizes what we lack. No person who thankfully reflects on what he has can ever become a victim of self-pity.

#### THURSDAY

COUNTING ON GOD—Psalm 37:1-8. "Fret not thyself" (vs. 1). Three times in this short passage that admonition comes to us. And the writer adds, "It tendeth only to evil." It frays the soul and robs the spirit of poise and power. Religion has at the core of it the belief that at the heart of this universe there is a Spirit working ceaselessly in behalf of truth and justice. And this Spirit—even God—can never be finally defeated. You can count on God.

#### FRIDAY

THE OUTWARD LOOK—Phil. 3:12-16. "Stretching forward to the things which are before" (vs. 13). Dr. Alexander Whyte used to counsel, "Be careful of your health but be careless of your life." One of the greatest enemies to health is too much self-concern, which easily turns into introspection. The cure for this is to give oneself with abandon to service of others, and to give no place to self-pity and solicitous self-concern.

"Look up, not down,  
Look out, not in,  
Look forward, not backward,  
And lend a hand."

#### SATURDAY

THE HEALING TOUCH—Matt. 9:18-26. "As many as touched (him) were made whole" (Matt. 14:26). One of the tenderest titles ever given Jesus is "The Great Physician." The gospels are replete with stories of his healing acts. Jesus continually described this healing to faith. Faith and prayer are mighty healing forces. No one who is informed and open-minded can doubt this truth.

#### SUNDAY

THE ETERNAL FRIENDSHIP—Rom. 8:31-39. "Nothing can separate us from the love of God which is in Christ Jesus our Lord" (vs. 30). Friendship is one of the richest sources of joy, and the lack of it causes many troubles. But there are regions into which human friends cannot go. But at such times the Christian is never alone. One is at hand who understands, sympathizes and helps. "I am not alone", said Jesus, and he leads us into that same friendship with the Father, from whom nothing can separate us.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurotown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N

### MAGAZINE SECTION

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## The Cradle Roll Department

By Mrs. Nora Bracken Davis

### The Cradle Roll Standard

A Standard is an ideal toward which to work and a measure by which to test progress. The following standard was adopted by The Sunday School Council of Evangelical Denominations in January, 1916, and by the International Sunday School Association in February, 1916:

#### Standard for a Cradle Roll Department

The church and Sunday school may assist in the religious nurture of little children in the home and insure their future membership in the Sunday school. To this end, it is desirable:

1. To keep in touch with the children and parents by:

(a) Organizing a Cradle Roll of children from birth to three or four years of age, with a superintendent and any needed assistants.

(b) Recognition of membership in the Sunday school, a public roll and an accurate, permanent record of names, birthdays, promotions, removals, parents' names and addresses.

2. To make definite provision for the child's early religious nurture, by:

(a) Suggesting to parents appropriate stories, prayers, songs or simple lessons preparatory to the Beginners' Lessons, and furnishing helpful literature when necessary.

(b) Furnishing appropriate and simple preliminary instruction and a sympathetic teacher for the Cradle Roll Class, if there is one in the Beginners' Department.\*

(c) Mothers' or Parents' Meetings or Classes, in which topics concerning the early training of children shall be considered, and by providing a home library for their use.

3. To provide for social contact between Sunday school and Home, by:

(a) Visits, messages, and invitations to special days.

(b) Recognition of birthdays.

(c) A Cradle Roll Day annually.

(d) An occasional social affair for parents and children.

### Suggestive Cradle Roll Service

#### I Recognition of Membership

A small white cradle trimmed in bows of green and white ribbon should be placed in the front of the room. Cards bearing the babies' names may be dropped into the cradle. Two little children may rock the cradle while the remainder of the children say together:

"Little cradle, green and white,  
Keep through every day and night  
All the names we trust to you.  
And help the parents to be true,  
Safely keep the names we pray,  
For these babies day by day."

#### Prayer:

"God bless the babies in our cradle,  
Bless them and keep them,  
Throughout each glad day,  
Watch them in daylight,

And guard them in darkness,  
May they grow gentler  
And sweeter each day."

#### Song:

"Babies bright and babies sweet,  
Now in loving song we greet:  
Jesus guide your little feet  
To his home of Joy complete.  
Babies dark and babies fair,  
Listen to our earnest prayer:  
May you all have blessings rare,  
Safe within the Shepherd's care."  
—Primary Songs.

#### II Promotion Day Service

Mrs. Baldwin, in "Our Babies", gives the following suggestion for a beautiful service:

In some schools a low, white fence, about thirty inches high and eight or nine feet long, is placed on the platform. In the center is a pair of gates, tied together with pink ribbons. The fence may be prettily trimmed with goldenrod, or delicate white paper flowers. The teen-age boys and girls will make these if asked to do so.

At the right, on the front seats, the little people who are to be promoted should be seated, with their parents. The Beginners may sit in a circle in their own chairs to the left of the platform. While the Sunday school sings "Open the Gates for the Children", two little Beginners step to the platform, open the gates and the Cradle Roll children, assisted if necessary by the Cradle Roll Superintendent, pass through. The Cradle Roll Superintendent presents each graduate with a certificate tied with pink ribbon. The Beginners sing a welcome song while the graduates take their places in the circle to the left.

#### Welcome Song:

"Welcome, welcome, baby band  
Here's our heart and here's our hand;  
Now you're older, stronger grown  
You have joined us here we know."

#### Chorus

Here we hope you'll always find  
Every classmate true and kind;  
Jesus loves you babies dear,  
Loves to have you very near.

In his arms he loves to hold,  
Gives to you his love untold;  
Jesus keep you pure and sweet,  
Safely guide your little feet."

#### III The Annual Cradle Roll Day

1. Quiet Music.

2. Prayer:

A prayer for the babies and their parents, may be made by the superintendent or a special prayer which has been taught to the children may be given to them.

3. Scripture reading in concert: Mark 10: 13-16, also Luke 18:16.

4. Hymn by School.

5. A short talk by the Cradle Roll Superintendent.

6. Recitation:  
Babies short and babies tall,  
Babies big and babies small.

Blue-eyed babies, babies fair,  
Brown-eyed babies with lots of hair,  
Babies so tiny they can't sit up,  
Babies that drink from a silver cup,  
Babies that coo, babies that creep,  
Babies that only can eat and sleep,  
Babies that laugh and babies that talk,  
Babies quite big enough to walk,  
Dimpled fingers and dimpled feet—  
What in the world is half so sweet  
As babies that jump, laugh, cry and crawl,  
Eat, sleep, talk, walk, creep, coo and all  
wee babies?  
—Eugene Field.

7. A welcome service for parents and babies.  
Closing song.

### Bibliography

The following books for Children's Workers are recommended by the International Sunday School Association. These can be secured from their headquarters in Chicago. "The Cradle Roll"—Mrs. Chapin. "Beckonings of Little Hands"—Dubois. "A Study of Child Nature"—Harrison. "Love and Law in Child Training"—Poulsen.

"Object Lessons for the Cradle Roll"—Danielson.

"Education by Plays and Games"—Johnson. "Children's Rights"—Wiggin.

"The Care and Feeding of Children"—Holt. "Finger Plays"—Poulsen.

"How to Tell Stories to Children"—Bryant. "Stories for the Littlest Ones"—Bryant.

"The Children's Year" (songs)—Conant. "Object Lessons for the Cradle Roll"—Danielson.

"The Shepherd of Us All"—Stewart. "Tell Me a True Story"—Stewart.

"For the Children's Hour"—Bailey. "For the Littlest Ones"—Bryant.

"A Story Garden for Little Children"—Lindsay.

"Mother Stories"—Lindsay. "Story-Telling Time"—Danielson.

"The Child's Work"—Poulsen.

### REPORT OF WHITE GIFTS

Previously Reported .....	\$3,713.65
Pleasant Grove, N. English, Iowa .....	3.83
*Telford, Tenn. ....	14.65
Philadelphia, First Brethren ....	75.00
Sterling, O. ....	8.36
Muncie, Ind. ....	19.30
*West Alexandria, O. ....	17.35
†New Enterprise, Ind. ....	52.79
Calvary S. S., New Jersey ....	8.00
Hampton S. S., New Jersey ....	8.00
Fair Haven, O. ....	15.85
Falls City, Neb. ....	78.77

Total ..... \$4,015.55

Note: \* Churches not reported last year.

† An increase over last year's gift.

M. P. PUTERBAUGH, Treasurer.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for March 11)

### Jesus Feeds the Multitude

Scripture Lesson—Mark 6:31-44; 8:1-10.

Printed Text—Mark 6:31-44.

Devotional Reading—Ezek. 34:11-16.

Golden Text—I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst.—John 6:35.

### LESSON LIGHTS

#### Introduction

While the disciples were out on their first missionary tour, Herod had John the

Baptist put to death, and upon their return to Capernaum, the headquarters of Jesus during his Galilean ministry, Jesus took the twelve and retired into a "desert place", across the lake to rest. It was here that the miracle of the feeding of the five thousand took place, as recorded in all four Gospels (Matt. 14:15-21; Mark 6:31-44; Luke 9:10-17; John 6:1-14). The miracle of the feeding of the four thousand on seven small loaves is recorded in Matthew 15:32-38 and Mark 8:1-10.

#### Lesson Poem

"Lord, if thou needy wert, as those oppressed,  
A stranger here; Lord, if thou stood'st among  
The careless throng in foreign garments dressed,  
And spake with alien tongue;—  
Would I not hasten near with joy o'erflowing,  
Nor spare in aught my choicest, greatest good,  
Unstinted money, knowledge, love, outgoing,  
And ever for my chiefest glory claim  
Our Common Fatherhood!"

"Yet has thou asked of me for love's sweet sake,  
A boon thou wilt from me for unworthy take.  
O Son of Man! whose magnanimity  
Has pardon still for him who slights thy name,  
But bids, who scorns the weak, thy wrath to flee,—  
In my poor brother's needs speak thou to me,  
And claim the humble service due to thee."  
—Anon.

#### Lesson Approach

I met a man in Pennsylvania who professed to be very "spiritual" and who was finding fault with a certain city mission because they had a "bread line" and were feeding many hungry mouths. This man contended that feeding the hungry was all right for the "worldly", but that he was interested in "spiritual things" and not in things of the flesh, and that his business was to preach the gospel and bring men to Christ and not to serve tables.

Now that man was very sincere and I am sure that he was really doing a very great work, but he was just interested in part of a man while Jesus was interested in the whole man. Jesus was interested in men's bodies, and the lame and the halt and the blind soon learned that and came to him for his help. He was interested in widows' homes, and he condemned the Pharisees who made long prayers and went out to take the shelter from the poor. He was interested in men's hunger, and he told his disciples to "Give ye them to eat;" and when they failed, he fulfilled his mission by ministering to their hunger.

It is true that his highest ministry was to the real man—to the soul, which is the real man, and that he condemned those who sought him only for the loaves and fishes—but he continued to minister to the whole man—body, mind and spirit.—Herald of Gospel Liberty.

#### The Need

The crowd were passover pilgrims, in large part (John 6:4), with no homes near by to which to go. They would need to disperse among the villages which lay beyond the uninhabited region where they had gathered to Jesus, in order to buy food for themselves. But the Savior knew a better way. It is never necessary to leave him for any one else in the search for food, for body or soul. All Oriental crowds

are full of sad sights, and it is only in our happy Christian lands that one can look upon a great throng and one's heart not be wrung.—Illustrated Quarterly.

#### Sharing in the Master's Service

Jesus gave the food to the disciples to set before the multitude. By thus allowing them to share in his miracle, our Lord not only reached all the multitude more quickly, but he trained the disciples to work with him and with one another, and he dignified them in their own eyes and those of the people by admitting them into this public partnership. It was a preparation for the work they were to do among men after his ascension.

"How may we distribute the bread of life to others? By a consistent Christian life that acknowledges Christ as the source of all power and joy. By our cheerfulness and helpfulness. By Christian conversation and letters. By teaching in the Sunday school. By aiding the missionary work. By supporting the church in all its services and operations. When we give freely what God gives us, when we as individuals and churches distribute to others the blessings God bestows, we shall find that more is left than we received at first. A missionary church doing most and giving most for the heathen is most prosperous at home in all spiritual usefulness. Individuals will find the same rule holding true. They gain spiritual life by imparting it. They gain clearer views of truth by teaching others. This is one of the teacher's greatest rewards. They grow richer in all that is best in life by giving freely of the money God gives them."—Ibid.

#### Jesus the Bread of Life


"Jesus himself is the Bread of Life as he told the people the next morning when he returned to the Capernaum shore. He not only gives us eternal life by his Spirit, but his coming, his life, his death, his resur-

rection, and his abiding presence, are all means to this life. This is the great truth which Jesus himself taught from this miracle. As he fed the body, so he could feed the soul. Whatever enlarges the soul builds up the character, increases faith, hope, love, knowledge, and all the virtues, make the conscience more tender and true, cultures the will, perfects the judgment, enables the soul to work out a pure and holy life, and fits it for heaven,—whatever does these things is the bread of life."—Ibid.

"God reveals himself just as we need him. He never gives us what we shall want tomorrow; he gives us richly what we need today. Just as water, poured into twenty goblets, will take the different shape of every goblet, so the grace of God poured into twenty days will fill the different need of every day. And that is why Christ, who knows the Father's heart, bids us never be anxious for the morrow—Give us this day our daily bread. When we need the ladder, we shall have the ladder. When we require the army, we shall get it. We shall have grace to live by, while we are called to live. We shall have grace to die by, when we are called to die."—G. H. Morrison.

"To consider the poor may justly be ranked as a fine art. That it is an art is manifest, if by art is meant skill in accomplishing a purpose, the desired end in this case being the highest welfare of the relieved. Much that passes for charity is neither fine art nor useful art; it is simply a crude giving away of money. Fine art means delicate discrimination, it knows what to omit and avoid; so does real benevolence."—W. L. Watkinson.

"There are people who would do great acts; but because they wait for great opportunities life passes and the acts of love are not done at all. Observe, the consideration of Christ was shown in little things."—Frederick W. Robertson.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>L. V. KING,</b> Associate New Lebanon, Ohio	Young People's and Junior Topics in THE ANGELUS	2301 13th St., N. E., Canton, Ohio

## Society Reports

### Washington, D. C.

"We don't have an immense society, 'tis true, but we have quality if not quantity. By this we are not throwing bouquets by any means, but the members are deeply interested in all Christian Endeavor activities. Just now we're anticipating attending the Christian Endeavor Convention of all the societies of the District of Columbia, which is bound to be an inspiration to us. Through this column we extend greetings to the other societies of the Brethren church and best wishes for their growth.

ONA LEE SAMS, President.

### Warsaw, Indiana

Christian Endeavor in Warsaw is promising. The Juniors were reorganized during the fall and Mrs. Riddle has charge of them. She supervises the work and trains the Juniors to do things. Their attendance ranges from 25 to 40. The Seniors are doing some nice work. Attendance is very gratifying. C. E. Tithe Week was observed. The offering was raised and sent

for Krypton. The Juniors also sent an offering.

LEONARD HELSER, President.

P. S. About 300 other societies ought to send a squib for this column. Make it a live report. You can help others.

E. M. RIDDLE.

### A SOCIETY COUNSELLOR

One of the most fruitful of the progressive ideas that can be applied to a Christian Endeavor society is that of the society counsellor.

Of course the Junior and Intermediate superintendents are the counsellors of those societies, and they do not need any others, but every Senior or Young People's society needs an adult counsellor.

The society counsellor should not be the pastor, for he should not be burdened with such offices, though the society will always regard him as its chief advisor. The society counsellor will act in close cooperation with the pastor at all times.

The counsellor will be some older person



who is in hearty sympathy with Christian Endeavor. Preferably he (or she) will be a graduate of the society.

It will be his business to attend the society meetings and socials as often as he conveniently can, and to speak briefly now and then, giving praise for all the excellences he notices, and making suggestions for improvement. He will represent the society among the adult members of the church, explaining its objects, warding off criticism, and gaining support for it.

He should be elected by the society, since he can accomplish nothing unless the society likes him and really wants him to serve.

One year is long enough for a term of the counselor, for it is best for the society that as many adults as possible should be brought into this pleasant and helpful relation to it.

Don't you want to try out this idea in your society? And if you do, won't you write to the editor of this paper and report results?—A. R. W. in C. E. World.

### A RHYME SOCIAL

By Sandusky Curtis

Different socials, like varied devotional meetings, are necessary to keep aflame the fires of interest in Christian Endeavor. The

young people are ever seeking novelties, and in this respect the social committee can well afford to keep abreast of the times, and not in any way lower the morale of the society, for fun of the right kind is not to be frowned upon in a Christian Endeavor organization.

A social which, if worked right, would provide a pleasant evening is a rhyming one. It would have to be planned with care and conducted by a leader or by the entire social committee, as it is of the specialty type, and this type are either complete successes or deplorable failures.

In preparation for this social send out an invitation in rhyme. Use the two-line couplet for the invitation, and even if the meter is a little ragged, it will make an unusually attractive invitation. Do not try to get a rhymed account into your daily paper; it will end in the waste-paper basket, for amateur rhymes are generally unwelcome.

Have an address of welcome in rhyme, have a response in rhyme, have readings of funny rhymes. Have a rhyme contest giving four rhyming words to those present and awarding a prize for the best "poetry" submitted. Sing some songs. Have a comic lecture on rhyme. Close the social by reading in concert "Blest be the tie."

Suffolk, Virginia.

Hall and Ruth Austin spent a day in Hazard recently, having dental work done.

Our basketball team, seemingly in a kind of a slump for the middle of the season, is now coming out fine. They played Saturday night at Blue Diamond, and but for an unscrupulous referee would have won. "Anything to win", seems to be the slogan for altogether too many in these days. Better lose and play the game on the square than win by any kind of a false ruse.

Riverside has always tried hard to maintain a good, clean, wholesome spiritual atmosphere in our student body. We have sought to do this even at the risk of being criticized as "old-fashioned, etc." With the allurements of the world as they are today, it is some task to keep the moral standard up in line with real Biblical standards. Recently, a discerning friend of Riverside, who had visited another school of our type in this section of Kentucky, said to the writer: "Riverside's moral standards far surpasses that of \_\_\_\_." Some of our students, on going to other and higher institutions of learning write us, that they do not feel the moral influence anything like what it was here at Riverside.

Really, this is our only excuse for being here, and spending the money of the church as it is spent here. Of course we must teach other things than the Bible, and do it well too, but the genuine, real Biblical standard such as is commonly interpreted through a yielded attitude toward the Book, is the real goal of all efforts here. We try to have things conform to that Standard.

Our prayer meeting, this last week, seemed to epitomize or bring out an expression of this morality in possibly the best we have ever seen it here. This was felt in the prayers offered by all, and especially our young men. It was wonderful, a real prayer meeting, where the Holy Spirit was definitely at work in the hearts and lives of the saved and unsaved. We felt, after hearing this expression of fealty to God, that our problems, which are real and many, will be overcome, "Not by might or power, but by my Spirit, saith the Lord of hosts."

One visible result of this meeting was three confessions—all students. About 99 per cent of our pupils are Christians. Will you join us in prayer that before the school year is over it may be 100 per cent? "Prayer changes things." "My Word shall not return unto me void", saith the Lord of hosts.

G. E. DRUSHAL.

### FIRST THINGS FIRST

Judge J. C. C. Black, of Augusta, Georgia, a dear friend of our pastor, was invited when he was a young lawyer to deliver an address of welcome to the Governor of the State on Monday evening. He took great pains to prepare his address, but a telegram came on Monday saying that the Governor's visit would be deferred till Wednesday evening. Mr. Black at once wrote the committee that a previous engagement would prevent his being present on Wednesday evening. Few persons besides the pastor of his church knew that the previous engagement was the regular weekly prayer meeting which the young Christian lawyer had set apart as sacredly devoted to the public worship of God; and no service to a man or State, though it might be for his own promotion, could make him swerve from his purpose. No wonder God has blessed him. He usually honors those who honor him.—Bulletin, Third Baptist Church, St. Louis.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1320 E. Third St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### RIO CUARTO, ARGENTINA

We have just passed another Christmas and a very happy Christmas it has been. The program given by the Sunday school was the best we have had and the attendance was the largest. Our Sunday schools in Cabrera, Deheza and Alejandro were not able to prepare programs this year on account of the prevalence of whooping cough.

In Rio Cuarto we have also held our third summer vacation Bible school. The first year we had one class, taught by Miss Nielsen, with 25 pupils. The next year we had two classes with some fifty enrolled. This year we had three classes and 126 were enrolled. Next year we hope to have six classes. Many new children now come to Sunday school through having started to the Bible school. We teach only the Bible in the school. This year we had the first ten chapters of Acts, with the theme: "Jesus forming his church."

Our church paper, "El Evangelista Argentino," is being printed again and the first number will be out in a few days. We have a good printer within half a square of the mission. In fact within two squares we have every sort of business represented. This printer has trouble like all other business men here, because some of his employees get drunk over Sunday and often miss work several days. This in spite of the fact that scarcely any one here uses any liquor stronger than light wines and beer. The liquor crowd in the homeland who are vainly trying to make drinking respectable should be invited to come down here where they can see the results of the use of wine and beer.

Today's paper announces an attempt to blow up the two American banks in Buenos Aires by means of time bombs. The criminals have not been caught as yet, but it is

supposed that they are anarchists of the Sacco Vanzetti gang. A great many people were injured by the explosions. All other leading nations have daily papers subsidized which defend the cause of their countries, but the United States has no such propaganda, and the enemies of our country indulge in all kinds of misrepresentations and are not answered or called to account. Our government needs a news agency to put facts before the people of this country.

Next week our pastors hope to evangelize several towns among the mountains, forty miles from here. After that we will be ready to settle down for the work of the new year.

C. F. YODER.

### LOST CREEK, KENTUCKY

We have been very diligently watching the movement of the hand on the face of the Endowment clock of Ashland College, and it seems to us that it moves altogether too slowly, yes, much too slowly. But not so with the hand on the clock of time. That seems to move at times too fast, carrying us on to the other destiny that awaits us. We can hardly realize that we are almost two months beyond the Christmas holidays, yet such the hand on the clock of time tells us.

However, we do feel that it is not too late to say that we here had the real pleasure of having with us as visitors over the holiday time, some Ashland College folks, together with our own Tyrol Noble. The Misses Laverda Fuller and Verda Kirby, and our old friend, Miles Taber of Long Beach, California, and Milo Gould of Harrah, Washington. This visit was a very enjoyable one, and we shall be glad to have them with us again.

Two of our teachers, the Misses Clara



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### NEW LEBANON CHURCH

The church at New Lebanon is only eight miles from Dayton. It is located in a growing village and is the only church in the town. Brother Lester King is the pastor and is doing good work. I have been acquainted with the church for a number of years and I consider it in the best condition I ever knew. The Sunday school has outgrown the present building and it will be necessary for them to enlarge soon to take care of their work.

The people here have the real spirit and get behind the Endowment in a fine way. There was not a large single gift, but nearly every family did their part.

Brother King is an Ashland graduate and gave encouragement and aid. Brother King has good help in his work, as two of our ministers live here, Brethren Hoover and Kinzie. Brother Kinzie at present is giving aid to the work at Camden every other Sunday and Brother Hoover preaches occasionally for neighboring churches. Both of these Brethren are well prepared for the ministry and men of unquestionable standing in the church and should be giving their full time to the work.

In closing I am glad to say that New Lebanon is progressing, growing and willing to do their part to help make the future of the church. The total gift of the congregation was \$1702.00.

W. S. BELL.

### WARSAW, INDIANA

Our first five months in Warsaw have been tremendously busy ones. Since the last report, we passed through a very interesting Christmas season. The Sunday school presented an impressive pageant to a church full of people. Every effort was made to present the beautiful story of the Christ-child, that the rising, youthful generation might be truly impressed with the real meaning of Christmas.

Within a week after our arrival on the field, the pastor was asked to conduct the revival campaign, some time during the winter. To this we agreed and the date was set for January. On the 8th, we launched out for the Lord. The hearers were present in good spirit, the choir was ready with their part, at least one special number at each service was their promise to the pastor, the pastor was in splendid trim and the Spirit reigned over every service. There were two features of the campaign, the first being the singing. How folks did sing! The pastor directed the congregational singing, and did the preaching. We do not claim to be a professional song leader, yet we were able to get folks inspired to sing, so what more was necessary? Second, the reading of the Bible was perhaps the biggest feature with the finest of results. Everyone who wanted to read, started together on the book of Acts, and then further as we directed. It was interesting to note each night, when the report was made, who was reading. Shut-ins, sick, afflicted, young and old, the saved and

unsaved read the word of God. If they could not attend, they sent their report.

With enthusiasm it was learned on the last night that the total number of chapters read, was 3343. Several folks read all the New Testament during the two weeks. This was a strong feature in the meeting.

Space will hardly permit mentioning the fine personal work that was done. The recorded results are by letter and baptism just 24, and one received since the meeting closed, makes the 25th since January 1st. All are now in full fellowship except one who was under quarantine and could not be baptized. Thanks be to God for such results in a two weeks' meeting. A splendid offering was presented to the pastor for these special services.

Soon after the meeting a Brethren Night was observed in the church basement. New members and friends of the church had an opportunity to get acquainted. The occasion was well planned. Special numbers readings, male quartette and a few well chosen contests were high spots in the evening's program.

Our next event of considerable consequence was the county wide Training School of Religious Education. The pastor of the Brethren church was chosen to serve as Dean of the school. We worked for a Standard school from the very beginning.

Two Training schools had been held before this, but neither was a standard school. Thirteen from our church attended this school. There were over fifty percent of the entire enrollment that received the International credit.

The auxiliaries of the church will be mentioned some time later. May these be fruitful days for the church!

E. M. RIDDLE, Pastor.

### THE COUNTY LINE CHURCH

Lakeville, Indiana

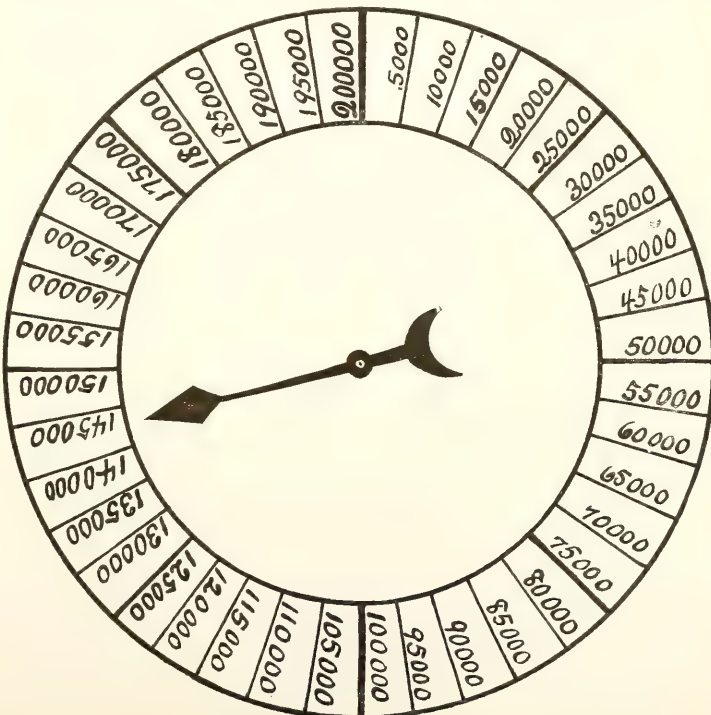
Dear Editor:

Our revival commenced at County Line, February 5. Our own pastor, J. W. Brower, holding the meetings. Eight came out the first evening. Six more the second night and tonight, the end of the first week, there are 17 that have yielded to the call. It is a wonderful revival considering the conditions we are laboring under, the unimproved roads being almost impassable about all week. Interest is fine, crowds not large but in earnest. A prayer list is being used. Almost two whole Bible Classes have come forward. It has stirred the whole church Brother Brower seems to be the man of the hour, loved and respected by all, and he is driving the truth home.

Rev. Edgar Duker came with a delegation of 25 of his members from Ardmore and we highly appreciate their effort and help.

Next week we are expecting the same from South Bend and North Liberty. We had the largest attendance at Sunday school today we have had in twenty years. We have a good Woman's Missionary Society and every organization of the church is in good working condition. Brethren, pray that a far reaching revival may start from the County Line church.

MELVIN HOSTETLER.





## TRAVEL FLASHES

## Waterloo Revival

I have just returned from one of the most pleasant experiences of my life. A journey that took me a night and a day from home into a state in which I had never held a revival—to Waterloo, Iowa, which had been made famous by preachers no less noted among us than Bashor, Beachler, Goughenour, Boardman, and others—all men who have made their mark in different fields and ways. Once I had been engaged to conduct a revival here during the time of Beachler, but my famous nervous breakdown prevented it and so, it was not until now that I was permitted to be there. There with the famous Pennsylvania Dutch and their friends and folks since gathered into their fold; famous for their hospitality, generosity, and friendliness; famous for their breeziness and air of the great Western open spaces. Arriving, I did not find a very optimistic spirit for a revival; indeed, leading people of the church had decided with a good many Christian workers of today that the time of revivals had passed and no one seemed to have any one very clearly in mind as prospects for a revival. Worldliness had made inroads into the life of the membership and some of them never did rally to our support, and never will to any evangelist until they surrender to and confess the Lord again, letting go of the world. Jesus made that plain when he said, "Ye cannot serve God and Mammon." The world says it in "You can not carry water on both shoulders." Word of my orthodoxy had reached the city before my appearance and at once I was supported by good people of other churches—the Bethel Prayer League writing me during the last week that they would be together praying for me each night; the leading Baptist preacher giving me the first column of his parish paper and Mrs. Luckt, an ex-evangelist, backing me to the limit of her ability and prestige. Devoted Methodist women, also attended almost every service, and the Church of the Brethren on occasions formed almost one-third of the audience. Brother and Sister Boardman backed me to the limit of capacity and ability and I was especially delighted with the amount of work done by Mrs. Boardman, mother of two babies.

The singing was very ordinary throughout because good singers of the church refused to enter the choir for anybody's sake. I mention this because it might have been the factor enabling us to reach so many more that it is trying and disheartening not to have had them, and better singing. The crowds grew from the first night to the last, lapsing but a single night when the roads and weather were a good reason. In the very heart of the meeting over one of the three Sundays, Brother Boardman had to miss almost a week to go to Philadelphia for the funeral of a sister, which was the most serious of all handicaps; for he knew what he wanted this meeting to do and was the one general whom we could not well do without. On the closing Sunday we had our usual "Fraternity Meeting" with all the surrounding Brethren and Church of the Brethren people when we preached our "Old Fashioned Dunker Sermon", on "Some Strange Commandments." It was one of three great audiences that day to inspire a preacher to do his best and we had a good, great meeting. The offering was the best a single church ever gave me for a meeting. Thanks for that! The Lord knew I needed it; at least, I think he knew. My home, one that makes an evangelist

happy and keeps him fit, was with Brother B. F. Puterbaugh and his good Lichty wife, and none could have been better. The number of converts would have been greater in another week and the good will not soon be lost, I believe. On the last Sunday, we baptized Mrs. King, aged 81 year old mother of the famous late Mrs. King, attorney, of Chicago; a young woman just out of the House of the Good Shepherd less than a year, a Methodist woman who desired the Bible baptism and a good many others, the number of which the pastor will doubtless report. I have one more assurance of the heart-hunger of modern people for the whole Word of God; new confidence in its power and most of all, conviction that preaching the gospel, not signing cards or shaking hands with the evangelist, is the way to have a revival. Praise God and take courage.

## Home

Home again! Safe, safe at last." With loved ones; students on every side; professors and townsmen. Home, sweetest place on earth! Home with people who seem to have and make a more intimate claim upon you than any other; the sick and discouraged who like to come to you as pastor. "Glad to be back"? says one, and we have a right to say, why said thus? "Glad to see you back"! says another with a gusto and we know why they said it so. But such is life. You have a good report of the fine meeting we had with Beachler as preacher and leader in January. Ten were received and eight had been received before, this fall, making eighteen; these together with others promised and with 38 received last year is bringing our own group up to better numbers. We rejoice. Our next meeting will be two weeks preceding Easter with Dr. Beachler and Dayton. Pray for us.

CHARLES A. BAME.

## HARRAH, WASHINGTON

Dear Evangelist Readers: The New Year brought our pastor back among us, a New Year's gift we were all glad to receive.

The day before New Year Brother Beal braved a storm in his auto from Spokane to Sunnyside that he might be with us the first Sunday in the new year, which was New Year's day. During the night from eight to twelve inches of snow fell, the depth varying with different localities in the Valley. In spite of the storm a goodly number of our members met for services in the home of Brother and Sister Will Stover. A service of song and Bible study was enjoyed. Since July we have held regular monthly business meetings. An occasional extra meeting was called by the moderator, W. C. Kennedy.

The cold weather prevented our getting the church basement ready by the first of January as we had planned. A change in weather conditions made possible the beginning of the concrete work on January 16. We are going forward with the building just as rapidly as conditions permit and hope to be able to use the building in the near future. Much of the work must be done by the membership which makes it impossible to rush the work as we might otherwise do. A number of the Sunnyside brethren came on three different days and helped us. For this assistance, we are very grateful.

At the business meeting of January 10 it was decided to hold mid-week prayer and Bible study meetings in the homes of the members until such time as we are able to

use the building. At present, our pastor is holding Sunday services in the neighboring school houses. In this way our members are permitted to enjoy preaching services and we think we are reaching people in this way who will be a help to us when we are ready to begin our regular services.

The incorporation has been made and the first regular business meeting has been held. At this meeting the following officers were elected: Moderator, Rev. J. C. Beal; Vice-Moderator, W. C. Kennedy; Recording Secretary, Mrs. Will Stover; Treasurer, Mrs. M. E. Lindblad; Financial Secretary, Mrs. Chas. Faw; Head Usher, Conrad Stover; Pianist, Mrs. S. C. Culver; Choir and Orchestra Leader, Will Stover; Correspondent to Brethren Evangelist, Mrs. E. B. Gould; Sunday School Superintendent, Dr. M. Lindblad; Assistant Superintendent, W. C. Kennedy; Secretary-Treasurer, Naomi Gould. Other Sunday school officers and heads of departments will be chosen at our next business meeting.

If any know any isolated brethren living in the Yakima Valley we shall be pleased to have their names and addresses.

Will you who read this pray much for the work here at Harrah? There are real problems to face in a field of this kind. Pray that the Lord may guide us and "keep us from falling."

MRS. E. B. GOULD.

## CALVARY, NEW JERSEY

Doubtless we owe it to each other to write more often to the Evangelist than we do. It is a thing that can be put off until tomorrow, so we put it off. But how we enjoy reading what the other churches are doing and rejoice for the progress over the brotherhood!

We do not have great things to report, but know we are making progress in all departments of the church. Our membership is not large, so we feel the loss of two of our members by death during the year. Our oldest member, Brother William Rockfellow, went to be with his Lord on July 10, in his 86th year and Arthur Perry, a young man, was killed in a motorcycle accident.

One of the latest improvements in our church is having it lighted by electricity which is appreciated more than words can tell.

After receiving a small amount from the Mission Board for several years our church has become self-supporting. Thus we are moving forward under the capable leadership of our pastor and his wife, Brother and Sister W. A. Steffler. Although we are now a self-supporting church, we do not expect to keep all God has given us at home for the Lord blesses a church that is willing to help others. We have observed all the special offerings of the year.

Our Sunday services are about the usual order, but our pastor gives us Spirit-filled sermons, results of much research and study of God's word. He believes in preaching a whole Gospel to a whole Gospel church. There is no fear of modernism creeping in with this kind of preaching. We have a live Sunday school. We did not experience the so-called "summer slump", our attendance was unusually high for a rural school. We are now having missionary instruction in our school, Miss Edna Mathews, one of the teachers, acting as missionary secretary. Our school is assisting in the Ashland College endowment campaign where one of our boys, Brother Anthony Peters, is a senior student this year. Our school

was well represented at the County Sunday School convention.

We praise God for our Christian Endeavor Society which is alive and active. How the church needs this training school for its young people! As long as young people are what they are, there will be need of just such an institution doing just such a work. Our youth of today are sorely in need of training for Christ and the church. Our Sunday night prayer meetings, although not largely attended, are a source of real inspiration, one hundred percent participating in the meetings and these meetings are conducted without the help or attendance of our pastor. Our Christian Endeavor was represented at both the county and State conventions. One of our own preachers, Brother C. E. Kolb of Pittsburgh, being one of the speakers at the State convention. The help we receive from these conventions is a real inspiration and uplift to the local Society. Our Christian Endeavor presented the church with a new pulpit Bible during the year, also assisted with the school at the Bassai Mission Africa where Brother Jobson, our former pastor, is one of the teachers.

Our W. M. S. is a very active group, and faithful in their devotional life. We were pleased to have our National Secretary, Sister Gertrude Leedy of Winona Lake, Indiana visit us. We are planning for greater things this year and hope to become a Banner Society.

We held our annual all-day business meeting of the church on January 11. All departments of the church gave splendid reports of the year's work, also a balance was on hand of each organization. We are so thankful that none of our organizations of the church resort to worldly or questionable methods to raise money for the Lord's work. We feel the Lord is blessing us in our efforts. One of our plans for the near future is an evangelistic meeting. We pray God's guidance in sending us the right man and that souls shall be born into the Kingdom. We regret not to be able to report additions to the church at this time but hope we shall have an ingathering in the future.

We crave the prayers of the brotherhood for his work in this part of his vinyard.

MRS. SAMUEL F. WEBER,  
Corresponding Secretary.

#### NEWS OF THE COLLEGE

I desire to acknowledge the receipt of two new comforters from the W. M. S. of the Gretna congregation. Such gifts are always timely and welcome.

Also, the College recently received a set of histories, The Chronicles of America, the gift of Mr. and Mrs. Winnet Shaver of Chicago. These are exceptionally fine books and quite expensive. Acknowledged with thanks.

The usual school activities are in progress. The County Basketball Tournament was held in our new gymnasium last Saturday. The College had no part in the tournament, only renting the building for the day, but it is a satisfaction to know that it is the best floor in the county. Thus high school boys and girls are drawn to Ashland at least for one day.

In the absence of the pastor, Rev. Bame, local men have been supplying the pulpit, —Brethren Teeter, Shively, Lyon, Monroe, and the writer up to the time of this writing.

We are already making plans for the coming of General Conference, working now on the College part of the program.

The senior class of this year is somewhat larger than heretofore, there being an even fifty A.B. graduates and some 15 short course graduates.

The summer school catalogue is now in press and the new general catalogue will be issued soon after the annual meeting of the College Board which will be in early April.

EDWIN E. JACOBS.

#### NEWS FROM LONG BEACH

Since we last wrote to the Brethren Evangelist family, many important events have taken place in our Long Beach church.

At our annual business meeting, January 10th, we found all the various auxiliaries of the church in a healthy growing condition.

The four Endeavor Societies, Junior, Intermediate, Senior, and Adult, act as real "Filling Stations" for the study of the Word, prayer and praise.

Hiding God's word in the hearts of the children through the Sunday school is a very important part of the work of this church. We have a transportation committee who bring and return again to their homes many a child to Sunday school, who otherwise would never come.

Also, the prayer meetings are well attended as we realize that only through this channel do we receive power to fight the true fight of faith.

Through our pastor's, Brother Bauman's, continued faithful preaching of Gospel sermons, nineteen have been added to our list of members since the first of the year.

From January 25 to February 5, we enjoyed a fine series of lectures under Drs. White and Meyers from Moody's Bible Institute, Chicago, Illinois. The lectures were all well attended, not only by our own Brethren, but many of the other churches of Long Beach took advantage of the rare privilege of sitting at the feet of these mighty teachers of the Word of God.

Among the important events of the present history of the Long Beach church, is having in our midst our visiting missionaries, Sisters Srack and Nielsen. They have given us some soul stirring messages in regard to their work in Kentucky and South America and we realize more deeply than ever before the real joy in service and the great needs of those soul saving stations.

In closing, may we ask an interest in your prayers that we may have eyes to see, and ears to hear and hearts to understand, in order that we may be alive to the wonderful possibilities of living wholly consecrated lives for our coming King, Jesus Christ, the Savior of the world.

HARRY F. LORENZ.

#### QUARTERLY REPORT FROM CONEMAUGH, PENNSYLVANIA

January was "Go-to-Church Month" in this vicinity, and our people went with commendable unanimity. The five Protestant churches in town held union services, the first week in January with such good attendance, that they decided to extend the meetings into the next week. The result was a number of conversions and an outpouring of the Spirit among the churches. Also there was an evidence of a fraternal spirit not known before among the churches. The Christian Endeavor societies of the Brethren church in Cambria county held a mass meeting in our church, the second week in February, it being the first of the quarterly mass meetings. It was decided on by the newly organized Union, re-

cently reported in the Evangelist. The prize for the greatest number of Endeavorers present went to the First church in Johnstown. But what the Conemaugh society lacks in numbers is made up in quality, as any visitor can easily see. The Union will be a splendid help to our young workers.

Our Sunday school, weekly prayer meeting and Bible study continues alive and active, as do our W. M. S. and the Sisterhoods—Seniors and Juniors. We have a splendid choir, and it is a well known fact that good music adds much to the interest of church services.

Our revival starts this month with Rev. Joseph Gingrich as evangelist. We sustained a heavy loss in the death of Mrs. J. E. McCartney, Jr., and it seems hard to gather up the broken threads and "carry on" without her, as she was the leading spirit in so many of our organizations. Her pastor, the Sunday school, the W. M. S., and her associates in the church will miss her. But most of all, those who knew her best, who watched her growth and spiritual development and who gained strength just by knowing her will miss her. No one can estimate their loss to her husband and to her relatives.

"The Lord keep watch over us all until we meet again."

MRS. GEO. C. WYKE,  
Corresponding Secretary.

#### FORT WAYNE, INDIANA

Having promised the editor to report more frequently, and yet not having done so, I suppose the time is here when the promise should be fulfilled.

Brother Sickle, the South American missionary, came to us on Sunday evening from National Conference and gave us a fine talk and showed his slides illustrating that needy field and the work our missionaries are doing there. Although the time for announcing his coming was very short, yet we had a very fine audience and a fairly good offering.

We also had, since that time, Dr. Bell with us to preach for us and to present to us the needs of a larger Endowment Fund. And I think that our people responded in a very substantial way.

January 9th we began a revival meeting and we were very fortunate in having for our song leader Brother Harley Zumbaugh who acquitted himself nobly. It has been very difficult for us here to get the people from the outside to attend our services. This time the music was of such a character that we had good congregations at every service.

The meetings continued for three weeks and as a result the church was very much revived and we had the outside people attending which I think is going to mean much to us. Two young men and a man whose wife did belong, were baptized. A husband and wife came by letter and since the meetings closed one more came, making six in all.

We feel very much encouraged, not only because of the number that were added to the church, that means to us much, but because we are getting slowly but surely a hold on the Protestant part of the community. And it looks to me that from this time on, it should not be so difficult to get people to attend our services or to unite with the church.

To God be all the praise.

J. L. KIMMEL.



*Keep a-fishing!*

*Fish are not caught just by the wishing.*

*Keep a-casting;*

*Get fresh new bait and keep on fishing.*

*Keep a-trying.*

*Success is seldom to be had on the spot:*

*Most of the men you envy, like as not,*

*Personally envy you your job and lot.*

*Keep a-fishing.*

—George Walton King, in *The New York Times*.

## OUR LITTLE READERS

### GOD'S OTHER RAVEN

By Dorrice Pressly

A dear white haired missionary of the United Presbyterian church, who had been long, long years in India, tells this incident of her work there.

She and her native helper, a Bible woman, were out on a tour among the needy ones and, becoming very weary, they sat down in a sheltered place to eat their lunch. The missionary had her bit of bread and her tea; the other proceeded to make herself a chepotie after the native fashion; what we might call a flapjack or pancake, only they often add a bit of meat to make it more nourishing. It was a good sized one and looked so appetizing to the hungry worker. But she never ate a crumb of it, for just as she was ready to eat, after bowing her head silently in thanks, a large crow circled out from a passing overhead flock and swooping down lower and lower, it fastened its claws, one on each side of the chepotie, and rising higher and higher in the air, soared far away before the astonished eyes of the two women.

Farther and farther it went until it was only a dot against the sky, then lost to sight completely. They wondered and wondered over this strange occurrence, then went on their way still "pondering it in their hearts."

Several days later they saw a thin, gaunt woman with a starved looking babe in her arms and another clinging to her skirts, in the midst of a crowd of natives. She seemed to be telling them something strange, and there was a bewildered look on the listeners' faces. The missionary drew near and found the woman telling of how a few days ago as she and her children were on the road to some relatives, they became so famished they could not go farther, so they sank down by the dusty road. The began to pray earnestly to first one heathen god, then another, but no help came from any of them. At last the thought came, "I will pray to the white missionary's God; maybe he will hear and help me as she says he does her." So she began to voice her cry to the "unknown God", when to her great surprise a crow flew down out of the sky and dropped at her feet a large chepotie. She and her famished children quickly made a meal of it, then in the strength of it went on to the nearest village.

She told her story there, but soon saw their chepoties were not so large and good as the one the crow had brought her. Some one suggested that maybe it had come from some one in the missionary's village, so she passed on with a crowd of followers after her, and there it was she found what she wanted. The missionary and the Bible woman soon told their side of the story

and it so impressed the woman that she cried out—"Teach me to know your God who listens when his children cry in sorrow for bread. I'll pray to none but him after this." And, of course, this the dear missionary was only too glad to do.

The story spread far and wide and many who had held out against the white teacher were compelled to see that hers was a wonder-working God and they must now let their children come to her school to learn about him.

Doesn't it seem that even yet, especially when our God says "Prove me now herewith", that he may have some sort of a raven to answer our cry, too? (Jeremiah 33:3).

### AN APPRECIATION

"Blessed are the dead who die in the Lord."

To the Christian the shades of death are but the golden haze which heaven's light creates when it meets the earth and mingles with its shadows. Again that light has



Elder J. F. Koontz, Deceased

met the shadows and removed from our midst a man of noble character, a faithful servant of God, a loving husband and father, a Christian gentleman.

Elder J. F. Koontz was born August 3, 1854 and departed this life February 3, 1928, aged 73 years, 6 months. The early years of his life were spent near Dayton, Va., where he married Miss Anna Kislung of near Harrisonburg. To this union were born eight children, six of whom survive.

Eleven years of his younger life were spent as a teacher in the public school. Then he heard the call of the Master under the ministry of Rev. S. H. Bashor. To follow was not enough; he must lead others to follow and consequently he became a minister of the Gospel. Many years of faithful service were given our brotherhood and the work he accomplished bears testimony to the measure of his ministry. The beautiful Shenandoah Valley claimed him for nine years and found him working faithfully among a number of churches which have grown to be substantial. Then followed three years at New Enterprise, Pennsylvania, ten years at Conemaugh, Pennsylvania, four years at Washington, D. C., in which parish he has lived of late years, then four years at Pittsburgh. In addition to services as pastor he held many evangelistic meetings in different churches of the brotherhood. In all, our departed brother has proclaimed the Word for nearly thirty years. God saw fit to honor his

labors for he was instrumental in leading hundreds of souls into the church.

Many lessons of practical value have been learned from the personal life of Elder Koontz. Consistent in temperament and home government, patient throughout years of physical breakdown, loyal to his church and always helpful to his pastor, congenial with all, his friends can only remember him with supreme admiration. His devotion and consecration have been an inspiration to everyone. Thus we mourn the loss of a true friend and brother for surely another prince has fallen in Israel, but we sorrow not as those who have no hope, for we believe in Jesus.

Brother Koontz is survived by his widow, four daughters, two sons, two sisters, two brothers, ten grandchildren besides a host of friends. The funeral service was conducted by the writer assisted by Rev. E. L. Miller of Maurertown, Virginia. It was held in the Washington Brethren church in the presence of a multitude of friends.

HOMER A. KENT,  
Washington, D. C.

## ANNOUNCEMENTS

### SUPERANNUATED MINISTERS' OFFERINGS

Should be sent to J. J. Wolfe, North Manchester, Indiana, instead of to Herman Roscoe, Goshen, Indiana, as announced in two previous issues. Please make note of this correction and help to avoid confusion. Brethren Home offerings are to go to Henry Rinehart, Flora, Indiana.

### NATIONAL CONFERENCE PROVISIONAL PROGRAM BY MARCH 15

Notice is hereby given to each organization whose program shall appear in the National Conference Program that by action of the Executive Committee your provisional program must be in the hands of the Executive Secretary not later than March 15. Failure on the part of the proper officers of these organizations to so provide the provisional program gives the Executive Secretary the authority to provide the program and his arrangements shall stand. Now, as Executive Secretary, we do not wish to exercise this authority given to us unless absolute necessity demands it, but we urge each organization to get busy and send to us their provisional program, NOT LATER THAN MARCH 15. The Conference convenes at Ashland, Ohio, August 20-27, 1928.

CHARLES H. ASHMAN,  
Executive Secretary,  
524 Napoleon Street, Johnstown, Pa.

## The Lord in the Great War Or the Angels of Mons And Ypres.

The unheralded history of the great war are the reports of nurses, commanders and soldiers about the armies of White Angels that turned the tide of battle at Mons and Ypres when the Allies were defeated.

It is a strange fact that the ungodly press of the world ignored this great miracle and avoided giving honor and praise to the Lord.

Read this pamphlet and enlarge your knowledge how the Lord cares for Israel and strengthen your faith in his divine protection over his devoted people.

Price, 10 cents.

REST PUBLISHING HOUSE,  
Ashland, Ohio.

Volume L  
Number 10

March 10  
1928

# *The* **BRETAREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -

## **E A S T E R**

Is the time when

**Our Lord's**

**World-wide Commission to the Church**

Is Emphasized among the Brethren

Prepare to do your part

In fulfilling that commission

By an Offering for Foreign Missions on Easter Sunday

Jesus shall reign where'er the sun  
Does his successive journeys run;  
His kingdoms rise from shore to shore,  
Till moons shall wax and wane no more.

—Isaac Watts.



# THE BRETHREN EVANGELIST

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## EDITORIAL

### The Furnace of Affliction

A correspondent has a friend who is in "the furnace of affliction", and she wonders "why God brings his children into such sorrow." She adds, "It doesn't seem right that it should be so." It is a hard question to answer satisfactorily, more especially at long range, and without a knowledge of particulars. We can only offer a few suggestions on the problem of suffering in general, and that is, perhaps, all we should attempt to do anyway.

First, let us suggest that we be not so bold to assert that "God brings his children into sorrow." Sometimes we bring ourselves into it through our disobedience to the laws of nature, which are the laws of God. In many and varied ways we do this. It may be through some carelessness or neglect of so ordinary a matter as the proper care of one's person. Or it may be through some overt act of disobedience or deliberate choice of a wrong course. Whatever it be, whether of a light nature or grave, whether thoughtlessly done or with malicious intent, it is yet a violation of law, and for such transgression, whether done ignorantly or not, one must suffer the consequences.

It may be that we are unwilling to bear full responsibility for our sins. Then let us blame the devil, or his imps, or any other wicked creature for inducing us to commit the transgression, but not God, who is wholly good and who doeth all things well. "God cannot be tempted of evil, neither tempteth he any man", but Satan can; he is the arch-seducer. Let us not blame God because fire burns when we put our fingers into it. The laws that govern fire are good and redound to the blessing of mankind when obeyed. It is only when its laws are not regarded that it becomes an agent of suffering and destruction.

Sometimes parents and grandparents are to blame for suffering and sorrow which we wrongly interpret to be a visitation of providence. The far-reaching effects of heredity are coming to be widely recognized, and on every hand we are hearing voices insisting on the right of the child to be well born. And it is good that we do; here is a vital fact. Well did the old law declare that the sins of the fathers would be visited upon the children unto the third and fourth generation. How strange that it required so long a time for the truth to sink in upon the minds and consciences of men! No man sinneth unto himself; no man reaps in his own life the full fruitage of his misdeeds; it carries over into succeeding generations. It is a startling truth, when we

ponder it. It should stir us out of our indifference towards it when we see the vast numbers of people suffering for the sins of their parents, and it should make us less ready to accuse God of bringing infirmities and diseases upon men. God's laws of heredity are good, and are sources of great blessing to the race when obeyed, but when disobeyed they exact a full measure of disastrous consequences.

There is no small portion of the affliction of mankind that is attributable to social causes. War, intemperance, greed, dishonesty, impurity, and many other evils are blighting lives and bringing suffering and sorrow to vast numbers. And they are the more effective in their destructiveness and devastation because they are organized and determined in their opposition to all reform. The terrible influence of these corporate evils is too well known to need elaboration. It is not necessary, for example, to point out wherein liquor drinking is the cause of incalculable sorrow and suffering. And we are not so far away from the world war that we have forgotten the awful havoc that follows in the wake of war. The poverty and hunger wrought by greed and diseases that often follow, are even now being exemplified before our very eyes. But why go on pointing out things that are so obvious? It is sufficient that we have been reminded of them. And with these in mind it seems hardly possible that we should continue to speak of all the affliction that besets mankind as being the visitation of providence. To do so would surely mean the closing of one's eyes to the truth and deliberately accusing God wrongfully.

However the furnace of affliction is not without its compensations; it brings its blessings even though in disguise. God does not allow his children to go into the storms of trial without watching over them and standing by ready to work out his righteous purpose in their lives, to overrule all things for good in them that love him. He uses the unhappy, disappointing, testing experiences to bring about greater purity and enrichment of life. Afflictions become fires to burn out the dross of worldliness, to refine and purify the purpose and to enlighten and clarify the vision to things spiritual and of eternal worth. Paul bears witness to this truth when he says, "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17). And that has been the experience of many an aspiring soul under the heat of testing and trouble. And the more highly one aspires the more he feels the need of the refining that fire brings. The clearer his vision the more he realizes his weakness and his need of the strength and staying power that comes from the disciplining and chastening experiences of life.

But such experiences are not pleasant to contemplate. We would rather avoid them. Paul was inclined to the same reaction towards them, for he said, "Now no chastening for the present seemeth to be joyous, but grievous" (Heb. 12:11). And a religious journal once elaborated that truth by saying, "Trial by fire is a sore process. To go into the furnace is not to our liking. It is the last step that we desire to take. It means so much pain and testing. But no miner would risk his life for the crude ore if there were to be no fires to fit it for its varied uses. The fire burns between the mine and mint. The lapidary's wheel turns between the jewel in the rough and the blazing gem in the circlet of the king." Paul declared its worth following his statement that "no chastening seemeth joyous" by these words, "nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." And our more modern writer quoted above continued by saying, "If we would escape the fire we must forever content ourselves with the fellowship of common clay. To shun the lapidary's wheel is to consign ourselves to the clay levels of the commonplace. We should welcome the processes in the sovereign plan of God by which we are made meet for the uses of his will. He may test us in the furnace; he may break us on the wheel, but beyond the furnace lie the fields of his purpose and beyond the wheel lies the crown." The surrendered soul is ready to endure the furnace of affliction if by so doing he may be equipped for nobler life and finer service.

The Christian who lives continually in the presence of God will have no fear of facing him in the judgment.

He who would reap the glorious harvest of Pauline service must not expect to avoid the sacrifice, the suffering and the hardship that Paul endured.

## A Growing Issue

More rapidly than some people imagine is sentiment being built up against cigarettes and tobacco. The use of tobacco in its various forms is a growing issue. People are steadily increasing in numbers who believe that tobacco must ultimately come under the ban of prohibition, as liquor drinking is now, and for the reason that the harm of its use is becoming more generally understood. Its use in the form of cigarettes is especially recognized as pernicious, as the victims of its smoke and nicotine are becoming more pronounced every day. At the same time the cigarette makers are hastening the reaction of public sentiment against themselves by their vigorously aggressive efforts to extend the use of the "coffin nails" to vast numbers both of men and women. And not only so, but among the children do they seek to make devotees to Lady Nicotine. By their policy of spreading the temptation everywhere under the sun and in the most subtle manner possible, and by their violation of such regulatory measures as exist and their vast influence in politics, they are convincing many otherwise neutral persons of the fact that the business is a menace to the welfare of the land.

Of course the man who uses tobacco, as well as the man who is financially interested, will be of a differing opinion. His opinion is influenced by his habit, as *The Western Christian Advocate* suggests. It says, in speaking of the effect of tobacco on the user:

The habit grows like the links in a chain until the man is bound like a slave to his master. He cannot get along without it. He must have it in his fingers or in his mouth. He has a yearning and a gnawing of the membranes of his throat and rear cavities of his nostrils for the sweeping through of the smoke.

Then again, the cigarette nicotine is such a sedative. It quiets so beautifully; it settles the nerves and relaxes the muscles. It is just such a drug to which the devil would be glad to have all humanity become addicted. Let us not deceive ourselves.

The Chattanooga Times is right, when recently discussing the matter it said: "The cigarette is the medium through which a number of very obnoxious poisons are introduced into our physical bodies as well as into our social lives. Hence, the use of cigarettes, and later tobacco in all of its attractive forms, ought to be forbidden."

Then it met the arguments put out by the Kansas City Star when it contended that cigarette smoking is the source of a large and constantly increasing revenue for the federal government, aggregating last year \$291,000,000. These dollars are more a sedative to the conscience than the cigarette is to the nerves. Shall we forget the poisonous effects of the cigarettes because of the tax yielded to the federal government?

"Prohibiting cigarettes", continued the Chattanooga Times, "as has been done to beer and light wines, would add to the tax liabilities of the people more than \$387,000,000—for if cigarettes are banned, tobacco must go, making a total of something more than \$750,000,000, the people must pay in their efforts to regulate their own habits with regard to the use of tobacco and drinks."

This is a very costly habit—tobacco, drink—not only in money, but in health. To what extent do the ramifications of these two habits extend themselves? Are the American people willing to give up their money by giving up their tobacco and drinks? Will they continue to accept the poison in the interests of federal income? Well, it does not take a serious-minded man long to give an answer to these questions.

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## EDITORIAL REVIEW

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Miss Johanna Nielsen favors us with her second installment of the report of her trip home from South America. While her journey was not greatly eventful, except for possibly one occasion when a storm was on and the boat was being manned by drunken sailors, yet the report is interestingly told.

Dr. W. S. Bell tells of his canvass for College Endowment funds among the Brethren at Gratis, Ohio, where Brother O. C. Starn, an Ashland graduate is the able and successful pastor. These splendid people were found loyal and made a gift of \$1,222.00, which brings the total campaign fund up to \$143,516.70.

Brother E. M. Davidson, devoted leader of the mission Sunday school at Grapevine and Napfor, Kentucky, is still pressing on in the good work, making long walking trips every Sunday in the interest of the Gospel. Other Kentucky workers give him such assistance as they can.

Brother B. F. Owen closed an evangelistic campaign at Rittman, Ohio, on Sunday evening, March 4. The pastor, Brother Floyd Sibert, promises a report soon and we do not intend to "steal his thunder" by reporting the number of converts, but we will say that the meeting was a decided success and added great encouragement to the congregation and pastor.

Dr. C. F. Yoder writes of conditions and the work in Argentina. Contrary to conditions in the United States, summer is high tide in church work there because it is the Christmas season. An average Sunday school attendance of 150 at Rio Cuarto sounds good. One confession was recently received, the confession of one whose life must have been largely influenced by Miss Nielsen who is her ideal.

Christian Endeavor readers will find some things of interest on their page. The General Secretary gives a report of Tithing Week campaign. It shows up good for those responding. The Endeavorers' plan of raising their money is an excellent one, and we believe the principle of tithing ought to be more widely urged. Flora, Indiana, Endeavor society makes a splendid report and a fine testimony. We congratulate them. Let us hear from more societies.

The Oak Hill, West Virginia, church under the aggressive leadership of Brother Freeman Ankrum, is going ahead with their church building operations, as we learn from the Fayette Tribune. We reproduce some of the descriptions of the newly launched structure. It will be a beautiful and adequate building and will doubtless mean much to the future of that congregation. We are promised a picture of this church when it is completed, to publish in *The Evangelist*.

Mrs. Orville D. Jobson of Africa writes to the children of the Evangelist family of a preaching trip she and Miss Bickel made and of the little black children who accepted the "Good News" of salvation through Jesus Christ. How much easier it is for children to make the start for Christ than for adults is illustrated by the results of this trip. It is the same story the world over, the child's heart is the most fertile soil for the sowing of the good seed of the Gospel.

Brother W. S. Crick makes his last pastoral report for the Bedford County (Pennsylvania) circuit, where for two years and a half he led these people from victory to victory. New Enterprise, Raystown and Yellow Creek churches compose the circuit. All of them realized encouraging advances during Brother Crick's pastorate and all together received a membership increase of forty-one. Their appreciation of Brother Crick's services was shown in a substantial way before his leaving to take up the work at Fremont, Ohio.

Brother N. W. Jennings gives an account of himself for the goodly space of time since we last heard from him. He assisted Brother J. Wesley Platt in the dedication of Manteca's improved and enlarged church edifice. On the first of October he became pastor of the church at Turlock, California, where twenty have been received into church membership since he took charge and other evidences of progress are manifest. He has also engaged in two successful revivals at other points.

The congregation at Bethlehem, Virginia, is rejoicing under the leadership of a new pastor, Brother John F. Locke, who succeeds his great uncle, the late Elder E. B. Shaver. Brother Locke enters upon his ministry under very auspicious circumstances, being well trained and endowed with good judgment and a splendid personality. We congratulate him upon deciding to take on a pastorate as a part of his task. For the rest of his time he will serve as field secretary of the Virginia Council of Religious Education, a type of work for which he has made special preparation.

From Roann, Indiana, comes a report of a most successful campaign with Brother G. L. Maus of Peru, as evangelist. The pastor is Brother Hubert Hahn, a student of Ashland College. Thirty-five were added to the church, fifteen by baptism and twenty came by relation from the New Enterprise church nearby. This should mean much to the future of the Roann church. Brother Maus, while denied the presence of the pastor through the weeks, had the assistance of a good song leader and a faithful choir and orchestra. An overflow communion attendance and a get-acquainted service were after features of the meeting.



# GENERAL ARTICLES

## Elements in Common Between Learning and Religion

By Edwin E. Jacobs, Ph.D.



DR. EDWIN E. JACOBS  
President of Ashland, College

All religion, especially Christianity, and all learning, do not aim at exactly the same ends, yet they have some elements in common. Christianity, through appropriating the atonement of Christ, aims at the personal salvation of the human soul. I am having that definitely in mind as I write, but that does not at all militate against those things which they do have in common. Therefore, school teachers are not wholly removed from the category of those who work upon immortal material.

1. Both religion and learning tend to lift one away from his own worse self into something spiritually better. Neither the earnest student nor the serious-minded Christian can ever be satisfied with present attainments. Neither one need be coaxed on by prizes held up, nor coerced by fear of punishment. Both will be seeking for something better which is just beyond their grasp but which takes effort to gain. In all my years I have seldom, if ever, seen a real seeker after truth who needed to be everlastingly prodded to study. Study becomes a delight and a joy. The higher degrees received at America's great universities do not come to those who constantly need a pitchfork in the rear to keep them from turning back.

So the earnest Christian strives through prayer, Bible reading, attendance on public services, including Sunday school and preaching services, and by good reading, to attain to constantly higher ground. He needs few visits from the pastor, few proddings from the pulpit, but is constantly, through introspection, aiming to overcome faults and build himself up and grow into the fulness of stature in Christ Jesus.

No honest student can ever be the same after having been to college. He should be something finer, more courteous, more honest, better informed, and in every way improved. Nor will he ever be satisfied with any other than an advancing mind. Good students, real seekers after the truth, will never be so lost in the workshop or on the farm, that books will become things unknown to them and the pursuit of knowledge other than a constant joy. The rubbish of life can never take away from the real student the love of the pursuit of knowledge. He will constantly have a new book to read, new lines to follow, and new intellectual interests. I am speaking of those with an undying thirst to learn. We have some in college, but there are those who never reach college halls, who have the same divine inspiration. In this, religion and learning have the same great end in view.

2. Both religion and learning seek ultimate truth. It may not seem so, when one considers that in America there are well over one hundred different Christian denominations; how can they all have the truth? And yet that is precisely why there are so many,—all seeking, ever seeking, after the truth.

Superstition can have no place either in learning or Christianity. What passes properly for superstition is foreign to both Christianity and learning. College stu-

dents who believe in "tokens and signs", are simply not students. They are still living in an older and untutored age. I have often said that no man or woman is fit to graduate from any college who believes that "13" is an unlucky number, or that Friday is an unlucky day, and yet the men who had charge of starting the foundations for the building in which this article is being written, would not begin the work on Friday! A college building in which science is taught and religious books are housed!

There is not a hint in the New Testament that could be interpreted as superstition. And yet it has been a constant and eternal struggle to get Christianity away from the entanglements of superstition and magic. Both religion and magic are world-wide and race-wide in their spread and all too often they go hand in hand. Jesus said, "Ye shall know the truth and the truth shall make you free", and "If the Son . . . shall make you free, ye shall be free indeed." If the New Testament is anything, it is the final revelation against untruth. Now, there is absolutely no excuse for error, magic, or superstition in either religion or learning. Both still have lingering taints, but under the blazing light of 2000 years of Christianity, they ought to come out of the dark into "that marvelous light." I count that person guided by magic and superstition as not fully in accord with either Christianity or learning. In that regard, also, both Christianity and learning have the same great end in view, viz., freeing the human spirit from error and magic. Blessed end!

And yet both the science and the religion of a former day were not much else than magic. Science certainly was, and the non-Christian religions are yet in large manner. One can not listen to the faithful saints who repeat the history of Mormonism, as I did this past summer at their holy temple, and not smile at the naive magic. May Christianity be ever kept from such forms of folly, and may the good Lord deliver us, in this day and age, from both ouija board Christianity and ouija board science!

3. Both religion and learning tend to change conduct permanently,—and that for the better. That one may join a church or attend college and then be the same old man, is impossible, assuming that either experience did its honest work. Each partakes of the nature of a new birth,—the former of THE new birth, the latter of A new birth. Make no mistake about that. Unless Christianity has become merely a "glittering ideal", rather than a "serious pattern of life", everything must be changed after experiencing genuine conversion. I need not argue that, and yet I am forced to consider a very great change in the Christian ideal since the days of that widely-read book, "In His Steps; What would Jesus Do." That book held out the ideal that Jesus would do certain things in certain specific circumstances, let others do as they might. He practiced the Golden Rule. Of course they took him out and hung him high upon a cross upon

a lonely hill and between two thieves. Perhaps today we would just as soon hedge a bit and thus save ourselves the arduous climb along the *via dolorosa*. Yet Jesus plainly taught the personal following of himself, a change of heart resulting in a change of personal conduct.

Now, what of education? Just this, it too elevates conduct. Professor Mark A. May, of Yale, recently worked upon thousands of school children of all ages and found, to the astonishment of some, that those who made the best marks in school, cheated, stole, and practiced deception less, than those making lower grades. What is the conclusion? It is that "a good mind, is a good mind", and that a good mind reacts best in all circumstances, either in intellectual situations or moral ones. It means that when some one does something and we say, "Well, that was a dumb trick", we really mean that it was stupid.

Educating the mind also educates the morals. I am certain that many of my readers will dispute this, yet I am having in mind education that goes to the bottom of things, and not mere knowledge. If the young person does not take on and develop certain fundamental virtues, then he might just as well not go to school and if he does go, he is getting less than an education. It has been well said, that character can not be "taught, but must be caught", which is more or less true, but if character is not "caught" somewhere along the way, then learning is less than education. Religion, all along the historic past, attempted to improve conduct and so does learning.

4. Religion and learning both are the experience of the same personality. There may be truths which are only spiritually discerned and others that appeal to the intellect alone, but at the same time, we are not two persons, but one. Two personalities do not possess my physical body, but one. And this makes, therefore, both religion and learning, an inseparable part of my being. I can not lay either learning or religion off or put it on as a garment. It is precisely this that makes both of such transcendent importance. Nothing could possibly possess greater significance than that education and religion both appeal to my undivided personality. For the sake of convenience and clarity of thinking, I am sure we would want to distinguish between what we commonly call the immortal soul, and the mind and yet we must admit that there is but a single personality in any one normal human being.

The same personality, therefore, that comprehends that the square described upon the hypothenuse of a right triangle is equal to the sum of the two described upon the other two legs, is one and the same personality that declares that God is. I freely admit that there is a

vast difference in results, and in the way at which the results may be reached, yet the same personality perceives both. The same personality that declares its belief in the Copernican theory, is the same that admits of any moral or religious truth.

And here is the crux of it all,—I may therefore as a teacher touch immortal clay. I dare not leave all the soul culture to the minister. If I have the slightest regard for the eternal destiny of my pupils, I dare not teach them my subjects merely as so much information, for with nearly every lesson, their thoughts may drag bottom and stir up thoughts that lie in the utmost recesses of the human soul. I can not, therefore, at this point, always distinguish between what is religious and what is not, for there is doubtless a great overlapping.

I have never been wholly willing to admit that I am not a religious teacher, although, I have never taught a Bible course in college in my life. But how I, or anyone else, can teach from day to day, and not stir up emotions which might properly be called religious, I can not understand, for both religion and learning are as deep as life. If education is but the mid-wife of the soul in its every attempt to be reborn, then certainly education, in its proper sense, touches rock bottom. Education and religion are both as deep as life and in at least this sense, both aim at the same great ends.

5. Why may not both religion and learning at last find God? Why can not the devout scientist back of all outward phenomena see God as the great and ultimate reality? Why can he not see God "within the shadow keeping watch above his own",—his own universe?

One need not distort nature nor be wholly imaginative to see God as the great First and Final Cause of all phenomena. Nothing, from the days of Galileo, Newton, and Columbus, on down to the days of Einstein, has been found that in any way tends to make God abdicate his throne as maker and ruler of all things. If God is all and in all, why may we not strengthen our faith in, and clarify our concept, of him by learning as well as by religion? Happy and thrice blessed is that man who can do so.

It is seen, then, that both religion and learning, have several points in common, and that church which desires to keep its program to the forefront dare not neglect learning, nor dare Christianity as a whole. Nor dare the individual hope to learn life's deepest lessons and not come face to face with religious elements, for in the Kingdom of man's soul the deepest substratum contains emotions, desires, and longings which are in their essence, one.

Ashland, Ohio.

## Things By the Way---VIII

By A. D. Gnagey, D.D.

(One of the paragraphs in his last article should have been credited to Dr. Charles E. Jefferson, so Dr. Gnagey informs us.—Editor.)

### Who Won?

What? The World War? No, not the war, but the BOY. It happened a few years ago. The students of a certain military academy mutinied. They struck in everything—lessons, study hours, drill—everything except meals, to the bugle call of which they responded like all healthy boys, in the usual military fashion. The strike was noised abroad; parents of the boys heard about it. A large number of telegrams came from the father who had been wired regarding the situation. These telegrams were telescopes through which could be seen the various kinds of boys' homes, and the parental relationships connected with them. One father wired his son, "I expect

you to obey." Another said, "If you are expelled from school, you needn't come home." Still another, "I'll send you to an insane asylum if you are sent home." Another said, "I'll cut you off without a shilling if you disgrace the family." Another message was couched in these laconic words, "Steady, my boy, steady!—Father." Can you read the story of the home life from which these boys came? If you were a boy to which of the homes represented by these telegrams would you prefer to belong? Who won? There was at least one father who believed in his boy, and probably there is no greater influence upon a boy when he is passing from the veal to the beef in the career of his life, than a father who respects the spirit of his



boy, and treats him like a man. There is a way to handle a boy that helps him, and there is a way that ruins him. Of the fathers who sent the telegrams, who won?

### The Noblest Art

Dr. Edward A. Steiner, well known to many of our people, is a great friend of the immigrant. He knows them well. He has been in their former homes across the sea. Unknown to the immigrants and unknown to the great ship companies, he has traveled with the immigrant across the Atlantic. He not only knows them, but he knows how to tell their story. In one of his latest volumes, "The Broken Wall", he shows how imperceptibly the race barriers are breaking down. The stories are brief but intensely interesting. One of his chapters tells of the Italian family with whom he made his home while he lived in Rome. The head of the family had a very poor opinion of America. He spoke of it as "the land of the dollar." He despised us because we have "no sculpture, no music, no painting except what you borrowed from Italy." But he had a boy who had deserted from the army and had fallen into bad company, and had disgraced the family. He had escaped to America. Then there came a letter, with a clipping from an American newspaper enclosed, which told how that the boy had reformed and was living a better life and was honored by his new made friends. This touched the heart of his father, who went to his American boarder and said: "Signor, I beg your pardon. I have said to you often that your country has no pictures, no music—that it can not make gods out of Carrara marble. That is all true I still believe—but—" and he said it with evident reluctance—"it has made a man out of my son, Rocco, and that is true art—the grandest, the noblest art." And was not the Italian right? Is there any art that can surpass the fine art of making a good, clean, beautiful character out of a human wreck?

### Sin

That is a very tiny word. A boy in the first grade could easily learn to spell it and probably have some idea of what it means. One would need to be an expert in nomenclature to think out a word, little or big, a name other than the one it bears ever since Adam and Eve made their costly mistake. It is a tiny word, but the thing it stands for is not so tiny,—far from a "wee little thing." It is a terrible, an awful, obtruding fact in human life. However we may account for its existence,—it is here in astounding evidence. To give it another and more polite name will not make sin look any different, nor save us from its terrible consequences. People indulge in it, and patronize it for the temporary pleasure it affords,—to "enjoy the pleasures of Egypt for a season." Frank Crane known for his epigrammatic expressions puts it this way:

Sin is the great central fact about which the creeds of the world are grouped; to say it is all powerful is to be a pessimist; to think you can pay for it is to be a Romanist; to flee from it is to be a Buddhist; to deny it is to be a materialist; to love it is to be a sensualist; to stroke it and call it "nice doggy" is to be a Christian Scientist; to believe in its permanence is to be a Calvinist; to hold one can escape its consequences is to be an Armenian; to maintain one must escape its consequences is to be a Universalist; to fight it is to be a Christian; and to play with it is to be a Fool.

### The Gospel in Thirteen Words

An unlucky number, do you say? Perhaps, but it's all there. Nothing is left out. Sin is in it; Christ is in it; salvation is in it,—what else does it take to make our gospel? At the opening session of the Presbyterian Assembly, a few years ago, in a southern state, the Rev. Dr. McCartney, moderator, in his sermon, said among other great things:—"Behold the Lamb of God that taketh away the sin of the world." Utter that sentence about Christ and

you have measured the length and the breadth and the depth and the height of the Christian religion. But say everything else about Christ and leave that sentence of John out, and you have omitted what is great and distinctive in our holy faith. All these other questions, the morality of the Old Testament, the historicity of the New, the virgin birth, the inspiration of the Scriptures, the second advent of Jesus, all these are secondary to, and derive their importance from, this other great question, Is Christ the Lamb of God that taketh away the sin of the world?"

Here is at least one plank in the great platform of the Christian system upon which all may unite, and with all other planks torn out, there would still remain a platform upon which it would be well worth while to conduct a world-wide campaign.

### Cleaning Up the World

The reader will remember Nathanael Hawthorne's powerful imaginative story entitled "Earth's Holocaust." He describes a bonfire of gigantic size which the people of the earth made in the western prairies, and into which they cast all the evil things in the world. By burning up all the evil things they hoped that the world would get a fresh start and be free from the curse of evil which had been in it. Into the fire they cast all the barrels and bottles of intoxicating liquor in the world; all the corrupt books and papers; all the money in the world, because money had been such a temptation to men to do evil; all instruments of warfare—everything, in fact, which had caused suffering and shame. As the flames were consuming all these things and the people were rejoicing at the prospect of a world with no evil in it, a villainous looking stranger, by whom Hawthorne meant to present Satan, began to laugh scornfully: "There's one thing these wiseacres have forgotten to throw into the fire, and without which all the rest of the conflagration is just nothing at all." "And what may that be?" eagerly demanded the people. "What but the human heart itself?" said the stranger. "And unless they hit upon some method of purifying that cavern, from it will reissue all the shapes of wrong and misery—the same or worse ones—which they have taken such a vast deal of trouble to consume to ashes."

Sin is not to be gotten rid of in that fashion. According to some people's conception of that place which it is not always polite to name, sin will keep on burning eternally in a lake of fire and yet will not be consumed. Hawthorne's fanciful story is a vivid portrayal of the truth that man's deepest need is the need of a power that will take evil out of his life and free him from the guilt of sin and from its dominion over him. And this power Jesus offers freely to all whose heart longs to be freed from the terrible consequences of sin. What a stupendous conception is this that offers to a world imprisoned by sin, entire freedom from its power! What a privilege to preach and teach a gospel like that! Is there any joy that can exceed the joy of the Christian minister and teacher whose privilege it is, in these strange and tangled times, to offer freedom, full and complete, from these destructive forces which invade human life? Fellow ministers, Sunday school teachers, and Christian workers everywhere, let us rise into the fulness of this superlative privilege which by authority of God and his Christ and gospel we are authorized to proclaim.

Altoona, Pennsylvania.

**Warning to Some Churches**—A church which does not produce ministers should at least not be reckless about wearing them out.—John Henry Holmes.

## SIGNIFICANT NEWS AND VIEWS

### CHURCHES WITHOUT CONVERTS

The statement of Dr. J. Campbell White, general secretary of the Men's Church League, that statistics in his possession indicate that some 60,000 of the 200,000 Protestant churches in the United States failed to add a single convert last year is rather startling. It does not mean, of course, that as a whole the Protestant churches are not gaining in membership. As a matter of fact they are increasing each year. It apparently does mean, however, that young people are not entering the church of their parents through profession of faith in many communities. How is it in your church?—Christian Herald.

### ENGLAND LOSES A GREAT LIBERAL

In the death of the Earl of Oxford and Asquith, better known as Herbert H. Asquith, which occurred at Sutton Courtenay, England, February 15, England lost a great public servant and the liberal government an able champion. We should not allow the fact that in his old age he accepted a feudal title blind us to his long and able defense of the rights of the people. It is also to be regretted that he shared with Lloyd George the responsibility for wrecking the Liberal party of Great Britain, with its resultant setback to the cause of popular government. It is to be remembered that these things came at the end of a long and worthy service and we should not allow them to stand in the way of a proper appraisal of his life work. A pupil of Mr. Gladstone, Mr. Asquith took the Liberal banner as it was yielded by that great leader and carried it to the second decade of the new century. Many of the forward movements in his own country were advanced by him and forward looking people in other countries felt the inspiration of his genius. He was Premier during the most trying period of the war and did much toward holding the nation steady in that grim period. Few men have been at the head of the British government as long as he. Regretting the partial eclipse which his fame suffered in his later years, those who know of his high talents and great service will yet honor his memory.—The Presbyterian Advance.

### WILL NOT SURRENDER FREEDOM

The Protestant Churches of Ireland will not agree to the terms of unity indicated in the Malines conversations recently published in England. This statement is made by Rev. Charles F. D'Arcy, primate of Ireland. The Malines movement, he says, would destroy the Protestant character of the Church of England. He adds: "I am also confident the people of England will recognize that the Anglican representatives at Malines were ready to give away those liberties which men of the British race prize more deeply than life itself. If history has any lesson to teach, it surely is that the people of England, while very tolerant and slow to move, will never surrender their freedom and bend their necks beneath a spiritual despotism."—Christian Advocate (Nashville).

### DISCOVERY OF NERVES IN CANCER

Nerves have been discovered to be present in human cancers, according to an official statement from Dr. Horst Certel, director of McGill Pathological Institute at Montreal. This is believed to be a very important step in cancer research. The presence of nerves in cancers and other malignant tumors has never before been recognized, and has often been denied by high authorities. This new discovery establishes that cancer is not as independent and self-contained a growth of cells as has so

far been assumed, and it points the way to a possible connection of the cancerous growth with the nervous system. "While this finding is of greatest scientific interest", asserts Dr. Certel, "it remains to be seen how it may influence future attempts to treat and to control cancer."—Zion's Herald.

### SPURGEON TABERNACLE VERY MUCH ALIVE

"The Baptist Times", London, in a special article, pays remarkable tribute to "Spurgeon's Tabernacle." The article bears the title, "The Old Faith and a Live Church." The writer tells of a visit to the regular prayer meeting of the church on a wet Thursday evening. A large congregation assembled, prayers were enthusiastic and definite, and the address by Pastor Chilvers was extraordinary in its simplicity and faith. The Tabernacle has been redecorated and looks fresh and brightly inviting. The writer says: "If you go to a service in the present Tabernacle you will find the old faith, you will hear old phrases, you will find a minister who relies on the same age-old proved source of power, and finds it sufficient for today." Friends here in America will rejoice that the Tabernacle still has about it the atmosphere that has always made it a notable place of worship and service. Mr. Spurgeon's sermons are still read by multitudes, both in England and in America.—Watchman-Examiner.

### MEETING RURAL WORKERS' NEEDS

In Jerusalem next March, at the meeting of the International Missionary Council, special attention will be given to the consideration of the needs of the religious workers in rural fields. The problem is pressing for the reason that two-thirds of the population of the world, or about one billion people, live on the land and make their living primarily from the land. As yet no substitute has been found for the soil in support of the earth's population. That being the case, the farm land is of more value to the people of the world than all the oil, coal, iron, and other minerals combined. From present indications future generations will be dependent upon the conservation of soil powers. This conservation of soil resources is in the hands of the farmers, hence no Christianizing process can afford to neglect this group. A definite effort should then be made to emphasize the value of each individual to develop his full mental and moral powers, and to secure a full cooperation of all for the common welfare. An application of the full gospel to the life of the farmer will include the meeting not only of his spiritual needs but of his social and physical needs as well. The great changes that are taking place in rural life must not in any way interfere with the program of religious education in the rural fields except to broaden and strengthen it.—Religious Telescope.

### VIRGINIA SENATE PASSES ANTI-LYNCHING BILL

The Virginia Senate has passed 32 to 9 the anti-lynching bill recommended by Governor Byrd.

Under the bill lynching is made a state offense to be presented by the Attorney-General and others designated by the Governor in addition to local authorities.

The bill also provides that the county or city where the lynching occurs may be required to pay \$2500 to the lawful heirs of the person lynched and that the Governor be authorized to spend such sums as are deemed necessary in apprehending those guilty of lynching. It is exceedingly desirable to stop lynching and good progress is being made toward that end. Public opinion and the abolition of the saloon have helped. Of this Virginia bill the feature of prosecution by the Attorney-General of the State is good, but the feature of making the county in which lynching occurs pay a fine is very doubtful.—The Christian-Evangelist.



# THE BRETHREN PULPIT

## Believing and Obeying

By J. F. Garber

**TEXT: "For what saith the scriptures? Abraham believed God and it was counted unto him for righteousness."—Romans 4:3.**

Because of the fact that Paul in his epistles to the churches put so much emphasis on belief, and faith, as compared to works, some people get the idea that obedience to the commandments of our blessed Redeemer is unnecessary; forgetting that a belief, or faith that does not lead to obedience, is not faith at all.

James says, "The devils also believe and tremble." Abraham had a living, not a dead faith. It was not the kind of faith referred to by James when he said, "For as the body without the Spirit is dead, so faith without works is dead also."

By a careful study of our context we find that the Christian Jews at Jerusalem, were attempting to compel the Gentile converts to the Christian religion, to observe circumcision as a sign or token, in accordance with the old Mosaic law. Paul is defending the Gentile right to freedom from the law through faith in Christ Jesus. And he is showing them that the blessing is not dependent upon whether they are circumcised or not circumcised, but on faith in Jesus Christ. At the time that Abraham's faith was counted unto him for righteousness he was uncircumcised. His circumcision afterward was but a token by which God sealed that acceptance which was his as a believing man. Hence all Gentiles who believe, are his spiritual children, and have righteousness reckoned to them as such, and those Jews are his children, who are not merely circumcised, but believe as he believed. Abraham's faith preceded circumcision by many years, and his willingness to obey every command of God, was proven many years before circumcision was given to him as a sign or token.

This old patriarch was a man that believed God; and he had faith that, if he were obedient, God would perform every promise he made. Consequently he obeyed when the Lord said unto him: "Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." He obeyed; he went. Would you?

Then again, God said: "Take thy son: thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." And again he obeyed and went. Would you? He rose up early in the morning and went. After traveling almost three days he came to the mountain to which God had directed him: there he built an altar and laid the wood in order on it, and bound his son Isaac, and laid him on the wood upon the altar; and stretched forth his hand and took the knife to slay his son: but the angel of the Lord called unto him out of heaven, and said: "Abraham, Abraham, lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me."

How did the angel know that Abraham feared God? "Because thou hast been obedient to my voice." "Thou hast not withheld thy son from me." But this was not enough: for the angel of the Lord called unto Abraham out of heaven the second time and said: "By my self have

I sworn, saith the Lord, for because thou has done this thing, and hast not withheld thy son, thine only son." Listen, **because thou hast done this thing**; not, because thou hast believed, or had faith. Then God, through the angel, gives to Abraham the promise of a great blessing, closing the promise by saying: "Because thou hast obeyed my voice." He did not say, because thou hast believed, or because thou hast had faith, but "Because thou hast done this thing;" "because thou hast obeyed." Then he received the promise of blessing not only because he believed, but because his belief caused him to act, to obey. It was a living faith indeed. Dear friends, do we believe? Do we obey?

Abraham went out at God's command. Would you? If the call came to you from God, would you leave home folks, and homeland, to go out and carry the glad tidings of salvation to those who are in darkness and sin? Abraham offered up his only son. Would you? If the call came to you from God, to give up your only son, your only daughter, as a sacrifice in the foreign mission field, would you obey? Would you do it?

What the world needs today is more Abrahams, more men and women who are willing to obey God no matter what the cost. If Abraham were here today, and the Word said: "Go ye into all the world, and preach the gospel to every creature," he would go; either in person, or by financial support. If he were here and the word said: "If I your Lord and Master have washed your feet, ye ought also to wash one another's feet," he'd do it without quibbling about it. If the Word said: "Swear not at all", you would not hear him cussing around about everything that did not go to suit him.

Dear friends, we must obey if we wish to receive the blessing. If the blind man had refused to go and wash in the Pool of Siloam he would have died a blind man. If Naaman had continued refusing to wash in the Jordan, he would have died a leper. Obedience brings the reward.

But says one: Paul said, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." If it is a gift, why should we work to pay for it? True it is, that salvation is the gift of God. And as grace is the unmerited favor of God to man, through Christ, it is a gift; that is, not merited, not earned by us: and if we are ever saved at all, it will not be because of any worth or merit of our own; but because of the love and grace of God. How then is it possible, that it being a gift of God, that there are some things that we must do to inherit it?

For the purpose of answering this question allow me to use the following illustration: A father who is sick unto death, has four small boys: he has a large estate which he desires to leave to these four boys, if they prove to be worthy of it, when they are of age. He therefore bequeaths to them his entire estate; one-fourth of it to be given to each son, when he is twenty-one years old, provided however, that he has been industrious, frugal, temperate, honest and virtuous. Now, as soon as this will is properly signed, the gift has been made: only time, and other provisions of the will, stand between each son and his one-fourth interest in his father's gift. The son has not earned it, or bought it, for it is a free gift from his

father who owned it. The only thing that can prevent him from receiving it, is his own disobedience to the requirements of the will. He can disinherit himself by neglecting to comply with the provisions. So it is, dear friends, with us. Jesus our Savior has purchased our redemption, and through it our salvation with his own precious blood: and it is a gift to every one of us, if we accept the terms as laid down in his last Will and Testament. The things that our Savior commanded us to do, are not to benefit him: for all power in heaven and in earth are his; as well as all honor and glory: but these things are for our good: they are to fit us for our eternal home: and if we desire a home in heaven, we must be obedient to the requirements of his will. John says in his first epistle: "This is the love of God, that we keep his commandments: and his commandments are not grievous." And Jesus said to his disciples, "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Weldon, Iowa.

## Drinking for the Sake of Business

By Charles E. Cake

An astonishing fact, growing out of prohibition, is just revealed here. Business men are doing the harmful drinking, if not the most of it, declares Dr. James H. Oughton, head of the Keeley Institute, in a nation-wide survey for 1927 which he has just completed.

Business men is a broad term, but the survey quickly revealed their identity by classifications as salesmen, merchants and bankers. Divided into districts and percentage ninety out of every 100 were business men. The farmer as a heavy consumer of alcohol is a thing of the past; so is the skilled mechanic.

"Business men are drinking for the sake of business; formerly for the sake of business it was poor policy to drink," Dr. Oughton explained. "They meet in conventions, conferences, and the like, in hotels throughout the country, and liquor is dispensed freely. These statements of the individuals themselves are the proof.

"There is an increase of 25 percent over 1926 and over 200 percent over 1920, the first full year of prohibition. This is a menace and if the increase is maintained, with indications that it will be greater, we may look for more surprises.

"Another big fact. The 'long period' drinker is a thing of the past. In other days there was occasional drinking before meals; family and social drinking over steins of beer and wines. Now it is done in doses at big sittings—at conventions and the like; even indeed in country clubs and other social gathering places just for business.

"This means", continued the doctor, "If a survey is worth anything quick, physical collapse. And the survey tells of over 500 out of 800 going completely to pieces in six months. The reports do not show that this is due to a difference in liquor, though it may be. They merely indicate the condition.

"Collapse is primarily due to the class of individuals. Salesmen, merchants and business men generally have less resistance than farmers and mechanics. This means longer periods of restitution. If the percentage is maintained, physical breakdown may be looked for in large numbers. Business drinking is a new and decidedly menacing problem."

Dwight, Illinois.

Of all joyful, smiling, overlaughing experiences, there are none like those which spring from true religion.—Henry Ward Beacher.

## Our Worship Program

(Clip and put in your Bible for convenience)

### THE FELLOWSHIP OF PRAYER

An Outline on "The Fruits of Religion", Closing Easter Sunday

#### MONDAY

JOY THROUGH SELF-EXPRESSION—John 17:1-13. "That they may have my joy" (vs. 13). It has been stated that joy comes through self-expression. Such joy however is not necessarily the joy to which Jesus referred when he prayed for his disciples. The Master's joy was the sanctified kind that comes from self-expression in harmony with or in obedience to the will of the Father. That is the kind he craved for his followers. When we exercise our spiritual energies on that high plane, we experience true joy, not alone from the exercise, but also from the consciousness of being well-pleasing to God.

#### TUESDAY

JOY THROUGH NOBLE STRIFE—Matt. 25:14-23. "Well done, good and faithful servant; enter thou into the joy of thy Lord (vs. 23). The joy that Jesus speaks of here is the joy of the faithful. With their differing talents they had done the best they could. Jesus highly commends fidelity and well-meant effort. We are not to sit on the sidelines and watch the game go on, but are to take part in the game. There is a thrill of satisfaction that comes from taking one's full part in the battle of life. Religion summons men to forget their self-seeking and to join God and one another in bringing in the Kingdom.

#### WEDNESDAY

HAPPINESS THROUGH HELPFULNESS—Acts 20:32-35. "It is more blessed to give than to receive" (vs. 35). This is a saying that even the children can understand, but one never does comprehend the full truth of it until he begins to invest himself in the welfare of others. When Jesus stated this truth to men, he was simply interpreting a law which God had established in the very nature of human life. Happiness is not to be found by directly seeking, but comes as a by-product. We find it when we are trying to make some one else happy. It comes not from receiving, but from giving and doing.

#### THURSDAY

THE JOY OF A GOOD CONSCIENCE—Psalm 15. "I have lived before God in all good conscience until this day" (Acts 23:11). A good conscience is a great joy. One may suffer materially for the course he has conscientiously taken; public opinion may not approve and friends may criticize; but the heart is filled with an incomparable peace. There is no greater source of inner satisfaction than to be able to say before God, "I have done what I think is right."

#### FRIDAY

DISCOUNTING THE UNPLEASANT—Phil. 4:8-20. "I know how to be abased, and I know also how to abound" (Phil. 3:12). Every normal life has both the agreeable and the unpleasant. Few lives can go far without experiencing some form of pain. If it is a normal event, we should fortify ourselves to meet it, and not resent its coming. With Christian faith we can say, "All things work together for good to them ... who are called according to his purpose."

"Men were made for joy and woe,  
And when this we rightly know,  
Safely through the world we go."

#### SATURDAY

THE JOY OF GOOD WILL—1 John 4:7-13. "Love never faileth" (1 Cor. 13:8). Good will is a good medicine for the soul. One of the most common causes of unrest and unhappiness is distrust of others, that brings with it fear, suspicion and other poisonous states of mind. The antidote for all this is trust and good will. To love thy neighbor as thyself means also to believe in thy neighbor as thyself. It means that one is to think of his associates as being as good, as highly motivated, as well-meaning, as himself. Christian love enables one to do that.

#### SUNDAY

THE INSPIRATION OF JESUS—Mark 1:16-20. "I am come that they might have life and that they might have it more abundantly" (John 10:10). The Christian religion has in it the means of renewal and enrichment that no other religion possesses because it has Jesus in it, the Son of God and Savior of the world.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana  
É. L. MILLER,  
Vice-President  
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N  
MAGAZINE SECTION  
M. A. STUCKEY, Editor  
Ashland, Ohio

D. C. STARN,  
General Secretary  
Gratis, Ohio  
M. P. PUTERBAUGH,  
Treasurer  
Ashland, Ohio

## Order of Service for The Beginners Department

By Mrs. Nora Bracken Davis

### Pre-Session Preparation

The officers and teachers should meet at least fifteen minutes before the opening of school to prepare for the session. All materials should be gotten ready.

1. Quiet Music.
2. March with chairs to circle.

### Fellowship Service

1. Greetings and Good Morning Song.

"Good morning to you,  
Good morning to you,  
Good morning, dear children,  
Good morning to all."

2. Informal conversation about the beautiful morning and the many wonderful things that God has made. The children may then quote together the following poem:

"All things bright and beautiful  
All creatures great and small;  
All things wise and wonderful  
The Lord God made them all."

"Each little flower that opens,  
Each little bird that sings,  
He made their glowing colors,  
He made their tiny wings."

"He made us eyes to see them,  
And lips that we might tell,  
How good is God our Father,  
Who doeth all things well."

3. Welcome to new pupils.

"A welcome to you,  
A welcome to you,  
A welcome, dear children,  
We're glad to see you."

(Sung to the same tune as the "Good morning.")

4. Welcoming back of absentees.

"A welcome to you,  
A welcome to you,  
A welcome, dear Mary,  
We're glad to see you."

5. Birthday Recognition.

The birthday child steps forward and drops his money in the birthday bank while the children count the money as it is dropped. The children then sing:

"Happy birthday to you,  
Happy birthday to you  
Happy birthday, dear John,  
Happy birthday to you."

(Sung to the same tune as the "Good Morning.")

A birthday card, picture or a flower is then given to the child.

Birthday prayer by superintendent and pupils:

"We thank thee, heavenly Father,  
For our little friend so dear;

Keep him in thy loving care  
Each day of this new year."

6. Cradle Roll Recognition:  
New names added to the roll or cradle.

Song.

"There are blessing from God all about us,  
We should thank him for gifts great and small,  
But the gift of a dear little baby  
Needs the very best 'thank you' of al."  
(Carols).

Prayer:

"Heavenly Father, bless this baby,  
Guide his tender little feet;  
May we older children help him  
To be gentle, kind, and sweet."

### Service of Worship

1. Hymn—Jesus Loves the Children.  
(Carols).

2. Scripture Response.

God is love. 1 John 4:8b.  
Let us love one another. 1 John 4:7b.

3. Prayer Service.

Prayer Song:

"Father we thank thee for the night,  
And for the pleasant morning light;  
For rest and food and loving care,  
And all that makes the day so fair."

"Help us to do the things we should,  
To be to others kind and good;  
In all we do, in work or play  
To grow more loving every day."

Prayer by the superintendent or a teacher.

4. Giving Service.

Have children march to the front of the room and place their offering in the basket.

Song—(See Carols).

Prayer:

"Heavenly Father, bless our gifts and help them to do some good work for Thee."

### Instruction Period

1. Circle Talk and Rest Period.
2. New Lesson story.
3. Hand work and folders distributed.

### Closing Service

1. Hymn—Praise Him. (Carols).
2. Prayer.

3. Good-Bye Message, wraps put on and orderly dismissal.

Note:—For helps and suggestions for this division we recommend, "The Beginners' Worker and Work" by Frederica Beard and "The Elementary Worker and His Work," by Jacobs and Lincoln.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for March 18)

### Jesus Teaches Sincerity

Scripture Lesson—Mark 7:1-23.

Printed Text—Mark 7:1-13.

Devotional Reading—

Golden Text—Keep thy heart with all diligence; for out of it are the issues of life. Prov. 4:23.

### LESSON LIGHT

#### Introductory Note

Our lesson occurred in April, A. D. 29, during the third year of Christ's ministry, at the fishing town of Capernaum, the headquarters of our Lord. The scribes and Pharisees had been attending the passover feast at Jerusalem and some of them may have heard of the attempt to make Jesus king following the feeding of the five thousand and were stirred to new opposition. The Jews had a vast number of rules regulating every phase of life's activity, even to the washing of hands before meals. These rules were traditions that had been handed down from generation to generation and had taken on the authority of the law itself. Such superficiality, as usual, developed hypocrisy.

1. Pharisees . . . scribes from Jerusalem. The Jewish authorities at Jerusalem heard rumors of what Jesus was doing in Galilee, the marvelous works, the great crowds, the feeling that Jesus might be the Messiah. Some of them came to Galilee and watched him closely to see what fault they could find in him, through which they might bring him before the Sanhedrin, and put an end to his claims and his work.

One day they found what they wanted. They had failed to find a single law of God which he had broken, but now they see his disciples disregarding, under his eyes, one of the traditions of the elders, the customary ceremonial washings before partaking of their food.

2. Defiled . . . unwashed. Thus Mark explains for his Roman readers, and then proceeds to set forth more clearly certain Jewish usages.

3. Except they wash their hands diligently, eat not. Let no one imagine that this custom refers to cleanliness, and health, and that Jesus was opposed to washing the hands for these purposes before eating. He himself complained of the Pharisee's neglect to furnish the customary water for him at the feast to which he had invited him. "The Israelites, who, like other Oriental nations, fed with their fingers, washed their hands before meals, for the sake of cleanliness. But these customary washings were distinct from the ceremonial ablutions; in the former water was poured upon the hands; in the latter the hands were plunged in water. When, therefore, some of the Pharisees remarked that our Lord's disciples ate with 'unwashed hands,' it is not to be understood literally that they did not at all wash their hands, but that they did not wash them ceremonially, according to their own practice."

4. Come from the marketplace. As almost all business was transacted in these open squares this is almost equivalent to "When they come from their day's work." Bathe. The entire body.

6. Isaiah prophesied, spoken forth the truth of God, which was as true in Christ's time as in Isaiah's, and is equally true to-

day. Honoreth me with their lips in their professions and teachings, but their heart is far from me. They have no heavenly disposition, no love to God, no desire to obey him. They are wholly on Satan's side, traitors to God and his kingdom.

7. In vain do they worship me. Such worship was good for nothing as worship. It neither pleased God nor profited man. It was of no use for character or morals. Doctrines, precepts, duties, principles, of virtue, the precepts, binding rules and regulations, of men, like their traditions.

8. Ye leave the commandment of God, the eternal principles of virtue and righteousness, of love, to God and man, hold the tradition of men, formalities in their ceremonial way which have nothing to do with true religion and the making of men happier and better. They were particular about trifles, but cared nothing for the principles of morality.

10. He that speaketh evil of, treats with disrespect and neglect. Let him die the death. This is the appropriate penalty of such a crime, because it strikes at the very root of national life and prosperity, and of

religion and morality, of good homes and home-training.

12. No longer to do aught for his father or his mother, thus absolving him from the obligation to honor them by supporting them, or caring for them in their old age, even if he changed his mind and wished to do so.

13. Many such like things. It is hard to believe the detailed rules presented by the Rabbis for the Jewish people to follow. It was in truth not possible to remember and obey all.

A little later when Jesus had left the multitudes and entered the house with his disciples they asked him to explain his meaning. He replied, (Matt. 15:18-20) "Whatever things from without entereth ... it cannot defile", make him morally unclean, impure. It cannot affect his character. But "that which cometh out of the man, that defileth the man." Because they come from the heart, and affect the character and the moral nature. They defile the soul, which is the man. It is not the coming out of the mouth that defiles, but the kind of things which come out.—Illustrated Quarterly.

group when they are called upon to lead in our prayer meetings. Twice we have taken charge of the church services in the absence of our pastor. We have been asked to take charge again in March when Rev. Coleman is to be away in a revival meeting.

Quite a number of our young people play instruments so we have an organized orchestra which plays each Sunday at our meetings. We have an average attendance of 25 and are working for that many more. May we have your prayers that in our work we might bring other young people to the knowledge of Christ and his great program?

LOUISE COLEMAN.

Note: This certainly speaks well for the Flora Christian Endeavor society and we are sure that what Christian Endeavor has done in the lives of their members it has done and is doing for others. Won't you tell us about it through these columns?

THE SECRETARY.

### FLOATING CHRISTIAN ENDEAVOR

The work of the Christian Endeavor Society for sailors in different parts of the world is one of its most promising and helpful features. The Sailors' Rest Mission in San Pedro, conducted by the Southern California Floating Endeavor Association, this last year has almost doubled its work. Some 1800 men have received meals, and 600 were provided with beds. The reading room is open from twelve to fourteen hours a day, and is visited by waterfront visitors and others. A library service is greatly appreciated. Free stationery is supplied to the men. The upper floor of the mission house is devoted to the men of the United States Navy, where they have their lockers and keep their civilian clothes and make themselves at home generally. Last year 379 religious services were conducted in the mission and more than 16,000 men attended them. A story printed in the Scottish Endeavor, concerns a similar work in Glasgow. During the year 1250 visits were made to ships, and 1500 parcels, comprising about 10,000 magazines and other periodicals, distributed. At Christmas time all the ships in the Glasgow docks were visited, and 1600 packets given out. The report also tells of more than 8000 Christmas letters. Nearly 400 have sent monthly letters to the sailors, and over 6000 needle cases and a multitude of other gifts have been distributed. In many other ports throughout the world a similar work is being done by the local Christian Endeavorers.—Christian Evangelist.

### BIRTHDAY CAROLS

For Birthday Committees

Many societies send birthday cards to members on their birthdays. Other societies have a birthday song, which they sing in the meeting in honor of members on their birthdays. Why not try birthday carols? This means not only that you have a birthday song, but that a group of Juniors go to the home of the member who has a birthday and sing the song there. It may be possible to have a little sing-song at the home of the member; a birthday card with a nice verse of poetry may be given him. A Junior will read it and present it. And the superintendent may say a few words suitable for the occasion.

Creeds may not save a man, but no man is saved without a creed.



E. M. RIDDLE,  
President  
Warsaw, Indiana  
  
L. V. KING,  
Associate  
New Lebanon, Ohio

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer  
2301 13th St., N. E.,  
Canton, Ohio

## Results of Tithing Week Campaign

No doubt some of our Endeavorers have been wondering when that promised lift of results from the Christian Endeavor Tithing Week Campaign would be published. Before naming the contributors, I wish to thank all who sent in replies stating that their societies were contributing to the Krypton work in other ways and also those who reported "no societies." All this information helps us to realize just what conditions are.

Sunnyside, Washington, .....	
Oakville, Indiana, .....	\$ 15.00
Berlin, Pennsylvania, .....	3.00
Fremont, Ohio, .....	5.00
Bryan, Ohio, .....	
Clay City, Indiana, .....	6.90
Elkhart, Indiana, .....	1.50
Sterling, Ohio, .....	
Lanark, Illinois, .....	3.00
Mexico, Indiana, .....	
Warsaw, Ind.—Sr. C. E., .....	25.00
Warsaw, Indiana—Jr. C. E., .....	5.00
Canton, Ohio, .....	11.00
Allentown, Pennsylvania, .....	10.00
Philadelphia, Pennsylvania (1st Ch.), .....	10.00
Loree, Indiana, .....	5.00
New Lebanon, Ohio, .....	
Dallas Center, Iowa, .....	10.15
Flora, Indiana, .....	18.82

Total receipts, .....

Bank Statement, March 1, 1928

Bal. reported at Conference Sept., 1927, .....	\$177.82
Bryan, Ohio, .....	25.00
Muncie, Indiana, .....	9.50
Hamlin, Kansas, .....	10.00
Fremont, Ohio, .....	5.00
Muncie, Indiana, .....	2.50
Sterling-Smithville, Ohio, .....	10.00
Oakville, Indiana, .....	5.00
Hagerstown, Maryland, .....	25.00

Receipts from tithing campaign, ...\$129.37

Total receipts, .....	\$399.19
Check to Wm. Gearhart, .....	\$200.00
Hagerstown, Md. pledge sent to Wm. Gearhart, .....	25.00
Check to F. C. Vanator, for envelopes, letter heads and printing, .....	2.50
Postage stamps, .....	2.00
Total disbursements, .....	\$229.50

Balance March 1st, 1928, .....

\$169.69  
We certainly wish to thank every society that has cooperated in this work so far, and we feel sure that there are still a number of societies who will contribute in the near future. In our first year of reorganization we contributed \$310.00 toward the support of a teacher in Kentucky; the second year we contributed \$300.00; and the third the same amount. Certainly every Endeavorer is anxious that we increase our support of the Krypton work to a much larger amount than this. Continue to show us your good will by your cooperation.

Your Secretary,  
GLADYS M. SPICE.

## Society Reports

FLORA, INDIANA, C. E.

The Christian Endeavorers of the Flora society have this past month given of their tithes \$18.82 to be used for our work in Kentucky. Our group of young people have taken a lively interest in the Kentucky work. We have learned many truths in the year we have been organized. The untrained boys and girls, who a few months ago could only give a stammering sentence or two, now hold the interest of the entire



Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1330 E. Third St.  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.  
 Dayton, Ohio

### At Home after Three Years

Long Beach, California,  
 February 25, 1928.

Dear Friends:

Time does not drag for the one who returns home after a several years' absence, and the half-promise of another letter about my homeward journey has only just begun to weigh on my conscience.

Nearly the whole journey was a succession of calm, dreamy days, usually with very little to distract the attention. I was surprised that we saw so little of the life of the inhabitants of the deep. There were many flying fish and a few immense turtles and very little else.

As we were sailing out from Iquique, we evidently crossed the scene of a seagull's convention. Such a screaming and scolding I never before heard. The water was literally covered with flocks of them and as we approached they would fly a very short distance giving vent to their disapproval as they flew. It gave one a weird impression and it was long before we lost the sound of their raucous voices.

The only thing about Christmas that made it different from any other day was a wonderful dinner, every dish a real work of art. Even the Christmas cake did not add to the day any Christmas atmosphere, for though it was very beautiful, it was a model of a Buddhist temple in Japan.

At Callao, Peru, many passengers came aboard, mostly Chinese, though there were a few white people of various nationalities for first and second class.

New Year's Day is a big Japanese holiday and the crew and most of the passengers, I think, celebrated by getting more or less drunk. The officers had strict orders to keep away from the bar, but the stewards were not very efficient that day. In the night we ran into a gale blowing off the Caribbean Sea and the next day the steamer acted as though it had been celebrating too. The waves dashed over her decks and everything had to be shut tight. I pitied the poor people down in the third class, where it is none too comfortable at best and where the motion is felt more than anywhere else, and there was plenty of motion everywhere. It was thrilling to go on the upper deck and watch the ship in her struggle with the waves, but even there an occasional wave came crashing.

It was a real disappointment to me to learn that our steamer would not call at Panama, the only compensation was that we would reach Los Angeles Harbor a day sooner. Those last days were wonderful; balmy air and a calm sea, and at night a glorious full moon. But best of all was the sense that we were nearing home.

The last day arrived at last and when I woke and glanced out of my porthole, I saw the lights of San Diego and La Jolla twinkling in the distance. When I went on deck "Old Baldy", (Mt. San Antonio) dominated the scenery and familiar landmarks kept appearing as we steamed up the coast.

By noon HOME was in sight, but we sailed past Long Beach into the harbor, where the United States officers came on board. The official red tape was soon unwound and we steamed into the inner harbor. At last the N. Y. K. docks were in

sight and there, I knew, were loved ones waiting just as eagerly as I. No one, who has not experienced it, can quite appreciate, I think, the surge of emotion that overwhelms one when, after such an absence, his land and his people are once more within sight of the traveler. It seems ages before the steamer finally reaches the dock but it really does not take long, for about three o'clock we were exchanging greetings.

Many changes have taken place even in the three years, and the days are full; full of his blessings just as they have been every day during the years gone by. Many times I think longingly of those I left behind, and thank the dear Lord that he let me have the privilege of knowing and working with some of his saints in Argentina. My greatest desire is that he may use me as much as is his will in stirring up renewed interest in our great work in South America, until such time as he shall return me to the work there.

Yours in his Service,  
**JOHANNA NIELSEN.**

### A MESSAGE TO THE CHILDREN FROM AFRICA

La Carne's Village "In the Bush"  
 November 8th, 1927.

To Our Boys and Girls:

The past week Miss Bickel and I had the privilege of being out in the villages telling your little black brothers and sisters of Jesus, and of teaching those who have accepted the Gospel how to live day by day for Jesus. You remember they have not known the "Good News", as they call it, very long, and so they need much help, while you boys and girls of America have known about Jesus all your lives.

In the villages we have many children come to our meetings, and they seem to be so interested in and attentive to what we say. Last evening after the service, six children came forward and said, "We want to be God's children; we don't want to serve the devil." And this morning after our service seven more came forward. We asked the mothers and fathers, and also the chief of the village, why they didn't accept Jesus too, and though they did not tell us why, we know it is because they do not want to give up their sins. They have so many sins in the tribe, and so many superstitions. They love these more than God. Pray for these poor people.

We teach these children to forsake their false teaching and superstitions of the tribe and in place of praying to their idols, pray to our Lord who will hear them and forgive all their sins. After I taught them this morning of how Jesus died for them, I asked them to pray to him and he would hear. One little girl and one boy prayed and asked God "to take them to heaven when they die where there is no sin."

One little boy came forward to accept Christ this morning, and the chief told him to go back, that he was a bad boy. We told him that Jesus died for such boys as he. Then the chief said, Well, his mother just has a young baby at home and he must wait until the baby grows older. We do

not know all their idol worship beliefs but surely they are all of the evil one.

Wish you boys and girls could see their black shining faces when they hear the gospel, and when they know it is for them. We are praying that these boys and girls may be faithful servants and help to spread the good news to the many tribes who have never heard and are living in darkness and sin.

Won't you children pray for them too?

In his Service,  
**MRS. ORVILLE JOBSON.**

### ARGENTINA, SOUTH AMERICA

While the daily papers bring news of storms and floods and pestilences in other parts of the world we continue to enjoy our good Argentine climate here. The summer never passes without a few hailstones in some places, but the damage is usually local or slight. The grasshoppers also visit one part one year and another part another year, so that the farmers have only about as much misfortune as they need for their own good. They are at present threshing a fair harvest, but most of the profits go to the speculators because the farmers do not as a rule own their land and have no granaries in which to store their grain.

Our church work has a high tide in harvest rather than a summer slump because it is the Christmas season. However in rural places some of the members are called away to the harvest. In several of our missions there have been excellent Christmas programs but in others children's epidemics have interfered. In Rio Cuarto the attendance in the Sunday school has kept above 150 for some time and we hope to have an average of not less than that for the year.

M. Gallini the local doctor is a faithful attendant and has given testimony of his faith. A converted doctor in Argentina is about as great a rarity as Halley's comet. There are many doctors and the requirements of the law are high, but there is a great need of Christian doctors and nurses. However, to practice here it is required that the examination be taken here.

There are many "curanderos" who practice with home remedies and some of them have better success than the titled doctors, but the law prohibits them from prescribing or making professional visits or receiving pay even though it be voluntary. In spite of all that many of them continue.

In Rio Cuarto there was one more public confession last night, a young lady who is helping in the mission and preparing to be a missionary. She says she wants to be "like Miss Nielsen."

Our pastors are on their vacation trip this week. They have evangelized the mountain town of Achiras and have gone today to Piedra Blanca, where I am to join them, but a hard rain today makes it impossible to go for a day or so. We will have our conference for Bible study in the winter. Our church paper "El Evangelista Argentino" is now being published again.

C. F. YODER.  
 Rio Cuarto, January 9, 1928.

If the Lord's people would only make up their minds to be out and out for Christ, they would soon bring the news of salvation to every person on earth. Our failures all come from unwillingness to be wholly and unreservedly on the Lord's side.—Baptist Advance.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### GRATIS, OHIO

This is one of the well known churches of this district, located in the Miami Valley, about 25 miles from Dayton. The village is somewhat isolated, as no car lines reach it. It is surrounded by a fertile agricultural land and is made up of a fine class of people.

They have a fine church building and good parsonage and are practically free of indebtedness, having recently under Brother Starn's ministry put over a drive in clearing off the old debt.

Brother Starn is their pastor and is doing good work. He is well liked by all. I found him a congenial yoke fellow. He gave every aid in behalf of Ashland College, where he spent seven years in preparing for the work.

This is another congregation which I have known for a long time and could not help but notice the chances. Of those who used to be the leaders and financial supporters, many have died, others moved away and only a few remain. Years ago this was considered one of the wealthiest churches in Ohio, but money is elusive and soon scatters.

The church is made up of a fine type of people, but not rich. The work is in good condition and a fine spirit of fellowship is manifest. A promising group of young people make sure a future. The membership gave me every courtesy. The total amount of the endowment was \$1,222.00.

W. S. BELL.

### OAK HILL TO BEGIN ERECTION OF NEW CHURCH

In a business meeting filled with much interest Thursday night, the Oak Hill Brethren decided to go ahead with the plans for the new building. The contracts will be let in a few days to the contractors for the complete erection of the building. . . .

The new church building is to be erected on the site of the present old building. It will face the side street as the parsonage faces. The sidewalk will be lowered on Central Avenue side with an entrance to the basement from that street. The new building will be of red brick, backed up with tile, and will have a full basement.

Basement will contain furnace and coal room, toilets, kitchen, pantry, 5 Sunday school rooms and a dining room 35 feet by 27 and a half. The main auditorium will have three rooms over the main entrance that will be equipped with folding doors so they may be thrown open entirely for the accommodation of extra people and may be used in the capacity of a gallery. Between the two entrances is also a room that may be thrown open into the main auditorium. There will be two other class rooms, one on each side of the pulpit and the baptistry that may be used for various purposes.

By an ingenious arrangement the belfry will be concealed back of the front firewall, and so there will still be a church bell in Oak Hill. The building will be trimmed

with Indiana sawed stone and will be one of pleasing beauty. The main auditorium is to be finished in oak. The entire building is supposed to be completed by the first of November.

When this building is finished Oak Hill will have seen disappear the last of her old church buildings and will be second to none in West Virginia, from a church building standpoint. The Brethren property is in the very heart of the city and erection of this building will be a welcomed improvement. There will be space enough between the completed building and parsonage that in later years if desired an addition may be added to this building. The modern brick parsonage was completed four and a half years ago, and this building with its completion will make an all modern plant.

It is planned to commence wrecking the old building about March 1. The Brethren will hold services during the building in the basement of Dr. H. A. Duncan's building.

Rev. Freeman Ankrum, pastor of the Brethren church, is now in his 5th year at Oak Hill, having resigned the work at Washington Court House, Ohio, to take up work in this field. During this time the

growth and progress made has demanded roomier and better equipment.—The Fayette Tribune.

### MOVING ON

When we last reported to the Brethren Evangelist in the month of June, 1927, we were getting ready to motor back to Old Virginia in our Durant. We made the round trip with much joy and happiness, and some grief of course.

It was a real joy to preach the Gospel to those in old Virginia who accepted Jesus as Savior over twenty years ago under our ministry, some of them now leaders in the Church of the Living God. God bless the old native State.

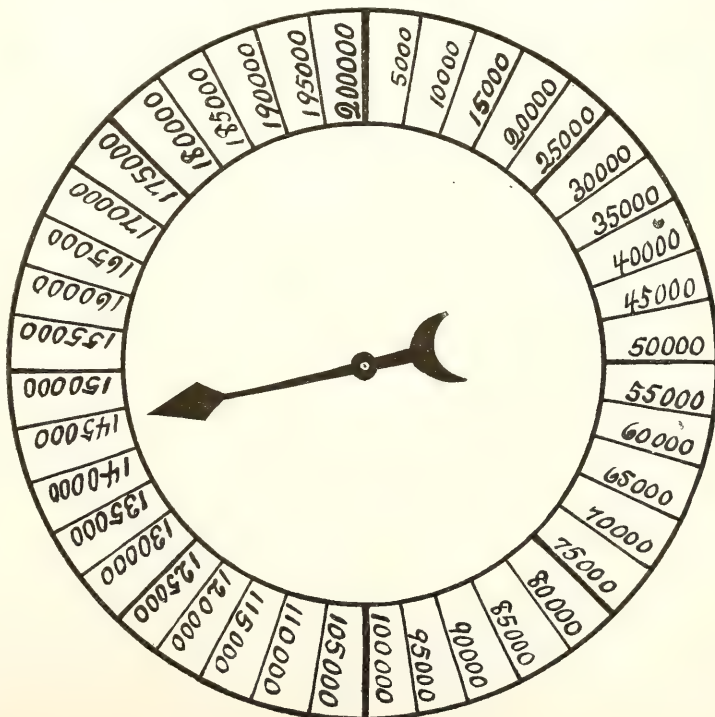
A desire long standing was realized as we stood looking profoundly upon the great Niagara Falls. In its mad rush it seemed to say to each and all, Keep your distance; which I did reluctantly.

### Back to Los Angeles

When we returned to Los Angeles a telegram was shoved into my hand from Brother Platt of Manteca. I obeyed orders and assisted him in the dedication of the much improved and enlarged church edifice which was needed, and which is a great asset to the work at Manteca. Brother Platt and people are doing a splendid work at Manteca.

While getting ready to go on with our program in our evangelistic work, a telegram from the First Brethren church of Turlock came, giving us a unanimous call to become its pastor. After spending much time in prayer, believing that God's voice is heard through his church, it seemed to be the mind of the Holy Spirit, so we accepted the call and became pastor the first of October.

We found a small band of Brethren ready





to cooperate with us. The reception was royal; a number of churches and pastors were invited, also Brother Platt and his people. Speeches were made, then delicious refreshments served.

Since that time we have had other tokens of love, a shower of all kinds of canned fruit with other wholesome eats. Then another token came at Christmas in the form of a nice purse. Another token—all for wife, her birthday brought the young people of her Sunday school class to our house; it was a great evening. All this helps us to feel more at home with the flock.

We started a mid-week prayer meeting with ten, now we have thirty and we hope to see fifty or more attending the "sweet hour of prayer."

Brother Kenneth Ronk deserves much credit for the way he held the flock together and for the sacrifice he made. He is one of the most unselfish men I ever knew. He works with me as though he were pastor still.

Turlock is indeed a hard and difficult field but God is able. There are more churches in this city for its population than any known to me. So many of the people are Swedes and they know how to cling together. However, we have some of them in our church and they are good workers. In less than five months we have baptized and received twenty into our church at Turlock, and more are in sight and God will give them to us in answer to the prayer of faith. Being "All in one place" and "all with one accord" is the main thing in every church. Brother Kenneth Ronk and Brother Welfred Johnson supply the pulpit while I am away and they do fine.

#### Two Revivals

We have already assisted in two revivals since becoming pastor in Turlock. The first was in the Mitchel school house about seven miles from Turlock. Mitchel is a community Union church, but they worship in the school house. Brother C. E. Johnson is the pastor and has been for three years. He is loved and is doing good work. I felt at home with him and we had the blessing of bringing twenty-three souls to the Savior of men. All praise and glory be to the Christ of God. God bless you, Charley, and your work.

The second revival was at Kerman, California, about eighty miles from Turlock. The meeting was held in the Beulah U. B. church with Dr. V. W. Overton and people. This was my second meeting with Dr. Overton. Last year we helped him in a campaign in Sacramento. He accepted the call to the pastorate at Kerman, and appealed to my people to let me off long enough for a two weeks' meeting, which they so kindly did.

The meeting began January the 30th, and closed Sunday evening, February 12. The campaign was a great victory for God in the name of his Son Jesus. Ninety-four souls accepted the gospel call and came under the deepening shadows of the cross of Calvary to plunge beneath the fountain of his precious blood. These ninety-four fathers, mothers, sons and daughters, of all ages lined up with his army. It was a beautiful sight.

God answers the prayers of his children. We ascribe all honor and glory to him who loved us and gave himself for us.

It is hard for me to stay out of the evangelistic field. I ask the prayers of all God's children that he may lead each step of the way.

N. W. JENNINGS,  
Turlock, California

#### BETHLEHEM BRETHREN CHURCH CALLS PASTOR

The Rev. John F. Locke is called to succeed his great uncle, the late Rev. E. B. Shaver, who filled the pulpit for many years at this place.

Rev. Locke is well fitted for this position, being a young man with sterling character and having had the best educational advantages.

After completing his Academic work at Massanutten Military Academy, Woodstock, Virginia, he took a four-year course at Ashland College, Ashland, Ohio, for which he received the B. A. degree.

He later took his M. A. degree at Boston University, graduating with honors.

He is now in Yale University, taking a theological course which he will complete in June.

He comes to Bethlehem as a half time pastor. We bespeak a bright future for this congregation, which is well organized and ready to go forward.

Mr. Locke also holds a position with the Virginia Council of Religious Education as Field Secretary. He is a son of Mr. and Mrs. T. Glenn Locke, Woodstock, Virginia.

MRS. G. C. DOWELL.

#### REVIVAL AT ROANN, INDIANA

On January 29, we began our revival at Roann under the leadership of Rev. C. L. Maus of Peru, Indiana. We had been looking forward to this meeting for some time. In our weekly prayer meeting and in our Sunday services we spent much time in prayer, pleading to God that he would prepare our hearts for a great revival. And, Brethren, God did not disappoint us in the least. We entered this meeting with some apprehension, the Methodist church of our city had held a revival for four weeks, and had gained only one reconsecration; but we trusted in the Lord and went forward with confidence. Beginning on Friday the 27th and continuing through the week-end, the writer held preparatory services, endeavoring to get everything ready for Rev. Maus. I believe that we succeeded for God was with us and blessed us in a wonderful way. The people were loyal indeed. We did not have any blue Mondays at Roann. And every night there was a full house, and on Sunday night we did not have sufficient room. Rev. Maus preached real Gospel sermons. They were fresh from the vineyard of God, and were well received by the people.

We must not forget our faithful song leader, Brother Ben Goltry of Lagro. Brother Ben drove thirty-eight (38) miles every night to lead our singing and how they did sing! With Brother Ben leading the audience in song, and directing our faithful orchestra in music, why shouldn't we have a splendid worship in song?

Forty-five made the good confession, twenty coming from New Enterprise by fellowship and the other fifteen coming into the church by conversion and baptism.

On Monday evening, after the close of our revival, we had our communion. Rev. Maus stayed with us and led us in that service. The weather was bad, but the people came just the same. So many came that we didn't have room for them all. What a glorious realization. And then on the following Friday evening we had a get-acquainted meeting for our new members. We had a fine time in communion and fellowship with one another. We went away from that meeting praising God from whom all blessings flow.

Brethren, pray for us. There are more

souls that need to be won. Our prayer and hope is that they may be brought into the Kingdom, and become partakers of that great marriage feast of the Lamb.

HUBERT HAHN.

#### EVANGELISTIC MEETING AT ROANN, INDIANA

During the last week of December a committee from the Roann church called upon the writer to ascertain if the church at Peru would loan its pastor for an evangelistic meeting in the Roann church. After consideration the Peru church felt that they would not be selfish, and desiring to see the Kingdom advanced in other localities as well as their own, voted to loan its pastor for such a meeting.

Brother Hubert Hahn is the pastor of the Roann church. Brother Hahn is a student in Ashland College preparing himself for the ministry. He is well liked by the people of Roann and is doing good work as far as a student can, coming on the field over the week end.

This meeting began January 30th and continued for two weeks. The first evening the evangelist was greeted with a capacity crowd, and these crowds continued from night to night in spite of some very bad weather and roads when it was almost impossible for the people to get through the mud. Roann has a very loyal class of people; so much so, that those who lived off of the public highways would leave their cars set out on said highways and would walk from their cars to their homes and back again so as not to miss a single service. Folks with such a spirit are sure to have a successful meeting.

Brother Ben Goltry was the evangelistic singer in charge of the music and it is needless for me to say that he did his work well. Each night we were greeted with a choir of from 35 to 40 voices and an orchestra of from 6 to 12 pieces. These good folks were an inspiration to the meeting. This choir was made up with about an equal number of young and middle aged folks, and in spite of the special attractions in the High School, these energetic young people with but few exceptions stayed by the church to a person.

As to the results of this meeting, I will leave that for the pastor to report. I only want to say this, as to the victory of the meeting, we give God the glory. My home during this meeting was with Mrs. Mary Shillinger and her two daughters. I am much indebted to this home as nothing was left undone to make my stay a pleasant one. May God richly bless this home and the Roann church.

G. L. MAUS, Peru, Indiana.

#### GRAPEVINE, KENTUCKY

After all the hardships and struggles of the year just passed, God has blessed us with many things, among them health and strength with which to serve him, and for which we thank him. We are trusting in the great love and care of God that he will give us wisdom and understanding, and enable us to do more and more for him, who gave his life for us that we might come to him by the way of the cross. And we trust that we in this field of the mountains in old Kentucky may be able to lead many souls to eat of the tree of life.

On January 29th we had with us Brother Kinzie of Krypton, Kentucky, at the Grapevine Sunday school. We had a splendid service, though we had walked five miles through the snow and enjoyed it fine. This

is the first Brethren Sunday school in this locality and we have had splendid success in attendance, but the finances have been poor. But we are getting much help from the community. Also much aid and assistance have been given by different workers in different parts, and for this we are thankful. Especially Brother Kinzie, and Brother M. D. Early of Riverside Institute have been very kind to us.

This is a big field and one hard to work, but we trust we may have the prayers of the brotherhood that we may be able to let our light shine for Christ. At Napfor we also have a splendid Sunday school and some good workers. Let us remain faithful and remember 2 Timothy 2:22.

E. M. DAVIDSON.

#### A SOCIOLOGIST IN PARADISE LOST AND IN PROCESS OF BEING REGAINED

In my last I mentioned the sights we saw in a casual glance about the island of Oahu, on which Honolulu is located. In this I wish to give some attention to some of the human problems which strike a sociologist.

##### The Missionaries and their Labors

One does not go far in these islands without coming face to face with the work of the early missionaries. The Islands were discovered by Captain Cook in 1778. In the 1820's the Congregationalists sent missionaries out to the Islands. They found a people ready for their coming, as a revolt had occurred in the royal family against the fear-inspiring system of taboos and cruel rites characteristic of their old religion. The missionaries brought to them a religion of hope and joy. The original mission buildings still stand on the main street, and now serve as museums. Here is the house in which they lived, the house in which the first printing press was set up, and on which the Bible translated into Hawaiian was printed. One of these missionaries reduced their language to writing, translated the Bible into it, translated songs and had them printed for use in the church services and thus enabled the Hawaiians to preserve their traditions, and to be educated. Unfortunately for our knowledge of Hawaiian mythology the missionaries discouraged the writing down of these myths because of their connection with heathen worship.

Just across from the Royal Palace, now used as the seat of the Territorial government, stands the old Hawaiian church. We attended church services there on Sunday morning, October 30th. It is a large square building constructed of coral rock with a steeple and a set of chimneys. A gallery runs around it, and the choir loft is at the back and over the entrances. A fine pipe organ is also located there. The minister is a half Chinese and half Hawaiian, educated at Harvard, I believe. He preached in Hawaiian during the first part of the service, and then repeated part of it in English. He speaks a very good English. The songs are all in Hawaiian, translations of the old standard hymns. Every pew has a number of these books. Here we saw probably the best gathering of Hawaiian people to be found anywhere. The singing was very fine. While this church and others about the Islands were established by the A. B. C. F. M. this church is now an entirely independent institution, and the Hawaiians have their own mission board which helps weak churches in other places. The missionaries have gone and their works do follow after them.

Curiously the leading business and professional people in the Islands number among them the descendants of the early missionaries. However, some of the early missionaries to Japan and other countries were sons and daughters of the early missionaries here, such, for example, as the Gulicks of Japan and China. There is no question that the missionaries had a most important part in the development of the Hawaiian people. They were the friends and counsellors of the kings and princes, and stamped Hawaiian civilization with Christian ideals.

Vespers we attended in the Central Union church, or as it is known locally, "The Church in a Garden." The present building was finished in 1920, as I remember. In its origin this church was an attempt to provide a union church for all denominations (Protestant) in Honolulu. Now, however, there is an Episcopal, a Lutheran and a Methodist besides this Union church. The Central Union church is located in a large plot of land, perhaps two or three acres, beautifully planted with trees and shrubs. It is a fine plain style of architecture, with steeple, chimneys, a fine audience room, several small frame buildings about it to serve as Sunday school rooms and a social center building. It has a swimming pool and playgrounds. The membership is made up of white people and numbers about 3,000.

Honolulu has more Y. M. C. A. than any place I have ever visited. There is the Central Y. M. C. A. with a large and fine but rather old building. Then there is the Army and Navy Y. M. C. A., which is just building a fine new building costing more than a million dollars. There is also a Japanese Y. M. C. A. and a Chinese Y. M. C. A. There is also a Buddhist Y. M. B. A. There are a number of Buddhist temples in the city. Out in another section of the city there is a building with no official connection with the Y. M. C. A. for the Philippines. So you see the religious needs of this city of about 100,000 are well provided for. I met a number of the men who head up these organizations. It seems a pity that the idea back of the Central Union church has been destroyed by the building of other denominational buildings. That seems to be generally the case, however, in these union church experiments. We do not seem to be ready for a united Christianity as yet.

In addition to these Protestant and Buddhist organizations I found a number of Catholic churches and a flourishing Salvation Army organizations. The Army has a number of posts in the city, and seems to be doing a good work. I was especially interested in one of their institutions. Up in the beautiful Manoa Valley the Army has an institution for girls. In this cottage home they have about 130 girls. In connection with it they run a tea room, which is the most artistic thing in that line I have ever seen. It is decorated in the finest taste possible, and the rich of the city patronize it to such an extent that if you want to drink tea there on an afternoon, you have to phone in for a table long before. It is making lots of money for the Army. The girls in the Home do the work. The finest baking in the city is done there, and people come from all parts of the city to buy pastry.

The Army in its care of orphans commits the same mistake that many religious organizations make which are undertaking to care for children. They institutionalize them. Modern child-care is getting away from institutions. It has been found that

much better results come from placing a child in a carefully selected home than in any institution. Only for the abnormal child, like cripples, feeble-minded, epileptic, etc., does the institution perform a useful function. Child-placing institutions have largely ceased to have even receiving homes for their children, to which they are sent before they are placed. Even the Catholics, who for so long depended entirely on orphanages, are beginning to find normal homes for their children. The Psalmist tells us that "God hath set the solitary in families",—not in institutions. We have been a long time learning the importance of bringing up a child in family life under normal conditions, rather than herding him into a drove of other like unfortunates like himself, where he will grow up with the psychology of dependency and the stigma of an institution ever upon his memory. Our institution for children at Flora, Indiana is a mistake. (Though the early announced purpose of the Flora institution was a home for children and old people, only the old people's home idea was ever developed. And possibly, as Dr. Gillin suggests, that is all we should have. Editor). The Home there for the old folks is all right. You cannot pauperize an old person. You can a child. The old person's character is formed; that of the child is forming. The difficulty in changing from institutional work to family life for dependent children has been that the churches have wanted to use the orphanage to teach the child religion. The Catholics, however, and the Jews have learned that they can attend to that all right by placing the child in a home of their own faith.

(To be continued).

##### The Pastor's Cabinet

In a large church a difficulty is to secure the most effective cooperation of the many different forms of activity. The impossibility of doing justice to each of these limits some workers to a single field, and the very intensity of absorption in that begets narrowness through blindness to others that may be equally important. The worker needs the inspiration of fellowship with others seeking the same general end by a different course. The pastor, too, needs to have knowledge of the methods and progress of each organization, to have his hand on them, and to see that all alike are using their energy to supplement one another instead of acting at cross purposes. To do this calls for a large amount of consultation and attending of different committee meetings, which consumes valuable time.

A help in solving the difficulty would be a gathering at stated times of those representing the different societies or departments, each summarizing for the benefit of the pastor and the information of the others what is being done in his own special line. The report should be as clear and concise as it can be made. Then all can make their own plans more intelligently; each will see how he can best adjust himself to the undertakings of others; and all can discuss means of reaching greater efficiency.

The scheme is like that familiar in Christian Endeavor societies, where the executive committee brings all activities into harmonious working, and cheer and friendly interest are promoted.

##### BEDFORD COUNTY, PA., CIRCUIT

In seeking to chronicle the events on the Bedford County, Pennsylvania, Circuit, for the last three months of 1927, many precious and inspiring associations rise before



our memory. These three months marked the close of our labors of a little more than two and one-half years with the New Enterprise, Raystown, and Yellow Creek churches.

We reported, in our last correspondence, the evangelistic services held by the Yellow Creek church which resulted in eleven being added unto the Lord by confession and baptism. An inspiring Christmas service was held under the direction of the Sunday school leaders. Although there is no pastor now on the field, reports coming to us by correspondence indicate that the Sunday school is carrying on through the winter months, and that the Woman's Missionary Society, a little more than a year old, is continuing its devotional and work programs. May the Lord richly bless the faithful workers in this rural congregation.

The Raystown church held its fall Communion Services with a representative attendance, and also a Christmas program. The Woman's Missionary Society and Sisterhood each gave this writer and his family five dollars as a Christmas present. Through correspondence it is learned that the W. M. S. has purchased a piano for the church, and is exerting its annual energy to raise funds to finish paying for it. In order to maintain interest, until a resident pastor is secured, Raystown is having services every two weeks by a Reformed minister. So we feel the work at Raystown is still going forward.

During brief preparatory services preceding the fall Communion Services at New Enterprise, six members of the Sunday school made the good confession, and were received into the church by baptism. This made a total of forty-one received by baptism in the three churches of the circuit during the two years and eight months of our pastorate. The Christmas exercises were held the evening of the 26th when the house was well filled. As a farewell expression of goodwill, the church gave us a check for twenty-five dollars. Brother A. N. Walters, the treasurer explained it was sort of a "bonus" for "extra service."

Time will not effect the pleasant memories and tender associations linking us with this field and its faithful brothers and sisters in Christ. We shall ever uphold this work and there workers in our prayers. Space does not permit a listing of the many, many deeds of kindness, helpfulness and sympathy shown the pastor and his family especially in times of real crisis. We rest in the confidence that they "will be rewarded in the resurrection of the just" (Luke 14:14).

After a frantic rush during the holiday season to get our goods packed and crated and on the train, we left Altoona, Pennsylvania, early the last day of December by train, arriving at our new field of labor, Fremont, Ohio, on New Year's eve. While a snow storm and zero weather arrived at the same time, we were warmly welcomed and well cared for until our furniture arrived. Of this we will write later.

Fremont, Ohio.

W. S. CRICK.

can get it?" inquired Bob, making a long arm and seating Miss Genevieve Eleanora safely on top of the wardrobe.

"I'll have it now! You've got to give it to me!" Mary made another snatch at his arm, but Bob was gone and only the echo of his laugh reached them. Mary turned to Marjory, who was gazing at their darling, so utterly out of reach. Genevieve smiled down at them both, as much as to say: "I'm quite happy and comfortable here. Don't worry about me."

"Never mind," said Marjory soothingly, as Mary burst into tears of rage. "I guess Bob will take her down after awhile. Let's not care."

"But I do care! You came to spend the day with me and Bob spoils our fun this way! I'll just pay him back!"

"Oh, no, Mary. What good will that do? Let's make it come into the play. I know! We'll play Genevieve was the Fair Lady with the Golden Locks, and she is enchanted and has to stay up in that tower till a prince comes to rescue her from the wicked fairy who put her there."

"That's Bob! He'll play with us without knowing it," laughed Mary. "Well, how shall we work it to get her down?"

"Why we have to go about it very carefully or the fairy will enchant her more still. At any rate, the walls of her tower are made of glass and we can see that she is safe and as beautiful as ever. He might have put her inside and locked the door, and then we couldn't even see her lovely face smiling at us as sweet as ever!"

"We might put up a ladder and scale the wall of the tower," said Mary, warming to the spirit of the game. "I wonder if we could bring the step-ladder up here."

"No, let's make a rope ladder and fling it up to her," proposed Marjory.

Mary liked this plan. She found some cord, and with a good deal of trouble they contrived to make a doll's rope ladder, which they flung up to Genevieve. After several trials, it caught on her stiffly outstretched hand and hung there.

"Oh, I believe we really could get her that way," cried Marjory joyfully. "You pull very carefully. Mary, and I'll hold my frock to catch her. See, she's holding on!"

And when Bob remembered what he had done and ran up to rescue the Lady with the Golden Locks, he beheld a tea party, at which Genevieve sat in state, none the worse for her imprisonment in the high tower.

He contributed a handful of candy to the refreshments by way of making up and ran whistling away, leaving two happy little girls behind him.

"Your way was the best," owned Mary, "It was lots nicer than quarreling with Bob."

"Quarreling doesn't do any good, and it spoils the fun," said Marjory wisely.—The Herald and Presbyterian.

"We can never know how far a small sin may carry one. Sin goes in flocks and one leads to another in an endless chain. Christ frees us from all sin, that it may no longer have dominion over us."

CONKLIN—Mrs. Jennie McClure Conklin, wife of William H. Conklin, was born in Trone, Pennsylvania, February 24th, 1874, and departed this life in Fremont, Ohio, February 13, 1928, being in her fifty-fourth year. She is survived by her husband, one son, two grandchildren, two sisters and two brothers. Sister Conklin had united with

the First Brethren church of Fremont, Ohio, a number of years ago. She had been a sufferer for many years of asthma. She bore her affliction and suffering with fortitude and resignation. Her faith evidently grew stronger as her fleshly tabernacle grew weaker. Funeral services were conducted from the home by this writer.

W. S. CRICK.

HIMES—Susan B. Himes was born at Chillicothe, Ohio, December 11, 1847, and lived a suffering life at her home at New Castle, Indiana, February 24, 1928, aged 80 years, 2 months and 13 days. At the age of 18 she united with the Church of the Brethren, of which she was a faithful member. At the time of her death she held a leadership in the First Brethren church at Oakville, Indiana. On April 22, 1877 she was united in marriage to Joseph Himes. To this union there were born seven children, three of whom preceded her. Her husband survives her. She was a resident of New Castle about thirty years.

The funeral services were held at the home of her son in New Castle by the undersigned. S. C. HENDERSON.

JACKSON—Fannie A. Jackson, daughter of Mr. and Mrs. Bazil Durbin, departed this life February 10th, 1928, at the age of 35 years, 11 months and 5 days. She was a member of the Brethren church since 1899 and was a devoted and faithful and diligent in the work. She was married to Ovid Jackson in the year 1922 and to this union one daughter was born, Velma May. The pastor conducted the funeral services at New Castle, where a crowded number of folks, who came to share the sorrow. Rev. Wm. Fox assisted in the services. E. M. KIDDLE.

DENNIS—Sarah Hoesler Dennis was born at Greentown, Ohio, in 1848, and answered the last call to the flesh November 26, 1927, aged 79 years. Her husband and three of her children preceded her in death many years ago. She was a member of the Brethren church, coming to the Brethren church about 20 years ago. Her frail health for several years prevented her attendance at worship but seldom a day ever passed that she did not study her Bible. She leaves one son and two daughters. Her pastor conducted her funeral at the son's home in Warsaw. E. M. KIDDLE.

WILLIAMS—The funeral of the infant daughter of Mr. and Mrs. Dave Williams of Harrah, Washington, was held from the undertaking parlor in Spokane, Washington, February 3, 1928. The death of this child brought unusual sadness owing to conditions surrounding its going. The parents thought the child in its usual health when putting it to bed at night and when awakened the child died in the morning. We are again reminded that none of our homes are secure and also that not only the old die but the young are also called out of this life. Services by the writer. J. C. BEAL.

GARVER—Mrs. Lucinda Garver answered the summons from time to eternity on January twenty-eight as we reckon it. Sister Garver was born at Harrah, Washington, the daughter of Jesse Garver who preceded her to the world beyond. The Garvers were active members of the Dayton church where they were well and favorably known. During the pastorate of the writer, extending over the last year, Sister Garver was a regular attendant at our services. Through the courtesy of J. C. McBride, also a former member of the Dayton church, she enjoyed the privilege of worship with us. She attended the Bible school and preaching services as well as the work of the W. M. S., of which organization she was an active member. We cherished her presence with us for her interest in spiritual things and a smile that beamed from her joy in Christianity. She is survived by a daughter, Mrs. Clara B. Meredith and a granddaughter, both of this city. Upon the bereft ones we pray God's blessing and we who have known her live in the memory of her example of Christian fortitude and joy. Her summons came suddenly and unexpectedly; she attended services Friday evening and died Tuesday following. Services by the writer. A. B. COVER.

MINNICH—Gerald D. Minnich, son of Mr. and Mrs. Dan Minnich, was born at Lanark, Illinois, September 19, 1902. With his parents he came to Sunnyside, Washington, in 1904. He passed out of this life at the home of his parents in Sunnyside, January 12, 1928, making the length of his earthly pilgrimage twenty-five years, three months and sixteen days. He was united in marriage with Vernice Makler August 4, 1926. He leaves to mourn his home-going, his wife, mother and father, two brothers, and one sister, all of Sunnyside, Washington. He confessed his Lord and entered the membership of the First Brethren church of Sunnyside during the ministry of Dr. W. S. Bell in a special meeting led by Dr. C. H. Bauman. He passed out of this life trusting in the finished work of the Lord, and gave every evidence of a real fellowship with him. Although a great sufferer during the last few weeks, he bore it without complaint.

Gerald was a young man of fine character and a disposition that made him many friends. He always thought of others rather than of himself. His standing in the community was evidenced by the large crowd that attended his service. The large auditorium of the First Brethren church was taxed to its capacity. Funeral service in charge of the writer who has been a very close friend of the family for a number of years. Brother C. C. Grison, present pastor at Sunnyside and the pastor of the Sunnyside Baptist church assisted. J. C. BEAL.

SOLLENBERGER—Abraham Sollenberger of Altoona, Pennsylvania, died January 15, 1928. He was in his sixty-seventh year and a member of the First Brethren church for many years. He suffered more or less for a period of three years, during which time he was calisthenic, not physically able to work. The last five weeks of his life he suffered intensely and, with no hope of ever recovering, it was a relief when the end came, and it came peacefully just at the beginning of the evening hour of worship. Brother Sollenberger was a faithful, devoted, loyal member of the church and a devout Christian. During those latter days when, after offering prayer for him, asked if he understood, the answer was by the nod of the head. Once superintendent of the Sunday school and for a long time a teacher, he was greatly missed when no longer able to attend the services. The church meant much to him and Christ yet more. He leaves a wife and two daughters, one a widow, the other the wife of a minister. They and many relatives and friends cherish the comforting thought of his peaceful departure. A. D. GNAGET.

## OUR LITTLE READERS

### MARY'S WILL AND MARJORY'S WAY

"I will have it! Give it to me, Bob, you bad boy!" screamed Mary, snatching at the doll which Bob held teasingly out of reach. "I'll tell mother how you bother us!"

"Will you have it now or wait till you

## IN THE SHADOW

Volume L  
Number 11

1928  
March 17

# THE BRETHREN EVANGELIST



**The New First Brethren Church  
of Goshen, Indiana  
Dedicated March 4, 1928**

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**Rev. H. F. Stuckman, Pastor**  
(See News Department for Description)



# THE BRETHREN EVANGELIST

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## EDITORIAL

### Popular Sentiment Against Big Navy

It is gratifying to note that the reaction of sentiment toward the big navy proposal of the Federal Government has been decidedly against it. Outspoken and determined opposition has shown itself from many sources. The people have no mind to endure any heavier taxation merely for the sake of gratifying the ambition of the militaristic group to make the American navy the peer of any in the world. Already eighty-two cents of every dollar of taxes collected is spent for war purposes, according to a statement recently made by Dr. Samuel McCrea Cavert in the Federal Council Bulletin. The United States has too many other inescapable demands for funds to squander vast sums of money on navy expansion. The people have been doing some independent financial thinking since the big navy program was proposed. They have been considering where and how those hundreds of millions of dollars might better be expended. Dr. Cavert's suggestions are typical of the reaction of great numbers of influential Americans. He said: "Over against these figures (the amount already being spent for war purposes) set the expenditures now proposed for the naval building program. It contemplates two and one-half billion dollars within the next twenty years. Has any one stopped to figure out what the vast sum could achieve if spent in flood prevention along the Mississippi? What if it were put into a constructive program of farm relief? A recent report of the United States Commissioner of Education estimates the total endowment of all our American universities, colleges and professional schools at less than \$815,000,000. That is approximately the same amount that we now propose to spend on our navy in five years. As much for the navy in a single appropriation as we have saved for higher education during the entire history of the nation!"

In addition to the opposition so generally expressed to this great national waste, it has been pointed out that the navy already compares favorably with those of the two strongest naval powers of the world, and that the adoption of the big navy program would mean the entering upon an aggressive militaristic policy. A recent statement by the National Council for the Prevention of War declares that the figures in the report of the House Naval Affairs Committee prepared by Mr. Andrew on the revised "big navy" bill are completely misleading as to the relative size of the three leading navies. These figures showed the British navy to be much stronger than the American, but it was discovered that in figuring the size of the British navy many old, out-of-date vessels were counted, while for the United States only modern cruisers, dating from 1923 or later were included. By fair comparison it was shown from data secured from the Naval Intelligence office that the American navy by 1931 would be practically equal to that of

the British Empire, and in some respects superior. Therefore the government cannot fairly claim need as an excuse for the demand for a larger navy.

\* The suggestion coming from eminent naval sources that we were in danger of being called upon to fight Great Britain was looked upon by much of the press, notwithstanding its leaning towards a strong navy, as silly and without any good reason. Dispatches from England confirm this view; they frankly say that Britain will never fight the United States, and regard the suggestion as mere big navy talk. The *Christian Advocate* (Nashville) says, "War between ourselves and our English cousins is a very remote contingency, as unlikely as with France. England is not thinking at all of endeavoring to outstrip the United States in warship construction."

The people of America are not thinking in militaristic terms now, and are in no humor to accept the big navy program, a fact which was recognized by Congress when it "turned toward a program of far less expenditure than that recommended by President Coolidge." The *Christian Advocate* thinks "The people of our country are not willing to have their government make a show of sea power. Militarists are not in the lead of our nation's thinking. The American mind is set against war and is bent upon creating situations in which war will not arise." The *Advocate* is right; the American people in the large are not of a militaristic frame of mind, at least, they are not worked up about war to the extent of allowing themselves to be burdened with greatly additional taxation. But the militarists are persistent; they do not take "no" for an answer. And if they cannot get a whole loaf, they will take as large a piece as they can get. Consequently some of our religious journals are convinced that the situation is crucial and uncertain, and that there is danger of the militaristic ideals and program being fastened on America little by little, until we shall have become lost in its grip before we are aware of it. Therefore those to whom the spirit and program of peace is a sacred thing must be constantly alert and watchful of the moves made by those in authority, and promptly protest any policy that points to the encouragement of war. Dr. Cavert (quoted above) asks, "Is our nation to put its energies into a program of armaments, which perpetuates the atmosphere of war, or into a vigorous campaign to renounce war and build up the agencies of peace? If the Christian people of America have real convictions and not simply an amiable sentiment on the issue of war and peace now is the time of times for their voices to be heard." And of all Christian groups none has a more enviable record of opposition to war than has the Brethren and consequently we are duty bound to take an aggressive stand against war measures and in favor of policies that make for peace. And a big navy and extensive military training are things against which we ought to set ourselves with determination and express positively our convictions with regard to them.

### A Representative Church at Washington, D. C.

There is a general rush on the part of the denominations to build large and beautiful churches in our national capitol. Vast sums of money are being raised to erect great church buildings of a type and of a splendor that will represent the spirit and strength of the denomination. The Episcopalians have already built a great cathedral. The Methodists are working on a great structure. The Evangelicals have erected the first unit of a memorial church. And just now the Presbyterians have announced that they will build a great national church in that city. Concerning this proposed structure it is stated:

The Presbyterian church there will be the largest cruciform church which is not a cathedral in the country, according to an announcement made a few days ago. The tower is to be 222 feet high above the floor of the church, and its height will be accentuated by the location of the church, on a shoulder of land at Connecticut Avenue and Calvert Street, overlooking the "Million Dollar" Bridge and Rock Creek Park. The tower will be 325 feet above the level of Rock Creek. A campaign is being launched to secure the \$5,000,000 necessary to erect, equip and maintain the church.

The Brethren have launched no move to build a great national church at Washington, D. C., but our good people there under the able leadership of their pastor, Brother Homer A. Kent, are endeavoring to build an adequate and beautiful church of which the

brotherhood need not be ashamed. They have, as is known, already built the basement, and are only waiting until they shall be able to complete the structure. But there are several reasons why the brotherhood should not permit them to wait unduly for its completion. The basement facilities have already become inadequate for the present development of the church, and such a condition is likely to retard progress. The Brethren cause in our capital city ought to be given the greatest advantages and encouragement possible, so that the church there may fittingly represent the cause of the Whole Gospel. Our church there ought to be equipped so as to be able to take care of in a proper manner Brethren people of any class or position or place in the brotherhood, moving to or visiting that city. Because of the unique claims on and responsibilities of this church the brotherhood has a right to feel itself in a measure responsible for the early completion of an adequate church building that fittingly represents the spirit of Brethrenism. And inasmuch as the body of Brethren there are doing their utmost to help themselves, we are the more ready to re-emphasize this proposal, and we do it without suggestion or knowledge on the part of the Washington church.

### Why Prohibition Came

Much comment and discussion, splendid and otherwise, was found in print on the occasion of the eighth anniversary of the putting into effect of the prohibition policy in America. The wets told why Prohibition could not be enforced. The pessimistic dries told why it was not being enforced. And other classes had other comments to make, some constructive and some destructive, some encouraging and challenging and some disturbing and depressing. Among the sanest and most reassuring comments that have come to our notice is the following, found in *The Congregationalist*, and written by Pastor Palmer of Oak Park, Illinois:

Tomorrow marks the eighth anniversary of Prohibition. It is worth while to remind ourselves why Prohibition came:

1. The scientists dug up the facts, showing that injury from alcohol is universal, certain, and appalling.
2. The life insurance companies revealed their preference for total abstainers. They had vast sums invested in the law of averages of human life. They could not be fooled. They knew the facts.
3. Practically every great industry, beginning with the railroads, had already made itself as dry as possible. No sane business man wants a wet area around his industry.
4. The average, decent, serious-minded American women do not drink, and they also know the havoc of alcohol on the home.
5. The war. When it came to concentrating 4,000,000 young men in camps and making them as efficient as possible, booze had to go. Shall peace have less efficiency and lower standards?
6. No alternative has ever worked satisfactorily. Booze is always a law-breaker. You can't compromise with alcohol any more than with slavery. The only way out is forward! Observe the law, educate the ignorant, increase enforcement!

### "A Heathenish Practice"

That is the way an exchange speaks of "Companionate Marriage", and we concur in the expression of feeling regarding it. A correspondent of the *Richmond Christian Advocate* sends to that journal a newspaper account of such a "marriage" celebrated in the cellar of a fraternity house of a certain college in Maryland, and writes on the margin of the paper, "What do you think of this?" The young students are reported to have said they did not think it was necessary to observe such an antiquated custom as marriage, but as it was still expected by society they would go through the trial ceremony with the proviso that if they did not want to make it permanent after a while they would separate and each go their own way as if they had never been married. Then our exchange proceeds to tell what it "thinks of it" and it is "not very complimentary to the youth, their parents, or the college where they were going through the pretense of getting an education." In fact, the editor said, "It is a disgrace for such a heathenish performance to be allowed in any institution." But he feels encouraged and thanks God that "this particular kind of barbarism has not widely spread since introduced by Judge Lindsay and one of the editors of a modern magazine." But he is right in concluding that if and when it does become the custom "we might just as well make reservations for this nation in the graveyard of buried empires along side those who have met their

doom because they feared not God nor regarded man." The home, the Christian home, is the bulwark of the nation's strength and greatness and the safeguard of society's purity and orderliness, and they who play fast and loose with the marriage relation are as dangerous to the moral welfare of society as an unconfined leper would be to the health of a community.

### EDITORIAL REVIEW

Mrs. Davis provides an "Order of Service for Juniors" on the Sunday school page. Sunday school workers will find it of interest. Also Prof. Stuckey supplies some Easter exercises.

From the Grafton Press of Grafton, West Virginia, we received a brief write-up of the history of the Brethren work of that city. Under the leadership of Brother T. F. Howell the church seems encouraged. He also has the Terra Alta church under his care.

The church at Tiosa, Indiana, is pressing forward under the leadership of Brother J. W. Clark. During a revival meeting recently conducted by the pastor with the assistance of Brother Harley Zumbaugh as song leader, twenty-five souls were added to the church and the membership was greatly strengthened.

**EASTER IS THE FOREIGN MISSION OPPORTUNITY OF THE YEAR.** Prepare to do your utmost of obedience to our Lord's command to preach the Gospel to every creature. Next week we will publish through the assistance of Prof. DeLozier of the Foreign Board a special Foreign Mission number.

Brother Homer A. Kent, pastor of the church at Washington, D. C., reports a successful evangelistic campaign under the leadership of Brother E. L. Miller. It was an unusual meeting. It is seldom we hear of a campaign confronted with so many obstacles and yet coming out on top. But God is able to do exceeding abundantly above all we ask or think. Fifteen souls were added to the church and others are expected. The growth of the church is further indicated by the fact that the Sunday school enrollment is hovering around three hundred and fifty.

Dr. W. S. Bell writes of his College Endowment canvass in the churches at West Alexandria and Clayton, Ohio, where Brother W. R. Deeter, an Ashland College graduate, is the pastor. The people of these churches are not wealthy, but they were willing to do what they could to show their loyalty. The West Alexandria church gave \$710.00 and Clayton \$385.00, or a total of \$1,095.00, which brings the campaign total to \$144,611.70. May the churches not yet canvassed prepare to give Brother Bell the very best response possible. It is of the utmost importance that the Endowment Fund grow as rapidly as possible in order to secure the coveted recognition of Ashland College by the powers that be for the determination of the ranking of colleges.

Inquiries reaching our office makes us know that not all Sunday school workers have become aware of the fact that the Brethren Publishing House is putting out a Teachers' magazine under the editorship of Brother Quinter M. Lyon. It is true the "Educator" was discontinued with December of last year, but with January of 1928 there was begun the new *Brethren Teacher*, with special teachers' helps on every department or course of pupil's lessons we publish. Write for a sample copy if you have not yet seen it. You will find it good help. Like other Brethren publications, it cannot compete in elaborateness with some other non-denominational publications, but it is the best that can be purchased for Brethren Sunday school teachers.

Brother H. F. Stuckman, pastor of the church at Goshen, Indiana, gives us a description of their large new church building, the picture of which appears on front page. It is a beautiful building and provides adequate facilities for every department of the church's activities. The history of the steady growth of the Goshen church through many years and of the repeated rebuilding or enlargement of its quarters due to growth would make an inspiring record if some one should write it for us. Under the able leadership of Brother Stuckman this growth has been continued until this new structure was a necessity. With this greatly improved equipment we dare say this splendid church will continue its progress. Dr. W. H. Beachler, whose remarkable abilities as a money raiser and forceful preacher makes him so widely in demand, was in charge of the dedication services. We congratulate both pastor and people in this notable achievement.



# GENERAL ARTICLES

## "G o" and "L o"

By Prof. K. M. Monroe, Th.M.



KENNETH M. MONROE,  
Professor of Old Testament  
History and Theology in  
Ashland Seminary

Sunday morning, June twentieth of nineteen hundred and twenty-six, several of us from the American School of Archaeology at Jerusalem attended the Anglican Church of St. George. This particular morning the Rector took his text from Acts 1:8, "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judaea, and in Samaria, and unto the uttermost part of the earth." Introducing his message he said in part: "Only about one-fourth of the inhabitants of Jerusalem are Christian. Only a small part of the world is Christian. There are two reasons: Many who have heard the Gospel, and know the way of salvation, persistently refuse to accept Christ. There is a second and more important reason for the small proportion of Christians. 'Ye shall be witnesses.' The church is to witness. She has failed to witness as she should." These words seemed to carry even a greater meaning than ever before, as we listened to them spoken in the same city in which our Lord spake them so long ago. The question we pondered in our hearts we submit to you: Is the indictment true?

Most of the promises of Scripture are based upon conditions. "Lo, I am with you alway", of the Great Commission, is based upon "Go ye therefore." Apart from obedience to his command we cannot enjoy his presence.

One of the most striking refrains of the Scriptures is God's quest for a man. In Isaiah's transforming vision he heard the Lord saying, "Whom shall I send, and who will go for us?" Jeremiah reminds us that the quest continues. He is commissioned by God to "run through the streets and lanes of the city and see if he can find a man." Again Ezekiel emphasizes the insistent plea of God. "I sought for a man among them, that should build up the wall, and stand in the gap before me for the land, that I should not destroy it." Now it is Christ who challenges us with the threefold commission, "Go ye! Disciple, baptize and teach."

### 1. Disciple

Dr. Samuel M. Zwemer is counted to be the world's greatest authority on the Moslem world. He has written a host of books, pamphlets, and articles upon every angle of the subject. His home is near the American Mission in the central part of the city of Cairo, Egypt. Two years ago he spent the summer in research study and observation in Persia. During his absence a young missionary, and his wife, occupied his home and had the use of his servant. These missionaries were our school friends and among our entertainers while in the city of Cairo. One afternoon we went out for a ride in an automobile to see the interesting places in Cairo and especially to gain first-hand knowledge of the Mission work. On our return we dined at Dr. Zwemer's place. While resting in the spacious reception room I noticed this motto upon one of the walls: "If our religion is not true, we ought to change it; if it is true, we are bound to propagate it." I tried to make a personal application; If my religion is not true, I ought to change it; if it is true, I am bound to propagate it. In the Moslem atmosphere of such a

cosmopolitan city one was encouraged to dwell upon the merits of his own religion, and upon the truth of this pithy sentence of Archbishop Whately:

"We are told that when a Korean becomes a Christian 'he thinks' the first thing to do is to win someone else to Christ. Is he right, or wrong?"

### 2. Baptize.

We are not to stop when we have accomplished the first part of our three-fold duty. The next express command is to "baptize them in the name of the Father and of the Son and of the Holy Spirit."

The relation of baptism to the plan of salvation demands our attention in passing. Generally speaking the Protestant church holds to a Supernaturalism as distinguished from Naturalism in reference to the means of salvation. On the next point Protestantism is divided: Is Evangelicalism to be accepted in preference to Sacramentalism,—Is baptism essential to salvation? The former answer negative and the latter affirmative. The question resolves itself thus: Are we saved by faith or works? Paul, in writing to the Ephesian church, said, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

However our conclusion in no way justifies omission of baptism. The Son of God entered into the waters of the Jordan River and was baptized. Is it too much to ask a man to go and do likewise? We have numerous examples in the Apostolic Church of baptism after repentance. Men should be baptized not for salvation but because of salvation.

### 3. Teach.

There are two classes of ministers: Those who preach about the Bible and those who preach the Bible; those who say, "Thus saith the latest periodical", and those who say, "Thus saith the Lord." Christ's command regarding teaching is interpreted very liberally. "Teach them all things" evidently is the objective of some teachers of the Word today. Whereas Jesus said, "Teach them to observe all things." And again a limitation is suggested in this addition, "Whatsoever I have commanded you."

Man is a tri-partite being composed of body, mind and spirit. The condition of some people indicate a neglect of the first two,—body and mind. Such negligence is usually easy to recognize. Great multitudes are woefully inattentive to the development of the third. Teachers are needed who can teach "the first principles of the oracles of God." In fact, every Christian should be a teacher according to the New Testament writers. After we have diligently studied in order to "rightly divide the Word of Truth", may it never be said of us "the time when ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

"Go ye therefore; disciple, baptize and teach." If we obey we can claim the promise: "Lo, I am with you al-

way, even unto the end of the world." Christ does not ask us to do these things alone. He will go with us and help to accomplish that which he has set before us.

Several years ago a high school teacher, a member of my congregation, came to me with a problem. She had been talking to a young man who attended the school about the claims of Christ upon his life. On this day in question he had said to her something like this: "Mother and father have been Christians for years and if there

is anything to it, they would have told me about it." Is there a fallacy in his logic?

The maniac of Gadara whom Jesus healed wanted to go with him but Jesus turned to him with these words: "Go home to thy friends, and tell them how great things the Lord hath done for thee." Has Christ done anything for you? Have you ever heard him say, "Go home to thy friends and tell them how great things the Lord hath done for thee?" Ashland, Ohio.

## Eight Years at Ashland College. and Some Discoveries I Have Made

By Martin Shively, D.D., Bursar of Ashland College

I am on the point of rounding out my forty-first year in the service of the Brethren church, the major part of that service being the preaching of the Word in various pastorates of the brotherhood. This term of service began when the church was new, as a denomination, the exact date having been the summer of 1887. Thus I came upon the scene in the formative period, when salaries were pitifully small, as judged by later standards. When it was necessary for most men who served, to do other things than preach, to help supply the needs of the family budget, not a few of us serving in the school rooms as teachers and others tilling the soil, and yet others finding employment in various fields where human need found expression. I sincerely hope that I may no be thought to be boasting if I recount some of the early activities, because I want my readers to know that I ought to be a judge worthy of some attention in the matters to which this paper intends calling attention.

During the first three years of my ministry, I taught school, worked on farms, and served on a threshing machine crew, thus limiting my preaching efforts to 243 sermons. But for the next thirty years, my time was given exclusively to the preaching of the Gospel, and associated activities. I leave my readers to judge as to the matter of their having been busy years as I tell them that during this whole period, I averaged five sermons per week, and spent not a few hours in extra-pulpit duties. The sermons preached were by no means the only public work done, and in my last pastorate, before coming to the college, I averaged eight services per week during the last four or five years of my incumbency.

I wonder now if my readers are ready to believe that I know what a busy life really is? Personally, I think I do know, and I have told you these things to lead up to the next statement. **The busiest place I have ever seen is Ashland College.** Hours are longer, years are longer, and demands are heavier than at any other place with which I have had acquaintance during these forty-one years of work for the church. When I asked my church to relieve me, prior to coming to Ashland, I told my brethren that I felt that my thirty-three years of service in the pastorate entitled me, I thought, to the quieter and less strenuous service, to which the college trustees had called me when I was called to serve as college bursar,—the finance officer of the school. The brethren, thinking that they were doing me a kindness, finally consented to relieve me, and sent me away with their blessing. I was not long in receiving about the rudest awakening of my life up to that point, for I found that so far as a less strenuous life was concerned I had "jumped out of the frying pan into the fire." The difficulties incident to the mastery of the details of the work to which I had been called, were finally over, but the work has grown heavier with each passing year, and there is every indication that it will continue to do so for some years to come.

Others are carrying a far heavier load than I, and it is about them that I want chiefly to speak.

The man outside does not even guess how strenuous are the demands upon the president and the deans, whose work is never finished, no matter how many hours they give to it each day, nor how many days each year. There are not only their class room duties, but there are problems of administration, of discipline, and that everlasting problem of satisfying the demands which come from both church and state, with the money, men and equipment at their disposal. None knows as well as they that this must be done if we are to keep our doors open in a real sense. Only men in their situation can appreciate what such a life demands. Others who do not know, often make their load heavier by criticism, which would never be launched if the fault finder only knew. Only men who have powerful bodies and even more powerful minds, could hold such positions without a crash.

The more I see of these men in our own school the more pronounced is my admiration for them, no matter from what angle I see them. Let me remind you of what these men must be, from the standpoint of scholarship, to hold the positions which they fill.—College standards require that they shall be of Ph.D. grade, which means that they must have spent from seven to eight years in college, meeting requirements so high that comparatively few men can measure up to them. After they are employed in their fields of work, they must keep up with not only the advancement in their special field, but also be abreast of current thought in practically every other outside their own. Thus the amount of reading which they are expected to do is tremendous, besides, men of their standing are in constant demand as speakers in both educational and religious assemblies. And such are the men who head up our college, as president or heads of the departments.

In such a strenuous life as I have been trying to describe, my readers would all agree that there must be much time for complete relaxation else the human machine would certainly break. And here I want to remind you of a thing you must already know, if you have been anything like a careful reader of the Evangelist,—Our regular college year begins about the middle of September. School work goes on six days each week, for there are normal classes which meet on Saturday morning, classes composed of men and women who are teachers in the public schools and who are working to complete the requirement for their degrees.

Our first vacation comes at Thanksgiving time and is four days in length. The Christmas vacation is eighteen days long and the Easter vacation about four days. Regular college work closes this year on June 7th, and Summer school opens on June 11th with an enrollment as large as we have during the regular college work. This Summer school goes on six days per week for ten weeks,



closing this year on Friday noon, before the opening of our General Conference on the following Monday evening. That makes our closing day of school August 20, and we will go to conference this year while we rest, and then go back to the reopening of college on September 13. In this brief description of our activities I am sure the reader has not overlooked the long vacations which the members of our faculty enjoy. Some of us get our recreation at the end of a hoe handle, and we are glad to get it at that.

You will all agree that men of so high a grade, and men who work so hard, ought to be well paid. No, I am not intending to tell you in this paper what salaries our men receive, but this much I am glad to say,—There are few school superintendents who do not receive higher salaries than the members of our faculty receive, and that applies all the way along the line, from the president down. The chief purpose of this paper will find expression in what remains to be said, since the members of this faculty are of the grade which has already been described, and in spite of highly flattering offers of positions in other schools, both state and denominational, have remained loyal to Ashland, I want my brethren to

know that here we have a group of men and women whose loyalty to the church, both present and future, ought to be a challenge to every member of it. It is because they believe in the church and the high idealism which gave it birth,—because they believe in the Book and the Savior whom it represents, that they have closed their ears and steeled their hearts to every appeal which would take them from the task of training leaders for the church of tomorrow. Other men have labored hard and long, and for every one of them I plead for such recognition as their deeds have rightly won, but I would have you know that here in your college you have a group of folks,—the teaching and administrative staff of your only advanced educational institution, who deserve your fullest confidence, your earnest prayers, and your fullest cooperation. As they fail the church shall fail so far as failure of a human agent can bring failure, and as they succeed in the high tasks to which they have dedicated their lives shall the church succeed. They believe that in Ashland College lies the pivotal point of the future church, and believing thus they live and labor.

Ashland, Ohio.

## Cheerfulness

By Edythe R. Hall

God bless the cheerful person—man, woman or child, old or young, illiterate or educated, handsome or homely. Over and above every other social trait stands CHEERFULNESS. What the sun is to nature, what the stars are to night, what God is to the stricken heart which knows how to lean upon him, are cheerful persons in the house and by the wayside.

If we are cheerful and contented, all nature smiles with us; the air seems more balmy, the sky more clear, the grass has a brighter green, the trees have a richer foliage, the flowers a more fragrant odor, the birds sing more sweetly, and the sun, moon and stars will appear more beautiful.

Cheerfulness! How sweet in infancy, how lovely in youth, how saintly in age! There are a few noble natures whose very presence carries sunshine and gladness with them wherever they go. How such a face enlivens every other face it meets. But the scowl and frown, begotten in a selfish heart, and manifesting itself in daily, almost hourly fretfulness, complaining, fault-finding, angry criticisms, spiteful comments on the motives and actions of others, how they sour and sadden the countenance.

Look at the bright side. Keep the sunshine of a living faith in the heart. Do not let the shadow of despondence and discouragement fall on your path. The harder the task, the more need of singing. A hopeful spirit will discern the silver lining of the darkest cloud, for back of all planning and doing, with its attendant discouragements and hindrances, shines the light of Divine promise and help.

Be cheerful, for it is the only happy life. The times may be hard, but it will make them no easier to wear a gloomy countenance. It is the sunshine and not the cloud that makes the flower. The sky is blue ten times where it is black once. It is the duty of every person to extract all the joy and happiness he can without and within him, and above all, he should look on the bright side of life.

We always know the cheerful person by his hearty "good morning." Be liberal, and let no morning pass, however dark and gloomy it may be, that you do not help at least to brighten it by your smiles and cheerful words.

The cheerful are the busy; when trouble knocks at your door, he will generally retire if you send him word "Engaged." A busy life cannot well be otherwise than cheerful.

The industrious bee stops not to complain that there are so many poisonous flowers and thorny branches in his road, but buzzes on, selecting the honey where he can find it, and passing quietly by the places where it is not. A story is told of a man who once met a little boy on the road carrying a basket of blackberries, and said to him, "Johnny, where did you get such nice berries?" "Over there, sir, in the briers!" said the little boy. Then the man asked him if his mother wouldn't be glad to see him come home with such a basket of nice fruit. Johnny said, "She is always glad when I hold up the berries, and I don't tell her anything about the briers in my feet." The man rode on, Johnny's remark had given him a lesson, and he resolved that henceforth he would try and hold up the berries and say nothing about the briers. We often travel on a hard and uneven road, but with a cheerful spirit and a heart to praise God for his mercies, we may walk therein with great comfort and come to the end of our journey in peace.

Let us try to be like the cheerful person, who has the inestimable art to make all duty seem pleasant, all self-denial and exertion easy and desirable, even disappointment not so blank and crushing. We have all known people within whose influence, we felt cheerful, amiable and hopeful, equal to anything! Oh for that blessed power, and for God's grace to exercise it rightly! It is not a matter of great talent; not entirely a matter of great energy; but rather of earnestness and honesty, and of that quiet constant energy which is like soft rain gently penetrating the soil. It is rather a peace than a gift; and we all know where all grace is to be had freely for the asking.

Harrisonburg, Virginia.

A pennyweight of love is better than a hundredweight of law. Try it if there is a feud in your family.—C. H. Surgeon.

## SIGNIFICANT NEWS AND VIEWS

### LADY ASTOR'S COURAGE

We were much pleased to read of Lady Astor's recent address before the women of Glasgow in which she raised the question as to why moral women wear such immoral clothes? She thought it was shocking that when women are demanding a single standard for men that so many of her sex should go around in "appalling clothes, in fashions set up by a few unfortunate women in a foreign land."

But perhaps Lady Astor has not stated the worst of it. The Chicago Crime Commission has called attention to the alarming increase in crime against women and girls of which every newspaper reader must be aware, and which undoubtedly is explained in large part by the immoral dressing of the period. In this respect the sex is beginning to reap what it has sown. The Crime Commission well says that

"Protection of property is important, but the protection of the person and lives of our women and girls is much more important."

Therefore, when will our women and girls get the wisdom to cooperate for their own protection by the modesty of their apparel?—The Moody Monthly.

### WE OBSERVE—

That Dr. Charles E. Jefferson, Broadway Tabernacle, New York, (Congregational) has refused an increase of salary from \$10,000 to \$12,500.

That the Ministers' Casualty Union, Minneapolis, has more than 30,000 policy holders, making it probably the largest organization of ministers in the world.

That W. R. Moody, eldest son of the great evangelist, has for twenty-five years been collecting material for a book he is planning to write, entitled, "The Life and Times of D. L. Moody."

That a call is being issued for a national convention of the Prohibition Party, to be held in Chicago, July 10.

That Commander Evangeline Booth, head of the Salvation Army in America, has recently received the Eleanor Van Rensselaer Fairfax medal for eminent patriotic service, from the Society of Colonial Dames in the state of New York.

That the Baptists, claiming John Bunyan as one of their members, are planning to celebrate the ter-centennial of the birth of John Bunyan, which occurs in November of this year, with elaborate ceremonies.

That Bishop Herbert Welch, Methodist bishop in Seoul, Korea, has been cited by the Japanese Emperor for the "Order of the Sacred Treasure", in recognition of his services to the Japanese people.—The Evangelical-Messenger.

### JUDGE AND NEWSPAPER HIT "COMPANIONATE MARRIAGE"

Judge MacNeille, of Philadelphia, is quoted by an Eastern newspaper as saying that the whole subject of "companionate marriage" is absolutely silly. The paper continues: The jurist said that a debate on the legalizing of murder or robbery would be about as sensible as one on the question of legalizing the kind of marriage proposed by the half-baked reformers of the present day. The subject of marriage is as old as civilization, and the so-called intellectuals who imagine that the world has been waiting for thousands of years to hear their views on the problems are simply deluding themselves.

The amazing part of it is that any normal person should

treat the modern controversy seriously. Not since it was solemnly proclaimed that it is not good for man to live alone has there been anything better for the individual and for society than what we call the Christian marriage. Merely passing a law cannot make an immorality normal. "The trouble with Judge Lindsey and the people like him", says Judge MacNeille, "is that in trying to tinker with the institution of marriage they are lacking in brains and suffering with a mental stomach ache. They are attacking something—they don't exactly know what. They are against everything and not building up anything."—The Evangelical-Messenger.

### GOVERNOR SMITH'S DUTY

Some of the "leaders" want Democrats to vote for Governor "Al" Smith for president because he is a Roman Catholic, in order to prove that they are liberally minded. But we do not vote to prove our "breadth of mind"—we vote to get the right kind of a president and that makes it impossible for the thoughtful to vote for Mr. Smith.—The Christian Evangelist.

### POWER OF A PRESIDENT

It is a frequent remark of wet papers and propagandists that the election of a wet to the office of president will in no manner endanger the Eighteenth Amendment or the laws for its enforcement, as Congress, not the president, can change the laws, and only the people through their representatives can change the constitution.

But a wet President can make the prohibition law effective or non-effective. The President appoints judges to the Supreme Court when vacancies occur. The president appoints Federal Judges and Federal District Attorneys, and these have much to do with the effectiveness of the Prohibition law. All up and down the land the President appoints men to public office, and a wet President can make appointments which reflect his personal views on any governmental question. The influence of a President is tremendous, and how that influence is exerted depends on the man.

It would be a calamity to Prohibition were a wet elected President. That is why dries in both parties need to be on guard.—The American Issue.

### A FOOLISH CONTENTION

We have read an article by one who repudiates inspiration and the supernatural, going out of his way to belittle the words of the sacred writers, and of Christ himself; and who says that this view of the Bible has opened his eyes to its beauty and power as they were not opened before. He says also, that he has gotten rid of the fiction of Christ's deity, and that his vision of Christ is "cleaner and sweeter and more satisfying" than anything he ever experienced.

It is hard to be patient with such writing. One might as well say that he has more confidence in his friends since he has learned that they are false, or more confidence in the prescription of his physician since he has learned that he is ignorant, or more confidence in the way he must travel since he has learned that there is no such way.

The man who magnifies Christ's human character while denying his deity and truthfulness and intelligence, or who magnifies the Bible as literature while denying its inspiration and trustworthiness, and talks of his new views as "more satisfying to his spiritual nature" than the old views, is either stupid or dishonest. The spiritual nature is not nourished on deception and contradictions and doubts.—The Presbyterian.



# THE BRETHREN PULPIT

## The Gospel's Appeal to Human Reason

By L. G. Wood

TEXT: I speak as to wise men; judge ye what I say.—1 Corinthians 10:15.

There is nothing more evident, to the sincere Bible student, than that God's revelation is an appeal to human reason. There may have been times in the past, when man's conscience was more susceptible to the Gospel message than his intellect, and there may be localities even now, where certain environments may cause people to seek for feeling independent of faith, but I am sure the divine order would not justify that effort.

Sir Robert Anderson published a book, about forty years ago, entitled: "A Doubter's Doubts About Science and Religion." One chapter of that book is entitled: "The Irrationalism of Infidelity", and to reverse the thought of the title of this chapter we would have: "The Reasonableness of Christian Faith." As God is the author of human intelligence he certainly recognizes it in all of his appeals to his creatures thus endowed. The great Apostle does not flatter the congregation to whom he is writing, but simply expresses his appreciation of their ability and willingness to understand what he says. God has so simplified himself, through revelation and especially through the advent of his Son, Jesus Christ, into the world, that the reasonable conclusion of every normal mind should be Christian faith.

All criticism has been of the human element, and of a negative nature. I mean to say, that no critic of Christ has ever been able to bring forward anything to take the place, or even compare with the Christian religion.

Individuals all too often allow their religious faith to become stale, and this always opens the way to criticism; but in such cases, it is the individual, and not the religion that is at fault. Once at a testimony meeting, an old man arose and in his usual way said: "Ten years ago I dipped my bucket in the wells of salvation." An old lady who had lived near him for many years interrupted him by saying: "Yes, brother, but your bucket has wiggly tails in it before this." There is no benefit in merely talking about what Christ HAS BEEN TO US; the important thing is, WHAT IS HE TO ME NOW? A Chinese statesman once said to an American missionary: "If your people professing the Christian religion would live up to its principles, it would soon take the whole world." The only thing that Keeps Christianity from spreading like a contagious disease is, THAT STALE, COLD, AND INCONSISTENT LIFE LIVED BY THE MAN OR WOMAN WHO PROFESSES IT.

It should be noticed that the text itself implies the great importance of what he is about to say, and there follows some very striking sayings, concerning the Holy Communion, its meaning and the proper qualifications for rightly observing it. I now desire to call attention to some of the proofs of the reasonableness of Christian faith, hoping that it may increase our esteem and appreciation of our high calling as Christians.

First: Christian faith is reasonable because Christ is all sufficient; his plan reaches all human needs—spirit, mind and body, the three fold being of man, and also includes the three tenses: past, present and future.

Some do not believe in missions, or in giving, or in healing, or in feet-washing, or in the Lord's Supper, etc. But has Christ not related himself to us and given these as an expression of that relationship? God speaks to us

through revelation and also through circumstances, but we so often misunderstand both. We were told that when the boys came back from the world war, that they would come back with a vitalized Christian faith and a world vision, and that the church must have a big program in order to appeal to them at all. I did not believe it then, and now I am sure that it was not true. With all honor and respect to the soldier boys, the wonder is that they came back with any faith at all, after having been put at a task so deadening to faith and so paralyzing to Christian conscience as is war. A program so out of harmony with both Christian reason and revelation can not be expected to promote nor stimulate spiritual living.

Second: Christian faith is most reasonable, because Christ is the ONLY one that can supply the demands of human reason. If there be a disturbance between capital and labor, he has given the solution. Of course it may be impossible to get the solution APPLIED, but it is the SOLUTION wherever it is applied, by all parties concerned. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12). He is the ONLY way to life. "He that hath the Son hath life and he that hath not the Son of God hath not life" (1 John 5:12). It certainly is the most reasonable thing for those who love life to accept the Life-giver.

Third: Christian faith is most reasonable, because if you let the Christ alone, you can not reasonably expect to partake of his benefits. We have come to the greatest day since the day of the Apostles: A DAY PREGNANT WITH RESPONSIBILITY AND SUPERLATIVE IN OPPORTUNITIES.

Spain once had on her coin: "Ne Plus Ultra"—Nothing further. Now she is one of the weakest of nations. Why? Because of her attitude toward Christian faith.

Fourth: Christian faith is reasonable, because it is PRACTICAL. Today, the first question asked concerning any proposition that may be offered is, "Is it Practical?" Yes the most practical thing on earth today is Christian faith, because it meets timely and personal needs. The Prophet said: "Come, let us reason together." What about? Well, it was not about the weather, the crops, good roads, clean streets, income-tax, current events, nor the high cost of living, no, none of these, but the most vital thing in the world: "THOUGH YOUR SINS BE AS SCARLET, THEY SHALL BE WHITE AS SNOW (Isa. 1:18). Then may we hear the Apostle when he says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your REASONABLE service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:1-2-3). Here then is Vision, Divine Call, Anchorage of Faith, Whole-Soul Life, waiting for the exercise of reason, in the consecration of one's life to God.

Leadership: From the world's view point, Jesus Christ was a failure as a leader; for he built no churches, and wrote no books. The only writing he ever did was with his finger in the sand, and I have never found a man who knew what that writing was. But he did much more than to build churches and write books: He called, and trained some leaders, and made them "Wise Master Builders." Yea, he imparted his own life to them, and sent them forth with that life to achieve the salvation of souls. If your child was bitten by a copper-head, what would be the most reasonable thing to do? Would you wait a few days and watch for results? Or would you get the best antidote and apply it in the shortest time possible? Yes, every loyal parent without delay, would apply the best known remedy.\* That would be the most reasonable thing to do.

The human family was bitten by a much more dangerous reptile than a copper-head, and Jesus Christ is the ONLY antidote for that poison. What are you going to do about it, and When are you going to act?

Some plead honest doubt, some plead poverty, and some wealth, while some say the wind is contrary, and some that the storms of life are too severe. But none of these are reasonable, and they with all other excuses will not stand the test of reason or of Revelation.

"One ship drives east and the other drives west,  
By the very same wind that blows,  
'Tis the set of the sail and not the gale,  
That determines which way she goes.

Like the waves of the sea, are the waves of fate,  
As we journey along through life,  
It is the set of the soul, that determines the goal,  
And not the storm or the strife."

Fort Scott, Kansas.

### A SHELTERED FRUIT

Romans 14:7

By C. F. Yoder

*There is a fruit whose heavenly taste is sought  
By all the world, yet many find it not,  
Because, deceived by fruits of kindred name,  
They taste of them and think them all the same.  
This precious fruit may thrive in every clime,  
In every heart and home, in every time.  
A sheltered fruit, 'tis never found alone.  
Two kindred fruits by it have ever grown.  
The tree of righteousness on one side spreads  
Its branches o'er with fruit of loving deeds,  
While on the other, bending low, sweet peace  
Sheds fragrant balm and makes the storms to cease.*

*Thus grows this sheltered fruit and only they  
Who bear the yoke of loving service may  
Find out its hiding place. And wouldst thou, friend,  
Know for thyself its name and use and end,  
Then seek it not amid the vain desires  
In worldlings in whose hearts the fires  
Of selfishness yet burn, but hand in hand  
With him who planted it, there stand.  
Tho red and crystal drops may often flow  
In sacrifice, yet by them thou shalt know  
The joy whose worth none can compute.  
Be thine this knowledge, friend,  
And thine this sheltered fruit.  
Rio Cuarto, Argentina.*

"There is nothing that costs so little and goes so far as courtesy."

## Our Worship Program

(Clip and put in your Bible for convenience)

### THE FELLOWSHIP OF PRAYER

An Outline on "The Fruits of Religion", Closing Easter Sunday

#### MONDAY

THE ENRICHMENT OF LIFE—Psalm 104. "This is life eternal, that they should know thee, the only true God, and him whom thou didst send" (John 17:3). In very truth the knowledge of God brings that life that is rich and full and complete, the life that is eternal. That knowledge enlarges our world without and within. It makes nature incomparably more beautiful because we see behind and within it the intelligence, purpose and good will of the One who "creates, sustains and orders all." The heavens become the more radiant because they "declare the glory of God." And life itself is crowned with dignity because of the thought that there is a God to whom our spirits are akin.

#### TUESDAY

THE CONTRIBUTION OF PRAYER—Matt. 7:7-12. "If any of you lacketh wisdom, let him ask of God who giveth to all men liberally" (James 1:5). The heart of religion is prayer. Prayer is an accomplishing and creative act. It brings the power of God into the life. It elevates and ennobles the soul. It purifies the thoughts and motives, stimulates the mind and makes the spirit sensitive. Prayer makes contact with God and enables us to commune with his mind and to know his will. It supplies our limited powers with divine energy.

#### WEDNESDAY

MAN, A CHANNEL OF GOD—John 14:1-13. "The Father abiding in me, he doeth the works" (vs. 10). Jesus speaks of himself as being but a channel through which God was working. That should be man's attitude also. And to think of oneself as a means through which God can express his goodness makes life very wonderful and sacred. Let us thank God that he has called us to be lights in the world, and seek to show forth his love and beauty among men.

#### THURSDAY

LIFE, A MISSION—John 15:8-16. "Ye did not choose me, but I chose you" (vs. 16). Jesus was trying to give his disciples a view of their relation to him that would keep them faithful and sustain them in the face of difficulty and fatigue. He wanted them to know that he had chosen them to become his servants and messengers. The religious man feels that he is called of God to a great work, and that he cannot flee from those duties without being a deserter from God.

#### FRIDAY

LIFE, A SACRED TRUST—Matt. 25:14-30. "To whom much is given, of him shall much be required" (Luke 12:48). A man's life is not given him in fee simple. It is a trust and God is the owner. The sense of obligation springing out of possession is a distinctly Christian thought. The greater our gifts, the greater our obligations; the greater our attainments, the greater our responsibilities.

#### SATURDAY

THE SYMPATHETIC HEART—1 Cor. 12:12-27. "We are members one of another" (Rom. 12:5). True religion arouses sympathies. It is always marked by an increase of interest in the people's welfare. Love of man grows with love of God. Men who truly pray, "Our Father" cannot be indifferent to their neighbors. "If a man say he loves God and hateth his brother", he is deceived, he cannot do both. The man who is filled with the spirit of Jesus, feels himself kin and neighbor to all the peoples there are. Religion breaks down barriers between ranks and peoples and is the only thing that can make the world a unity and bring peace.

#### SUNDAY

THE SPIRIT OF GRACE—John 1:14-18. "The grace of the Lord Jesus Christ" (1 Cor. 16:23). Grace is hard to define. It includes the loveliest element in conduct and attitude. One might well covet the title of a gracious person. Luke tells us that as Jesus grew the "grace of God was upon him", that he "grew in grace." It was grace of speech, manner and deed. Paul exhorts his converts to cultivate "the grace of the Lord Jesus Christ." Our conduct should advertise our religion.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N

## MAGAZINE SECTION

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## Order of Service for Juniors

By Mrs. Nora Bracken Davis

### Service of Worship

1. **Quiet Music.**—An appropriate hymn or a good prelude. The children should be taught to bow their heads during the quiet music and may be encouraged to offer silent prayers to their heavenly Father. At the close of these quiet moments the children may quote together in concert, "The Lord is in his holy temple, let all the earth keep silent before him."

2. **Hymn**—"Holy, Holy, Holy."

3. **Scripture Response**—Psalm 24.

4. **Prayer Service**

This service should be varied from time to time. The superintendent or a teacher may offer the prayer occasionally. A common prayer may be committed and offered by the children. Sentence prayers by children and teachers are quite helpful in this department. A moment of silent prayer, followed by an appropriate verse or passage of scripture, which in itself is a prayer, may be found quite valuable. Such verses of scripture as the following may be used: "Give ear to my words, O Jehovah, Consider my meditation. Harken unto the voice of my cry, my King, and my God;

For unto thee do I pray.

O Jehovah, in the morning shalt thou hear my voice:

In the morning will I order my prayer unto thee, and will keep watch." Ps. 5:1-3.

"Purify me with hyssop, and I shall be clean:

Wash me, and I shall be whiter than snow." Ps. 51.

"Create in me a clean heart, O God; And renew a right spirit within me." Ps. 51:10.

"Let the words of my mouth and the medi-bec acceptable in thy sight, O Jehovah, my rock, and my redeemer." Ps. 19:14.

**Hymn**—"Savior like a Shepherd Lead Us." (With heads bowed).

5. **Offering Service**—Quiet music may be played while the offering is being lifted. A stanza of a hymn or a silent prayer should accompany the offering.

Common prayer:

"We give thee but thine own,  
Whate'er the gift may be;  
All that we have is thine alone,  
A trust, O Lord, from thee."

**Hymn**—(See Junior Carols).

Scripture verses may be quoted:

"Every good gift and every perfect gift is from above, coming down from the Father." James 1:17a.

"Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." Acts 20:35.

### Fellowship Service

1. Recognition of new pupils and visitors. The new pupils and visitors may just be formally introduced.

2. Prayer for absentees.

3. Birthday Recognition.

The name of a Birthday boy or girl may be presented without suggesting a birthday

chair, etc. A personal birthday letter may be given and all the Juniors unite in repeating or singing:

"We give you greeting on this day  
That celebrates your birth,  
And pray that God may honor you  
With many more on earth.  
And may each birthday bring to you  
New courage with the sun,  
New strength to do the Master's work  
Till all our days are done."

### Special Service

Missionary, Temperance, Patriotic, or recognition of Christmas, Easter, Children's Day or Thanksgiving

## Easter Exercises and Object Lessons

Resurrection truths vividly presented for different departments.

(The article which appears below has been selected from the Sunday School Times. It pertains to Easter and its proper message through the resurrection. Sunday school will find it of more than ordinary interest. It can be used readily by a small as well as a larger school.—M. A. S.)

### THE EASTER GLORY

(By Mary Brainard Smith.)

Opening Hymn by the School—"Let the Easter Glory Shine." (Tune, "I Love to tell the Story.")

O let the Easter glory  
Shine forth the world around,  
And tell the joyful story  
Where'er sad hearts are found;  
For Christ hath burst his prison,  
Aside the graveclothes cast,  
And as a Conqueror risen;  
Death could not hold him fast.

CHORUS:

O let the Easter glory  
Shine all the world around  
And tell the joyful story  
Where'er sad hearts are found.

O set the world to singing  
His praise o'er land and sea,  
Afar the echoes ringing  
With shouts of victory;  
For death no more is reigning  
His mighty power hath fled,  
Since Christ the triumph gaining,  
Hath risen from the dead. (Chorus).

O may that glory lighten  
All hearts with hope today  
And life's long pathway brighten  
And chase dark fear away;  
For in Christ's resurrection  
God's own sure promise lies,  
That unto life's perfection  
In Christ, we too shall rise. (Chorus).

Opening Prayer.

Responsive Bible Reading—"Easter Proofs."

**Leader**—Jesus said, "I am the resurrection." What proved his claim to be true?

**School**—

His own resurrection there  
On that Easter dawn so fair.

**Leader**—

Jesus said, "I am the life." What proof

### Instruction Period

1. Making up the records.
2. Memory work.
3. The correlated lesson.
4. The lesson for the day.

### Closing Service

1. Distribution of papers and
2. Announcements.
3. Memory verses.
4. Hymn—"Fairest Lord Jesus."

"Fairest Lord Jesus!

Ruler of all nature!

O thou of God and man the Son!

Thee will I cherish,

Thee will I honor,

Thee, my soul's glory, joy, and crown!

Fair are the meadows,

Fairer still the woodlands,

Robed in the blooming garb of spring;

Jesus is fairer,

Jesus is purer,

Who makes the woeful heart to sing.

Fairer is the sunshine,

Fairer still the moonlight,

And all the twinkling starry host.

Jesus shines brighter,

Jesus shines purer

Than all the angels heaven can boast."

5. Closing Prayer.

of the truth of the words have we?

**School**—

He laid down his life for men,

Easter day he lived again.

**Leader**—

Jesus said, "All power is given unto me in heaven and in earth."

What proves that claim true?

**School**—

Death's strong power he flung aside

And rose in might at Easter tide.

**Leader**—

Jesus said, "He that hath seen me hath seen the Father. I and my Father are one." What proves it true?

**School**—

Glory, power, and life divine

In his resurrection shine.

**Leader**—

Jesus said, "He that believeth in me, though he were dead, yet shall he live." Why do we believe Jesus can keep this promise?

**School**—

Death must now Christ's power obey

Since he triumphed Easter day.

**Leader**—

Jesus said, "I am he that liveth, and was dead; and behold, I am alive for evermore, ... and have the keys of hell and of death."

**School**—

"Let us be glad and rejoice, and give honor to him." "And let all flesh bless his holy name for ever and ever."

Hymn by the School—"O Shout Ye for Gladness." (Tune, "Whiter than Snow.") O shout ye for gladness, in song lift your voice,

A glorious message bids all hearts rejoice. Bids sorrow and sighing to flee far away, For Jesus is risen, is risen today.

CHORUS:

Risen today, yes, risen today;

Our Saviour all-glorious is risen today.

O shout ye for gladness, O tell far and wide  
That Jesus who suffered, for our sakes who

Is living again, and is living for aye;  
For Jesus is risen, is risen today. (Chorus).

Exercise by Junior Department—"A Garland of Praise."

(The first child carries a wreath of green

foliage, preferably laurel. Each of the other seven children carries an Easter lily blossom, which they give at the close of the verse they recite to the first child, who twines the stem into the wreath, making a wreath of lilies at the close.)

#### First Child—

In memory of our heroes brave,  
Who for us fought and died,  
We twine sweet garlands and we set  
One hallowed day aside.

In memory of our Lord, who died  
And rose this day of days,  
We wreath a Victor's glory crown  
A garland of our praise.

#### Second Child—

Let memory bring an offering sweet  
To weave into his crown  
Who left heaven's glory for our sakes  
And to this earth came down.

#### Third Child—

A tribute of our praise we bring  
To him who chose to live  
Amid earth's sin and pain and woe,  
That healing he might give.

#### Fourth Child—

Ah, fair must be this tribute brought  
To him who chose to die  
Upon the cruel cross for us,  
That we might live on high.

#### Fifth Child—

And this praise-offering that we add  
Shines as with glory-light,  
For Christ, on that blest Easter morn  
A Victor rose in might.

#### Sixth Child—

Still further praise to his great name  
Our garland shall comprise  
That he, our Savior and our Lord,  
Ascended to the skies.

#### Seventh Child—

This tribute shall with radiance crown  
The chaplet for his brow,  
Who lives above, and for his own  
Is interceding now.

#### Eighth Child—

Lo, this praise-tribute like a star  
Its light and glory brings;  
For some day Christ shall come again,  
Victorious King of kings.

#### All in concert—

"We see Jesus ... crowned with glory  
and honor." "And ... on his vesture  
and on his thigh a name written, King of kings,  
and Lord of lords."

Hymn by the Primary Department—"Be  
Glad on Easter Day."  
(Tune, "It Came Upon the Midnight  
Clear").

The Easter sun is shining bright,  
The golden sunbeams say,  
"Be glad, be glad", to every one,  
"Be glad on Easter day."

#### CHORUS:

Be glad, be glad on Easter day,  
Be glad on Easter day;  
For Jesus lives, and joy he gives,  
Be glad on Easter day.

The flowers are lifting up their heads,  
Their blossoms sweet and gay,  
And all the flower-bells seem to ring,  
"Be glad on Easter day." (Chorus.)  
(To be continued)

## Editor's Select Notes on the Sunday School Lesson

(Lesson for March 25)

### Review: Jesus Proclaims the Kingdom of God

Golden Text—And Jesus went about all the cities and the villages teaching in their synagogues, and preaching the gospel of the kingdom and healing all manner of diseases and all manner of sickness.—Matt. 9: 35.

LESSON LIGHTS  
(From Illustrated Quarterly)

A number of plans for the review lesson

are given, that the teacher may select the form of review best suited to the age and advancement of his class. Two or more plans may be combined, if that is preferred.

For three months we have been looking at Jesus, hearing his words, seeing his wonderful deeds, watching his character, entranced by his presence from Sunday to Sunday. Today we gather together all we have seen and learned during these weeks into one fascinating picture that should make us love him as never before.

The object of this Review is to make Jesus as real to us as if we were with the disciples almost nineteen centuries ago, and could realize that the Word made flesh is now dwelling among us as truly, though not in visible form.

#### 1. Christ Facts

For this form of review set the pupils to work at home making a list of all the facts relating to Christ which they have learned from the quarter's lessons. Of course a list of many hundreds of these facts might be made, but you will not discourage the class by any estimate of numbers. In the recitation some one with a short list will begin by reading it, and the others will check off on their lists, as he reads, the same facts as they have themselves recorded them or will jot them down if they have overlooked any. Then another pupil with a short list will read the facts on his list that have not been given, while the others check them off or note them as before. Thus you will proceed with the lists, taking those that are longer and still longer, though the process of checking off facts will tend to make the reading of each list about like those that have preceded.

#### A Portrait Review

Each lesson of the quarter has told us something new about Jesus and so has contributed something to our idea of him, has added something to our mental portrait of him. If your class is old enough for the task, it will interest them to write word pictures of Jesus, drawing their material from these twelve lessons solely. Have these characterizations read in the class, discussing each as there is time. They will be varied, and will disclose the spiritual progress made by each writer during the quarter.

#### 3. Life Mottoes

Our quarter's lessons are full of sentences and parts of sentences that make splendid life mottoes. Set the pupils to searching

for them and copying them out. Each will bring to the class his list of mottoes. First one pupil will read a single motto from his list, and it will be discussed. The teacher will write it on the blackboard or a large sheet of paper, and the pupils that did not select it will add it to their lists. Then a second pupil will read a motto, and so you will proceed till all the mottoes have been read and discussed, which will involve a fairly thorough review of the teachings of the quarter.

#### Geographical Review

It is always helpful to travel with Jesus over Palestine by means of a map, large or small. Follow his movements from the beginning. Stop at each place and call from the scholars the events and the teachings connected with it. Pins with heads of different colored sealing wax or with small fliers may represent the different persons, Jesus being the most prominent. The disciples may start from their different homes. John the Baptist, the Pharisees, and others may be represented. The scholars in turn can move them to their proper places at the proper times.

#### Picture Review

Pictures of the places connected with the Life of Jesus can be joined with the geographical map review, and thus make it not only interesting, but impressive, making very real the events of the life of Christ. With each picture there should be an examination of the class in the events, the words, and the works of Christ which the picture is intended to illustrate.

#### Review by Persons

Take them in order, point out where they lived, and what they each did to help the kingdom of God to come.

#### Review by Truths Taught


Showing their part in the coming and the mission of Jesus. How some prayed and waited for the promised salvation. How their prayer was answered.

How the way was prepared for Jesus.

How wise men came from afar to see the One who was to teach men the way.

How Jesus lived at home, as a true example for boys, and began young to "be about his Father's business" in his Father's House. How he called men to be his disciples, and how they answered the call.

How he showed his loving kindness and desire to help, by healing diseases, by forgiving sins, by living a perfect life, by teaching the way to be good, and pointing to the way of help.

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p> 	<p>GLADYS M. SPICE, General Secretary and Treasurer</p>
<p>L. V. KING, Associate New Lebanon, Ohio</p>	<p>Young People's and Junior Topics in THE ANGELUS</p>	<p>2301 13th St., N. E., Canton, Ohio</p>

## The Trumpet Call to Christian Endeavor

The biggest part of a year has passed since the International Christian Endeavor convention met at Cleveland, Ohio, and the three-fold program there launched has been given very little serious attention. There is an effort being made to call Endeavorers throughout the world to undertake in an intensive manner during the lenten period the crusade to which Dr. Poling called the young people last July. Following are excerpts from "The Trumpet Call" recently issued by Christian Endeavor headquarters: Crusade with Christ! To go with him in

his world-saving way, we must be with him. Beyond all creedal statements and including them, this trumpet is a challenge to be Christian and "to do whatever he would like to have us do." Here our program stands or falls. Here enters victory or defeat. We can do all things through Christ. We can only fail without him.

—From President Daniel A. Poling's message at the International Christian Endeavor Convention, Cleveland, Ohio, July 3, 1927.

Crusade with Christ for Evangelism, Christian Citizenship and World Peace!



**Myself.** "For me, evangelism is first," says Christian Youth. This, too, becomes my first obligation,—to carry him and his message to my friends and companions, and to all, everywhere, who do not know him. Therefore I must be fit. I must be controlled by the purpose to exalt Christ in my own life, in the life of my country, and in the life of the world.

**My Country.** I must serve my community and my nation in the spirit of Christ. United, all Christian youth must crusade with Christ that our laws may be respected and obeyed, our homes preserved and exalted, and our national well-being promoted along moral and spiritual, as well as economic, lines.

**My World.** With Christ for the world I am called to crusade. I must sense my Savior's concern and love for all peoples everywhere. Interracial prejudice and international rivalry must disappear before the advancing Christ. United, all Christian youth must set themselves to the task of promoting goodwill and fellowship among the nations. We must find and occupy a Christian position on war upon which Christian youth everywhere may stand. We must win the world by following in Jesus' footsteps on the way of peace and goodwill.

#### The Crusade Seeks

To center the attention of all Christian young people on the three great themes of Evangelism, Christian Citizenship and World Peace.

To unite in service the existing organizations of young people as they work toward these three goals. Included in this purpose are the Christian young people's societies in all denominations, the young people's departments of the Sunday schools, and all other groups of young people.

To list and make available all existing material, suitable for young people, relating to the three themes of the Crusade, and to produce needed new material.

To suggest details of practical activity which any group of young people may adapt to their own use in attaining the ideals of the Crusade.

#### Practical Steps

1. Enlist as a Crusader, publicly or privately.

2. Study principles and methods of Evangelism, Christian Citizenship and World Peace. Material may be secured from your Young People's Headquarters.

3. Study afresh the life of Christ, the Leader of the Crusade, and build into your life a daily period of prayer and meditation.

4. Surrender your life constantly to the command of Christ, that he may cleanse it from its sins, control its choices, guide its habits and assure its career.

5. Serve in that portion of the Crusade where you may do your best, either in whole time or in part time Christian service at home or abroad.

6. With your pastor and the other members of your young people's society or other group, study the needs of your church, your community, the nation and the world, and set definite goals for your own CRUSADE WITH CHRIST.

#### The Crusader's Covenant

A Bible book-mark bearing the following covenant will be sent free to anyone requesting it.

I hereby enroll myself to CRUSADE WITH CHRIST for World Evangelism, Christian Citizenship and World Peace, and I do solemnly covenant, by Christ's enabling power, to follow wherever he may lead.

gelist and workers are cooperating most heartily and enthusiastically in the presentation of Pocket Testaments to Christians and inquirers to build them up in the faith, and to the unsaved to lead them into a knowledge of the truth.

Dr. Jonathan Goforth, who has been as greatly used as any missionary in China in revival meetings, gives the Testaments to those who make confession of their faith in Christ. He writes of the readiness of business men and others to receive and read the Word of God and asks for a consignment of eight or ten thousand Testaments for use in his new field of labor in Szepeing-kai, Manchuria.

A Chinese pastor in Shantung province expresses the gratitude of 3,000 church members for the books already received, and requests a further supply of 3,000 copies. He says:

"This year I have been appointed leader in a revival movement and have visited all the churches in this district. I received 2,000 Testaments which have already been given out. But many more are needed. Letters begging for copies come daily without break. I beg that you will quickly send me 3,000 copies.

"From the time we received the books the believers have made great advance in studying the Scriptures. Those who formerly had no Testaments now have one. Those just beginning to learn the doctrine are more zealous, and have already become believers. The gift of the Scriptures has greatly influenced and confirmed their faith. They are mutually encouraged to search the Scriptures to the great benefit of the church."

One of the most urgent requests for Testaments has come from Mr. Hwang, a Chinese Christian who has recently contracted leprosy, and is now in a leper colony in Fukien province. He writes:

"My gratitude in receiving your letter was greater than I can express in words; and to know that you look on all countries as one family, and all the people as blood brothers. This is what is spoken of as 'loving others as one's self.'

"All in this infirmary are lepers who have never been able to hear God's Gospel. They dare not go to the different halls for fear of infecting others. In 1900 I went to the South Seas to preach. This year at the age of sixty-nine I have contracted this disease. When I came to this infirmary I gathered my brethren together to worship God. Most of them are poor and unable to buy Testaments. I hear that your honorable Society is giving away Testaments. I am pleased beyond measure. I write first to ask for Testaments, and second to thank you."

That last sentence from Mr. Hwang's letter reminds one of the leper in the Bible who returned to give thanks. We are gladly sending him a consignment of the life-giving little books.

Just as the Lord has so marvelously answered prayer, and has raised up forces to oppose and put down communism in China; so in answer to the united prayers of his children in many lands, he can send a mighty spiritual awakening sweeping over China. Already remarkable revivals have occurred in certain places. In two districts at least the outpourings of the Spirit have been largely along the lines of the Welsh revival.

Mr. A. J. Smith gives the following account of how the revival recently began in Tamingfu, Chihli province:

"The missionaries had been praying for some time, and the Chinese also, that God would send a revival in his own way and in his own time. We had ceased to pray for more missionaries and more money, but we

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## Signs of Spiritual Revival in China

By George T. B. Davis

Several months ago communism was sweeping over China like a tidal wave. The movement was accompanied with intense persecution of the Christians, desecration of churches, and looting of mission property.

Today a change is taking place. The onward sweep of communism has been checked, and in some places the communists are in hiding instead of the Christians. The opposition to communism by the Chinese people has increased greatly during the past few months. This is God's doing in answer to the cry of his children in many lands. It is a striking testimony to the power of united intercession. But a great volume of persistent believing prayer is still needed to make the victory complete.

The anti-Christian agitation is still strong, but it is perceptibly decreasing, and in one place at least has ceased entirely. Mr. Herman Becker, of Yuanchow, Hunan, tells of the remarkable manner in which God answered prayer in their city. He writes:

"The students forced the people into a big parade. They wanted to take some of our helpers and Christians and drive them through the streets. The Christians decided that if they should take one of them, they would ring the large bell and all the Chris-

tians would go with those bound. I also offered to go with them. The whole city became nervous. We had a day of prayer and fasting. The parade was very big, but, except for some crying against us, they did nothing.

"On the 19th they wanted to have a big lantern parade, and after that to destroy our chapel. We prayed much. Just when the parade started, a big thunder storm came and all had to flee. It was the Lord! On the 20th we still had rain, so they began the parade in the evening of the 21st.

"We wondered how the Lord would intervene this time. About fifteen minutes after the parade started fire broke out in the house of the general. The soldiers drove the people home with rifles and knives. Some were killed and wounded. We are now caring for some of the severely wounded men. All the anti-Christian movement has gone. The people are as friendly as ever. It was a real miracle. No one could have foreseen such a change.

Mr. Becker has applied for 13,000 copies of the New Testament for distribution in his district. One thousand Testaments have already been forwarded. He writes:

"We are waiting and longing for the New Testaments. The whole church is praying for the distribution of them."

The blessing of God is resting upon the nation-wide distribution of New Testaments in China. The Chinese pastors and evan-

were praying for a spiritual revival. Everything else was secondary. We also got to the place where we said, 'Lord, send a revival; no matter in what mission, no matter in what province or station, just so a Holy Ghost revival is started.'

"We were greatly encouraged in our praying as we received letters from America, and from other parts of China, telling how the Lord was laying it upon their hearts to pray for a revival, and of the faith they had in God for a revival. A letter from a friend at T'eng Hsien, Shantung, said, 'Some day there is going to be the greatest revival in the world here in China, and we cannot get ready too soon. His day is coming.' We gave prayer the preeminence. The best hours of the day and night were spent in prayer.

"God has wrought far beyond our fondest expectations. If anybody would have told us five months ago what would take place among the Chinese and foreigners we would not have believed it. Some of the missionaries would be called out of bed at two o'clock in the morning to pray. After the burden of prayer had rested upon our hearts for a number of weeks, the burden also came upon the Chinese. They would get up at midnight, and weep and pray for the lost. They would get up early in the morning in the dark and cold and pray for a revival.

"Thousands of confessions have been made. Our best workers confessed to have sins in their lives. All kinds of confessions have been made. Restitution was made to the extent of hundreds of dollars. There was little preaching done. People would get up and quote a Scripture verse, then comment on it. Others would testify or tell of some experience and people would come to the altar of prayer. Such praying, and such godly sorrow for sin, I have never witnessed in all my life. I knew that God had the power to work in such a marvelous way, but I had not expected it at this time nor to such a large extent."

Surely not only in China, but in the homelands, glorious revivals can be brought to pass if prayer is given the preeminent place. Charles G. Finney declared that we can have a revival anywhere if we will pay the price. They paid the price in China; and the fire fell from Heaven.

Almost simultaneously with the revival in Tamingfu district, an equal or even more remarkable outpouring of God's Spirit took place in the Chao Chen district, across the border in Shantung province. Mr. L. C. Osborn recently sent the following account of how the church was transformed:

"Since the revival began the Chinese have shouldered responsibility as never before. A large part of the work that we have heretofore carried has been shifted to the shoulders of the Chinese. We will give ourselves to prayer, and the preaching of the Word. Praise the Lord!

"It was such a blessing to see open Bibles all over the house. Some of the sins confessed were as follows. A young man was so deceived by the devil that he intended to murder his whole family, and then commit suicide. Another stole over \$300.00 worth of narcotics. Still another defrauded a friend out of \$100.00. One church member, before conversion poisoned two of his neighbor's cows; another confessed to shooting a man.

"The revival spread to the outstations and whole families were united and reconciled to each other. One Sunday there were over one hundred seekers at the altar of mercy. Practically all of these were people who had heard considerable preaching; parents, relatives and friends of the Christians. On this day there was much weeping and people dropped to their knees all over the house confessing their sins. Dismissed church members were praying for mercy, and those for whom we had given up hope were mightily revived. People

came in for many miles around. God was in our midst. We shall never forget it. But if Jesus tarries and we are permitted to return to our work, we believe we shall see the 'greater things.'

"The night before our party left headquarters for Tientsin, being ordered out by the American Consul, we had a communion service with the Chinese which was followed by prayer and testimony. The Chinese said, 'It used to be you missionaries and we Chinese, but now we are one.' Praise God!

"Before this revival began it was impossible for the Chinese to see the importance of strict Sabbath Day observance, but now conviction seizes them, and they are strongly reprieved for desecration of the Lord's day. Praise God! The benefit of tithing was also never understood by many, but now some are having to make up years of back tithing, and tithing in general is a joy. Others who have never tithed are promising to do so.

"What God has done he can do again!

What he has done in one place he can do in all places, therefore let us pray and believe for a mighty revival."

Are we on the eve of an era of unparalleled spiritual progress in China? A missionary writes from Hong Kong that the leading native evangelist of South China recently said "There will be a hundred thousand more Christians in China two years from now than there are at present."

Chinese pastors are distributing among their people many thousands of prayer cards asking them to spend a few minutes daily in earnest intercession. Will you set apart a little time daily for special prayer that a righteous government may speedily be established, and that peace may prevail; for the missionaries and the Chinese Christians; for the millions of unsaved; for the nation-wide distribution of New Testaments; and for an era of unparalleled spiritual progress—Missionary Review.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

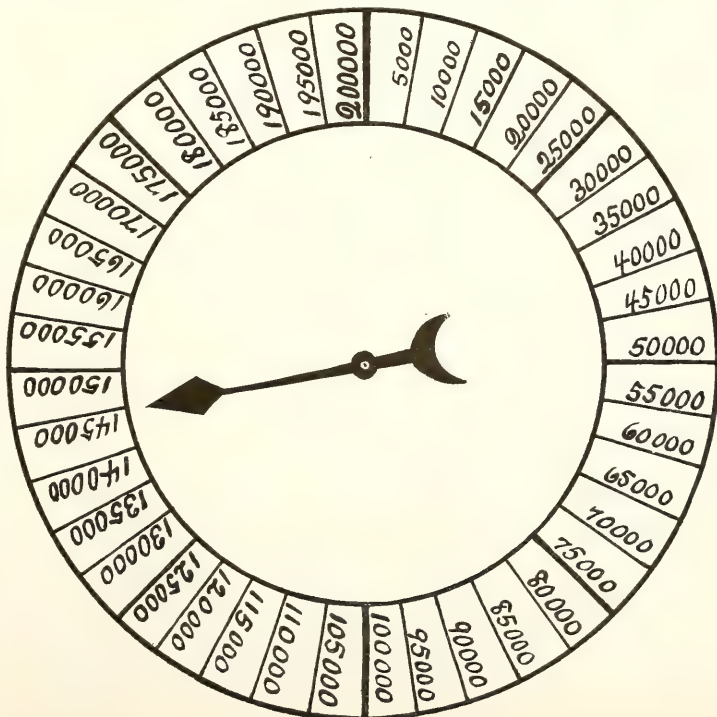
WEST ALEXANDRIA AND CLAYTON, OHIO

West Alexandria, Ohio

The church here for the past few years has had a hard struggle in keeping the work going and at the present time is making progress. This place is 17 miles south of Dayton.

Brother W. R. Deeter recently took over the pastorate here where he gives half time

and serves the church at Salem for the other half. Brother Deeter is an Ashland graduate and did all he could to assist me in my work. I found the people interested in the College and anxious to see the school go forward. There is no wealth in this congregation and under the circumstances I feel they did their part. The total gift was \$710.00.





### Clayton, Ohio

The church is generally known as the Salem church, but is located in a town, named Clayton. This church with West Alexandria has one pastor, who resides at West Alexandria. I found the work here in the best shape that I have known for the past few years. While they have a small congregation, they are keeping up with the organization work.

Brother Deeter also assisted in visiting the membership. Like all the small churches I found they have a struggle along financial lines in keeping the work going.

The gift from here to the college was \$385.00.

The total gift of these two congregations was \$1095.00. W. S. BELL.

### GOSHEN DEDICATES NEW CHURCH

With the coming of March fourth, there has been added to our brotherhood another large and modern church building. Less than nine months after beginning the raising of the old building, the congregation gathered to dedicate their new church edifice. Dr. Beachler was with us for the day, which spells success for any such undertaking. It was perhaps not so hard to preach the necessary sermons, but financial conditions make it hard today to finance such a building as we had erected, yet the people did nobly, and we have everything well taken care of. Thanks to Brother Beachler and his splendid leadership. The architect's description of the building follows:

The new First Brethren church which was dedicated on Sunday with impressive services, is located at the corner of Second and Clinton streets. It is treated in Romanesque style, and is built with brick and stone exterior. The main entrance, located on Clinton street, is raised up above the grade several steps, as the first floor is approximately six feet above the grade, which permits sufficient light for all basement rooms.

The building is approximately 100 feet long with an extreme width of 75 feet. The auditorium is 51 feet wide and 76 feet long, is entered directly from the main vestibule and this spacious room is beamed with heavy plaster beams, running both lengthwise and across room, and from these intersections the well designed fixtures are hung. The pulpit and choir space located in the north end of the auditorium is panelled with oak panelling to a height of ten feet, and presents a rich appearance in the dark walnut stain, with which all wood work in the auditorium has been stained.

#### Auditorium Seats 700

The main auditorium seats 440, with a large Sunday school room to the east which can be thrown into the church, with the opening of folding doors, will seat approximately 125. In the rear of the auditorium a stairway from either side leads to a large balcony which is directly over the main vestibule. This balcony will seat 120, and brings the total capacity of the auditorium to 700. The windows in these rooms have been glazed with art glass, which very fittingly ties in with the general design of the room.

On either side of pulpit and choir space are the choir rooms. On the west side with an outside entrance on Second street, and on the east side, is a large room which opens out into the main corridor leading to the Sunday school rooms, and over these rooms are located the organ chamber with large ornamental grilles opening into the

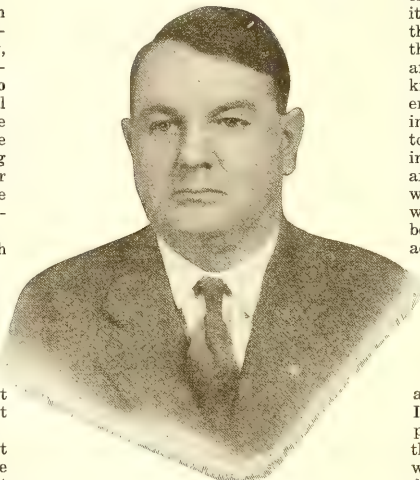
auditorium. The new pipe organ installed in this organ space, is a two manual organ, and gives to the auditorium a completeness not found in many churches of this size.

Around this auditorium are placed the Sunday school rooms, five on the first floor and five on the second floor. These rooms are all large Sunday school rooms, and are arranged with folding doors, so they can be thrown together.

#### Dining Room for 300

In the basement is the large dining room which will seat 300 people with a large kitchen 43 feet by 18 feet at one side. The kitchen has been fitted up with cupboards and serving tables, and is complete in every respect. The main dining room has at the north end, a small stage with dressing room at either side. In the stage has been built a beautiful tiled baptistry, which when not in use is covered over with the floor of the stage.

Large primary and beginners' rooms are



Rev. Harley F. Stuckman  
Pastor at Goshen, Indiana

located in the north end of basement, and are arranged to be thrown together with folding doors.

The heating plant is located in the northeast corner of the basement, and amply supplies heat to all the rooms in the building.

Special rooms are provided in the building as a mother room, with toilet facilities directly off the auditorium, a pastors' study on the first floor, and a large ladies' aid room on the second floor. Toilet rooms are located on each of the three floors and a large coat room is provided in the basement.

#### Cost of Building

The total cost of building and equipment approximates \$65,000.

H. F. STUCKMAN.

### WASHINGTON, D. C. NEWS

We are busy here in the Washington church at the present time in following up the work of our recent meeting with Brother Ed L. Miller of Maurertown, Virginia. We are glad to report a splendid campaign under the leadership of this able evangelist. Much credit is due Brother Miller for his splendid courage and determination even in the face of seeming insurmountable ob-

stacles. He had not much more than arrived on the field of action when a diphtheria scare appeared. The home where Brother Miller was staying was closed to him because of a case of the dread disease in the house. Soon following this the pastor was taken ill and forced to be out of the meeting for a week. Then Elder J. F. Koontz, long a faithful pastor in our denomination suffered his final illness after having enjoyed the first week of the meetings and passed to be with his Lord during the final week of the services. This unforeseen occurrence took from us not only a beloved fellow-minister but also our song leader and sterling worker, Brother Clay Dooley, who is the son-in-law of Brother Koontz. This hurt tremendously. Then came the heaviest snow storm in six years which made the streets impassable for many.

But these things did not stop the meetings. Brother Miller from the first night preached strong Gospel sermons to good crowds. All along there was the finest spirit manifested by all. The membership of the church we feel was built up in the faith, those who had grown careless were revived, and the unsaved were brought to a saving knowledge of Jesus Christ. Up to the present time we have received 15 new members into the church and there are still others to be received into fellowship. We are having a baptismal service Thursday night after prayer meeting. Of those received 3 were by letter. Besides this number there were several reconsecrations. One of the best things the meeting did for us was to advertise the church. There were scores and scores of strangers at the services. We feel that we shall continue to reap the harvest of these meetings during the months ahead. Washington Brethren want to thank you, Brother Miller, for your work among them. We want you to come again for you have made a warm spot in our hearts. As pastor I do not want to forget the generous hospitality of all the people who opened their homes for the care of Brother Miller while he was here. They did the "abundantly above" many times and included the pastor and his family. Surely they did feed us well. No wonder Brother Miller could preach so well while here. That was not the reason the pastor got sick either!

All the departments of the church are doing well and making progress. The total roll of the Sunday school now is around 350. There has been a very commendable growth since we have been located in the basement of our new building. We are crowded to the limit. How we do need the top on our church! The church services have been very encouraging from the standpoint of attendance all through the season. Both morning and evening the church is practically full. The prayer meetings are well attended also. The young people of the church are a constant source of encouragement to their pastor and many remark about their faithfulness in service.

Early in January the Ashland College Men's Glee Club paid us a welcome visit and rendered a splendid sacred concert in the church. The boys gave a good account of themselves and did honor to their Alma Mater. We hope they will come again.

We are looking forward now to the Easter season. During that time, besides other special services, we shall observe Holy Communion. The exact date will be announced later. We welcome all of like faith to worship with us at that time.

HOMER A. KENT, Pastor.

## THE GRAFTON CHURCH, WEST VIRGINIA

Although the First Brethren church of Grafton has been in existence only eight years, it is growing steadily and today boasts a congregation of 65 persons.

In 1920 the late William Murphy of Moatsville, C. E. Nicola of Grafton and Elder Glenn, now of Terra Alta, felt the need of a progressive Brethren church in Grafton and work on a church was immediately begun. Casting around, the three men found that the old Freewill Baptist church, which is now the present Brethren church, was vacant. They secured permission from the one remaining trustee of the old Baptist church to hold meetings there. After painting and repairing the building, the congregation met and held services, there being 14 members at that time.

Seeing that the new church was progressing and likely to be of great value to the community, the one remaining trustee of the Freewill Baptist church deeded the property to the Brethren church. The building has been improved, repainted and redecorated and is today a quaint little chapel, a monument to the three founders.

Only four pastors have served the First Brethren church during its existence. The first minister was Earl Shepler, who was followed by J. B. Shaffer, Embry Shahan, and Thomas F. Howell, the present pastor.

Rev. Howell is a native of Tennessee and has been in the ministry since 1904, mostly in the capacity of home mission worker and evangelist. His work has carried him over 16 states. He has been a resident of Grafton since the month of December a year ago, having first come to this city in November of the same year to hold a revival meeting at the Brethren church. He formerly held a pastorate at Washington, Pennsylvania. At the present time he is also pastor of a church at Terra Alta, alternating between the two charges.

A revival meeting, which is now in progress is gaining in interest each night, and the church is crowded to capacity. Opened recently, the revival has turned out to be one of the old time spiritual meetings which was the chief interest of communities when West Virginia was thinly populated.—Excerpts from "The Grafton Press."

## TIOSA, INDIANA

The church at Tiosa, Indiana has been moving along nicely for the last year. Ours is a rural church and we have the same problems to meet that other rural churches have.

Rev. J. W. Clark is serving his third year as pastor, which proves he is a real shepherd.

We began the conference year on October 9 with our annual Homecoming and Rally Day. This is always a great day in our church, as many of our former members, who cannot come any other time, come home to spend a day with us, so we make a special effort to entertain them. Prof. Schutz of North Manchester was with us and gave a fine sermon in the afternoon.

We had a large attendance at Sunday school and it is a wide awake school for a rural church. Charles Riddle has been our efficient superintendent for the past five years. He has been faithful and has helped to make it what it is. Oscar Scott is taking his place for the coming year.

Our revival meeting was held in February with our pastor doing the preaching, and Harley Zumbaugh leading the singing. From the very beginning we had good

crowds, good Gospel sermons and good music and God answered prayers by bringing twenty-five souls into his kingdom—six by letter and nineteen by confession. Most of them were young people, so in them we see the future of the Brethren church at Tiosa.

Fifteen were baptized on February 25 and others are to follow later. And besides these the regular members were strengthened and made better and the entire community felt the influence of the meeting.

The church feels very grateful to Brothers Clark and Zumbaugh for their ceaseless effort in this as well as other meetings. This is Brother Zumbaugh's home and we appreciate his services.

Our W. M. S. is fortunate in having served us faithfully for several years. We meet one day each week and sew and do any kind of work we can to help keep up the expenses of the church. We have the regular programs once each month that are outlined in the Outlook, and as we labor with our hands our hearts and minds are kept in touch with the Master and we receive a blessing. So may we ever be found faithful.

MRS OSCAR SCOTT,  
Church Clerk.

## NOT FOR NAUGHT

By Ebenezer Elliott

Do and surer naught in vain;

Let no trifle trifling be!

If the salt of life is pain,

Let even wrongs bring good to thee;

Good to others few or many,—

Good to all, or good to any.

If men curse thee, plant their lies

Where for truth they best may grow;

Let the railers make thee wise,

Preaching peace wher'er thou go!

God no useless plant hath planted,

Evil—wisely used—is wanted.

If the nation-feeding corn

Thriveth under iced snow;

If the small bird on the thorn

Useth well its guarded sole,—

Bid thy cares thy comforts double,

Gather fruit from thorns of trouble.

See the rivers! how they run,

Strong in gloom, and strong in light!

Like the never-wearied sun,

Through the day and through the night,

Each along his path of duty,

Turning coldness into beauty.

## REACH IN ORDER TO TEACH

When we recall the statistics used a few years ago, and still comparatively true concerning the millions of children and young people under twenty-five years of age not in any Sunday school or other institution for religious instruction, and who are "nominally" Protestant, we who are in places of leadership in the church schools of America should ponder well our responsibility. Not Catholic, not Jewish, what a constituency, plus the millions of adults not yet "reached", what a field and a force! Then, too, thousands of adults are potential leaders in the divine enterprise of winning this world to Jesus Christ, of helping him to get his gracious will done in the hearts and relationships of men.

If we as Christians and church school workers really believe in the power of Christian truth to regenerate and motivate lives, then we ought to be good, glad prop-

agators of the truth. Millions for us to search out, reach and teach! What an opportunity! Has the missionary, the evangelistic passion faded out into a lazy, let-it-alone spirit?—W. Edward Raffety, in the Lookout.

*God has a "wireless" to everywhere;  
We call it "the Word of God" and "prayer";  
And every one may daily win  
God's choicest gifts by "listening in."  
From the heedless world that throngs  
around;*

*Vanity Fair makes a deafening din  
On purpose to hinder "listening in."  
The devil will use his utmost power  
To keep you from having that quiet hour;  
He knows that you can be freed from sin  
Always and only by "listening in."  
But when you prayerfully read God's Word,  
The Still Small Voice is clearly heard;  
And wondrous peace and power within  
Daily result from "listening in."  
God longs to give his best to you,  
To keep you loyal, strong, and true,  
If you haven't begun, TODAY begin  
To prove the joy of "listening in."*

## A SOCIOLOGIST IN PARADISE LOST AND IN PROCESS OF BEING REGAINED

(Continued from last week)

### Social Work in Honolulu

Honolulu is as well provided for in social work as in religion. It is amazing that so small a city can support so many institutions. They were just closing their community fund drive when we arrived. They had started out for over \$450,000. While the drive was not finished when we left, it looked as if they would get it. When I considered that Madison, Wisconsin with about 50,000 population has difficulty in getting a budget of just over \$100,000, I was amazed that a city twice the size can raise \$450,000. They have about 26 organizations in their Welfare Federation."

Let me point out some of the most striking of the institutions in this city. In addition to the Y. M. C. As, the churches and the temples, already mentioned, there are others which interested me very much.

The Social Service Bureau is one of the most interesting. In Hawaii there is no public poor relief either in poorhouses or in the homes of the poor. Hence, aside from Mother's Pensions, all relief of the dependent is administered by private agencies. The Social Service Bureau, formerly known as the Associated Charities, is the outstanding organization in the city. Even the Mother's Pensions are administered by it, although the funds for it and for the necessary workers are furnished by the City and County of Honolulu. Under Miss Margaret Bergen this organization has been a very constructive force on the island of Oahu. It has grown from a small, poorly supported organization with few functions to the greatest single social organization in the city.

Under the control of the Social Service Bureau is a unique institution, a home for old Chinese men. Located up a little valley on the outskirts of the city, it occupies an ideal spot. In an early day when plantation labor was needed, many Chinese coolies were brought over. They worked there, had no families and came down to old age without any means of support. The Chinese in Honolulu gathered together some money to buy a place for them, and then asked the Social Service Bureau to take charge of it. There is a number of cottages



in which these old men live. There is a Chinese superintendent, a Chinese cook, and perhaps one other hired person, the rest of the work being done by the old men themselves. It was a pleasant experience to visit them, see their happy smiles and have them shake hands with us. The maintenance is provided by the Welfare Fund.

In the Oriental section of the city is located another interesting social institution, the Palama Settlement. It consists of a number of buildings devoted to clubs, classes, gymnasium, swimming pool, playgrounds, dispensary and clinic. The visiting nurses of the city have their headquarters there. Through them the city of Honolulu has as good visiting nursing as I have seen anywhere. Health education is being carried on by them and by the physicians in the clinic. It is badly needed too, for a city in which the people can live in the open air as much as is possible there, Honolulu has a high rate of tuberculosis. It is said to be due to two factors—(1) the rather crowded housing in this Oriental section, where there is the worst crowding of buildings on the ground I have seen anywhere, and (2) more important, to the low standard of food both as to quality and especially as to quantity.

Closely connected with the problem of tuberculosis is the sanatorium which the city and county of Honolulu has provided in a beautiful section of the city. One great mistake has been made in the construction of the institution. While there are some cottages open to the air, the most of the money has gone into a great concrete building. Why in a country like this, where merely a good shelter is required, a closely built concrete building should be constructed for tuberculosis patients is beyond me. However, the provision is quite good, very much better than in many counties in the United States.

There is also an institution for aged Hawaiians, endowed by one of the Hawaiian princesses. This institution I had not the time to visit.

On the whole it may be said that there are very few cities in the United States of the same size which has as many and as good institutions for the care of those who cannot care for themselves as has Honolulu.

As I went about in this "Paradise of the Pacific", with its wonderful climate, its rich resources, its pleasant homes, its mixture of peoples, and its slowly dying native Hawaiian population, my mind went back to the time when only these native Hawaiians, a part of the great Polynesian Race scattered all over the islands of the Pacific, held these Islands. They lived in their grass huts, subsisting on the native products of the land, bananas, papayas, Poi, made from the ground root of a water plant called taro, and the wild animals found there. I saw the barbaric splendor with which their kings surrounded themselves, the remains of which are to be found in the Bishop Museum,—feather robes, feather plumes and banners, thrones and crowns, sceptres and swords—and then I saw the little band of missionaries come and settle among them. The first thing the latter did was to displace the grass dress of the native with the "mother Hubbard" still worn by the native Hawaiian women. Then the missionaries brought them the Gospel—"good tidings", which delivered them from their system of fearful taboos, and taught them a simple religion, although with some embellishments, and helped them re-form the whole system of customs and morals,

aided them in building a new kind of civilization. In the train of the missionaries came the business man, bringing in the Oriental because he worked more cheaply and harder and introducing the white man's diseases which decimated the population. Today there are much fewer Hawaiians than when Captain Cook discovered the Sandwich Islands in 1778. Their blood has been mingled with that of the Oriental. Of the full bloods but few remain. The glory of that early day together with much that was barbaric has gone forever. Here in the mid-Pacific a racial experiment, as well as a social experiment is going on, the end of which no one can prophesy. One thing is certain: inside of a quarter of a century the predominant class of voting citizens is bound to be the Japanese. Unless these Japanese children are Americanized, it is easy to see that the United States will have a problem on its hands. More of this in the next.

On board the "S. S. President Cleveland" to Japan. November 8, 1927.

J. L. GILLIN.

## OUR LITTLE READERS

### THE LITTLE CARPENTER

O dear, I can't bore this hole straight! I never can do any carpenter work anyway!" grumbled Edgar with a frown. "Uncle John, please give me something else to do around the farm. I am too small to do this kind of work."

Uncle John laughed. "Come here, Edgar," he said, "and I will show you some one smaller than you are who can do better work than that."

Edgar came to the fence where his uncle was at work, and Uncle John pointed to some holes on the underside of the fence. "Feel how smooth these holes are," he said. "Now put your ear close to the fence and listen. Do you hear anything?"

"Yes," said Edgar excitedly. "I hear a buzzing."

"I thought you would," said Uncle John. Now watch."

Very soon a large black-and-yellow bee flew out.

"O, isn't it a beauty!" cried Edgar.

"Yes, and she is as smart as she is beautiful," answered his uncle. "This little hole goes back about an inch and then makes a sharp turn and runs at right angles for about a foot. It takes this busy little carpenter several weeks to do that. When it is finished she flies back and forth to the fields and gardens to get honey and pollen from the blossoms. With this she makes a paste and fills the ends of her new home. Here she places an egg and then seals the tiny part of the house with a wall made of small chips from the hole mixed with a secretion from her mouth. Against this wall she packs more honey paste, places another egg in it, and seals it as before. She does this until the tunnel is filled. The egg which is placed first is the first to hatch out a tiny white grub which eats the paste Mother Carpenter Bee has put there. Then it sleeps, and while it is sleeping its skin grows hard and rough, then it opens and a perfect bee comes out. Baby Bee tears down the tiny wall its mother built, only to find its way to the outside world checked by another little bee in the next cell. When that one comes out of its grub shell, they break down the next wall and so on and on until the last bee is hatched

and the whole brood flies out into the golden sunshine. Then Mother Bee patiently bores out another home."

Edgar picked up the gimlet. "If a little bee can be as patient as that, I can too," he said.—Emma Florence Bush, in Christian Advocate.

## IN THE SHADOW

**BOARDMAN**—After a short illness followed by an operation our Sister Mary E. Boardman departed this life to her home beyond. She was a devoted and active member of the W. M. S. of the First Brethren church of Philadelphia. Although even we are grieved because of our loss of a faithful worker, we bow in humble submission to the Father's will, knowing that He does all things well.

Therefore be it

Resolved, That we, the members of the W. M. S., extend our heartfelt sympathy to the bereaved mother, father, sisters and brothers.

Be it further

Resolved, That a copy of these resolutions be sent to the family, also be published in the Woman's Outlook and the Evangelist and served upon the members of the Society.

MRS. J. P. HORLACHER, Corresponding Secretary.

MRS. B. M. LIVEZY.

MRS. F. PRITTHARD.

**KEIM**—Mrs. Margaret Jane Keim died at the home of her daughter, Mrs. J. F. Bratten in Louisville, Ohio, on January 29, 1928, at the age of 83 years. She was the wife of Jacob Keim. Brother Keim was once a teacher at Ashland College. Brother Keim preceded his wife in death some two and one-half years ago. Both were loyal Christians and members of the Brethren church. Funeral services were held from the Louisville Brethren church by the pastor, R. F. PORTE.

**HOOVER**—Benjamin Hoover, who was for 25 years a faithful member of the Sunnyside, Washington, Brethren church, passed on to be with his Lord on February 23, 1928 at the age of 75 years. Brother Hoover was born in Smithville, Ohio, and came to Sunnyside in 1891. He attended college at Ashland, Ohio in the early years of the college. He was interested in the church. He knew his Bible, and he has left his family a goodly heritage which is worth more than any material possession he may have left them. He was married and four daughters with the youngest survive. May he who is able to supply all our needs according to his riches in glory, sustain and comfort them. Funeral services were held in the Sunnyside church on February 25th, in the presence of a large concourse of Brethren and friends, conducted by his pastor. C. C. GRISSO.

**SHERWOOD**—Lowell Sherwood died at the Yakima County Hospital on December 3rd and was brought to Sunnyside for burial. Brother Sherwood has been a loyal member of the church here for many years, and was ever faithful in his attendance at the house of God as long as health permitted. Funeral services were in charge of his pastor, C. C. GRISSO.

**BAKER**—Lucinda Baker died at her home in Oregon and was brought to Sunnyside where the funeral was held, conducted by the pastor on January 17th. She was prepared to meet her Savior, having been faithful to him for many years. C. C. GRISSO.

**AMICK**—Sarah Amick departed this life at the home of her daughter in Outlook, Washington, on February 26th, at the age of 70 years. Sister Amick united with the Brethren church here under the ministry of Dr. W. S. Bell. Although isolated she ever remained true to her church and died in the faith of the church of her choice. She was the mother of eleven children. The last rites were held in Sunnyside by her pastor. C. C. GRISSO.

**HUMPHREY**—Mary E. Humphrey was born April 20, 1862, near West Mansfield, Ohio, and departed this life on February 18, 1928 at Williamstown, Ohio. She was united in marriage to William D. Humphrey, December 29, 1881, and to this union were born ten children. Two of these children, Mrs. Stella Flora, and Mrs. Bessie, because of their connection with the college—Delta, who for a number of years was connected with the school, and Bessie, the wife of Rev. L. V. King.

This dear sister was an ideal wife and mother. She lived a plain, simple life in her neighborhood and was always ready to help the needy and kind to all. For forty years she believed in her Lord and trusted him to the end. The two children of her dear husband, Mrs. Stella Flora, in the Brethren church, and on moving to Williamstown became a member of the Brethren church. She believed in her church and remained true and faithful until death called her home. She will be missed by her dear husband, her ten living children, the grandchildren, the church, and the community. May God's grace be sufficient to sustain the bereaved in the hour of trial.

Services conducted by her pastor, assisted by Rev. Floyd Sibert at Williamstown, Ohio. Burial at Dunkirk, Ohio. BENJ. F. OWEN.

**HERSY**—Mary Hersy, daughter of Adna and Elizabeth Hersy, was born near Pora, Indiana, May 14, 1847, and departed this life at the home of her daughter, Cora Flora, near Chili, Indiana, February 28, 1928 at the age of 80 years 9 months and 5 days. She was united in marriage to Joel Flora, who preceded her in death, June 28, 1892. To this union four daughters were born, three of whom remain to mourn their loss. They are Miss Blanch Gilbert, Mrs. Cora Flora and Mrs. Stella Flora. In early life she united with the Mexico Brethren church, being one of its charter members, later, she with her husband, became a charter member of the Denver Brethren church. She was always loyal and true to the church and spiritual support to the cause she loved. Funeral by the writer, assisted by Rev. Hall of the Chili M. E. church, where the services were held. Text: 2 Cor. 5:1. W. F. JOHNSON.

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Number 12

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1928

# *The* **BRETHERN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHERN -



—Guido Reni

"Ecce Homo"—Behold the Man

**Behold the Lamb of God, which taketh away  
the sin of the world**

(John 1:29)



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, . . . . . Editor  
R. R. Teeter, . . . . . Business Manager

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## EDITORIAL

### Fundamentals to Missionary Success

We are not presuming to consider the mechanics of the missionary enterprise, we have an efficient and conscientious Foreign Board that is handling that side of the undertaking to the satisfaction of the brotherhood. What we are concerned about are factors more fundamental than the management of the enterprise, and without which there would be nothing to manage. We are concerned about motives and aims, the forces that move men to undertake missionary work, that induce them to give, that cause them to pray, that make them unwilling to sit at home with folded hands enjoying their religion alone. What drives men forth? And what do they go forth to do? It is important that we as a people, not merely a few leaders, should have clear conceptions at these points, and also strong convictions. Unless we possess a real church consciousness regarding missions, unless we are agreed as to what we want to do and feel keenly the urge of it, we are not likely to do anything that is really worth while.

These fundamentals are not new; they would not be fundamental if they were. And yet they need repeated emphasis, both because men are slow to burn with conviction concerning a cause and quick to cool off, and also because the personnel of our churches is undergoing continual change and the motives and aims of missions, like prohibition, must be continually set before our people lest a generation shall grow up that does not feel the grip of the conviction.

First and foremost, let it never be forgotten that the one great aim of missionary endeavor is to preach Christ to lost men in such a way as to win their acceptance of him as their personal Savior. Of course we all know that that is true in a general way, but sometimes the idea becomes so vague and indefinite that it loses its force. And some become weakened by uncertainty, imagining that the task of missions is not what it once was, that its aim has changed. Such an attitude of mind, wherever it spreads, takes the power and urgency out of missions and makes way for retrenchment. A certain missionary magazine said editorially, "God had but one Son and he was a missionary, sent by God into the world to save men from sin and secure for them eternal life. That was the aim of Carey, Marshman and Ward, the founders of modern foreign missions. That was the aim of Alexander Duff, the founder of educational missions in India. That was the aim of David Livingstone in living and dying for Africa. That was the aim of Hudson Taylor in founding the China Inland Mission, and that was the aim of Adoniram Judson in giving his life for the redemption and regeneration of Burma. Since Christ commissioned his disciples to go into all the world to preach the Gospel and

baptize believers, the regeneration of men has been the one great aim of all mission work."

A noted professor in a certain theological school said some time ago in a published article, "Today the missionary enterprise is being shifted from a program of rescuing a few souls from eternal disaster to the ideal of a long campaign of education and social reconstruction in the non-Christian lands. Increased emphasis is being placed on the social and political future of the non-Christian peoples of the earth." But is it true? Is it all true? We fail to see the signs of it. The missionaries at work in the many parts of the world today fail to give any evidence of a change of aim. It is true that "missionaries have not been un mindful of social and civic betterment; they have planted and carried on schools and colleges, hospitals and industrial institutions. But all these have been supplementary to the one great aim of preaching the Gospel of faith in Christ as the only means of regeneration, and the only way of securing salvation and eternal life." If some regard this as foolishness; so they did in Paul's day, but it is the experience of the missionaries today as he declared it to be his then, "It pleased God by the foolishness of preaching to save them that believe." Saving men is still the supreme missionary aim, and that is the fact that needs to be kept clearly before our minds.

But many are mentally clear as to the great missionary aim but are not moved to missionary activity. What is the motive power? What sends men forth and causes hosts of others to give of their substance and to pray? In the heart of the true disciple there is the spirit of surrender and obedience. That makes the soul uneasy so long as no effort is being put forth to obey the expressed will of our Lord. It causes one to take seriously the command of Jesus, "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." To such an one knowledge of a command of Christ makes a difference. The explicit charge that "Ye shall be witnesses unto me . . . unto the uttermost parts of the earth", cannot be lightly passed by. The word "Go" calls for action; it leaves no choice in the matter.

The knowledge of men's need and of one's ability to meet that need is a definite call to service which cannot go unheeded by the serious minded Christian. A physician who sees a man fallen upon the street and in need of medical attention does not need to be argued with to be convinced that he has a call to service; the present need and his ability are sufficient. And it makes no difference who, or of what race or color the needy person is; the doctor must respond with such help as he can render. He owes it to the one in need, and his own honor is at stake. So it is with the one who is in possession of the gospel of saving grace, he owes it to those who have it not to pass it on. He who has a personal knowledge of the Lord and Savior, and realizes that "neither is there salvation in any other", is under obligation to tell the good news to those who have never heard it. That is the truth that Paul had fully grasped when he declared, "I am debtor both to the Greeks and to the barbarians." He who has that which all men need is debtor to all men, and he brings himself into dishonor when he refuses to pay the debt. This consciousness is a mighty driving power in missions.

Not only so, but faith that is real and vital will seek to extend itself. It will be concerned about growth, about extension. It is the very nature of genuine Christian faith to want to enlarge the borders of its influence. It is imperialistic by nature; it seeks to expand, to take in all the world. It recognizes no religion except that of which Jesus was the founder; it acknowledges no church except that of which Christ is the head. A man cannot be truly Christian without being missionary, and the more genuinely and thoroughly Christian he is the more zealous and aggressive will he show himself in behalf of missions. The Gospel of Christ brings about a great change in the life of him who accepts it in faith, and that experience impels him to tell it to others. It cannot be contained and confined; it must be passed on and shared with others. It was that characteristic of the changed life that prompted Andrew to find his brother Simon and say, "We have found the Messiah, and he brought him to Jesus." It was that that caused Paul to exclaim, "Woe is me if I preach not the gospel." It made him plead "with tears" that men would turn to God. It caused him to seek to become "all things to all men" that he "might by all means save some." Nothing is more powerfully

propelling, more conducive to missionary fire than this inner evangelistic quality of Christianity, this over-mastering, normally-Christian impulse to communicate one's religious experience to others. As Arthur J. Brown says, "No external authority, however commanding, can take the place of this internal motive." And it is bound to be present and powerful in proportion as one's Christianity is deep and vital. He who says he does not believe in foreign missions, who refuses to give to foreign missions and who does not feel the urge to intercede in behalf of foreign missions casts justifiable doubt upon the genuineness of his own spiritual experience.

## Revive the "Simple Life" Plea

A voice from the medical world recently sounded a warning that we cannot afford to pass lightly by, a warning that grows out of a diagnosis of the present day increase in tuberculosis among girls. It is a warning that touches the ideal of the simple life and adds fresh evidence of the importance of getting back to it in some respects. The simple life was a dogma of Dunkerism in former days, but now there is very little religious conviction regarding it, and even as a mere philosophy of life it has very little caste. It is not to the credit of the church that it has so completely thrown this ideal overboard and is allowing its people without protest to fall in line so rapidly, almost recklessly, with those forces that are seeking to undo all that the practice of that principle once wrought. Possibly our present indifference toward the ideal is to some extent due to the reaction we experienced to the superficial, man-made methods of applying it. Also in many respects we are losing our sense of separateness from the world and are growing increasingly unwilling to deny ourselves any worldly pleasure or indulgence, or to suffer any embarrassment by refusing to conform to what the world says is proper in form and fashion. But whatever the causes, the fact is the simple life ideal has practically disappeared from our group consciousness.

Now we are having the value of this ideal rediscovered to us by medical science, and it is becoming clear that what the church once held as a religious dogma is a fundamental principle of life and is essential to our best physical welfare, as well as being conducive to the highest spiritual development. When physicians who speak as specialists tell us that "late hours, scanty clothing and injudicious dieting are the causes of the marked increase in the number of young girls who have become victims of tuberculosis during the past few years", we are warranted in being concerned about the situation and in urging the importance of reviving some truly Gospel notes that our pulpit has lost from its message. The above quoted words were spoken by Dr. W. F. Anderson, superintendent of the Mount Vernon (Ohio) Tuberculosis Sanitarium, before the Ashland County (Ohio) Medical Association on March 6, 1928. As evidence of this increase of the disease among girls he pointed out that "of the 265 beds in the Mount Vernon sanitarium only 65 are occupied by men, the remainder being occupied by women, most of whom are young girls from the age of fifteen to young motherhood." "Formerly", said Dr. Anderson, "when women dressed more sensibly and took better care of their health the percentage of tuberculosis victims was about 50-50 of men and women. During late years however girls have shown an increased tendency to contract the disease." When a physician who is recognized by his fellow-physicians as being an authority on the subject speaks in this manner it is time to be warned and to give warning. It may require the exercise of courage to sound the warning in some quarters, but that quality should not be lacking among those who are the spokesmen of God.

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## EDITORIAL REVIEW

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A note from Brother L. V. King of New Lebanon, Ohio, tells us that the meeting with Brother F. G. Coleman as evangelist is "going strong; packed house; ten came on first invitation."

The church at Ardmore, Indiana, of which Brother E. A. Duker is pastor recently enjoyed a two weeks' meeting under the evangelistic leadership of Brother H. F. Stuckman of Goshen. Three were added to the church as a result and the membership greatly strengthened, according to the pastor's report. This church has made commendable progress under Brother Duker's leadership.

A new missionary was born in French Equatorial Africa on December 28, 1927. His name is Louis Paul Kennedy and he is the son of Brother and Sister Lester Kennedy. We congratulate the happy parents.

Dr. W. S. Bell covers three Miami Valley churches in his College Endowment report this week. Pleasant Hill gave \$525.00, Miamisburg gave \$135.00 and Camden, \$20.00, making a total gift of \$680.00. This, added to the amounts previously reported, makes a total of \$145,291.70.

A splendid Junior society report is to be found on the Christian Endeavor page. It comes from the First church of Philadelphia. We congratulate this society on the great work being done and the interest developed. It must have a splendid superintendent. Let us hear from others.

We learn through the correspondent of the church at Roann, Indiana, that three have been added to the membership since the close of the recent campaign by Brother G. L. Maus. Brother Hubert Hahn, a Seminary student, has been doing good work as a supply pastor from Ashland.

Brother G. L. Maus begins on March 25th, his fourth evangelistic campaign in the Peru, Indiana, church of which he is pastor. Dr. Bame begins a two weeks' campaign on the same Sunday in Dayton, where Dr. Beachler is pastor. Also Brother B. F. Owen launches a two weeks' meeting at Columbus where Brother R. E. Gottshal is pastor. And we believe Brother C. H. Ashman is scheduled to assist Brother Herman Koontz and his Masontown, Pennsylvania, people.

Dr. Florence N. Gribble writes very interestingly of her first experiences on the field after returning to Africa, where remarkable growth in numbers and progress in equipment has been realized during her nearly two years' absence. The membership of the three mission stations now numbers approximately 2,500 and the permanent buildings have largely replaced the temporary buildings, thus making for the increased health of the missionaries. Besides hospitals have been established at all three stations and a leper asylum located. Surely God has had his hand upon the African work, and we have great reasons for thanksgiving.

Dr. Charles F. Yoder writes of progress in our South American mission field. "Nearly all the missions report candidates for baptism", he says. A church paper—"The Argentina Evangelist" (so we interpret it) is being published, and is used for the building up of the faith of the members and for evangelizing the unconverted. Brother Yoder has published a little doctrinal booklet entitled "The Faith of the Gospel", a compendium of Gospel doctrines in the first part and a detailed exposition of the ordinances in the second part. This doubtless answers a long-felt need and should prove a great help in building up an intelligent faith among those priest-ridden, superstitious people.

The Business Manager occupies his "Corner" this week and among other things he reports one new member to the Honor Roll. It is Dallas Center, Iowa. We congratulate Brother A. D. Cashman, the pastor, or his wife, or both, for putting it across. Some one came into our office recently and said, "It is the young, enthusiastic pastor that puts things across", and we had to confess that he was very largely right. Of course the implication is not to be pressed too far, for we have some pastors who never lose their vigor and aggressiveness, and we are thankful for the loyalty of a goodly number of such. But the way some of our young pastors are putting across programs that were looked upon as impracticable heretofore is encouraging.

Brother Edwin Boardman, pastor of the church at Waterloo, Iowa, gives us an interesting history of the progress during recent months. We are glad for the note of optimism concerning conditions in that splendid church. Attendance at regular services has been good and the Sunday school is in a prosperous state both from the standpoint of attendance and efficiency. The pastor speaks highly of a recent evangelistic campaign conducted by Dr. Charles A. Bame, resulting in thirty-six confessions either new or renewal. Twenty-two baptisms had been registered at the date of writing and four others were awaiting the rite. During this meeting Brother Boardman suffered the loss of a sister by death and we extend to him personally and in behalf of the Evangelist family sincere sympathy in his sorrow.



# EASTER SUNDAY SPELLS F-O-R-E-I-G-N M-I-S-S-I-O-N-S

## "I Am Debtor"---"I Am Ready"

By Alva J. McClain, Secretary of the Foreign Missionary Society

"I am debtor." In these heart searching words, written by the great Apostle in his Roman letter, we find the deepest reason for his proposed visit to the Church of Rome. Paul will come to Rome because he regards himself as a "debtor" to all men, "Both to the Greeks and to the barbarians, both to the wise and to the foolish." And I would remind the reader that these words were written to Rome, not at the beginning of Paul's missionary labors, but after he had carried the Gospel to a multitude of cities and countries, after he had endured untold privations and indescribable persecutions, after he had rendered the most heroic and effective missionary service the world has ever seen even to this present hour.

When the call came from Rome, Paul might have answered with justification, "I have impoverished myself preaching the Gospel in many lands. My health is broken. I have done my share. Let some one else now take the Message to Rome." Had Paul answered thus no fair minded man could have found any fault with him. But instead, he answers, "Yes, I will come because I regard myself as a debtor to all men."

This was Paul's philosophy of Christian Service. Because God had saved him through Christ, Paul came to look upon himself as "a debtor." Not a "debtor" to God (Jesus Christ had paid that debt in full), but a "debtor" to the whole world of unsaved humanity. Therefore, when the call came from Rome Paul had no choice but to say, "I am debtor. I owe Rome the Gospel, and I am ready to pay my debt." In thus responding to the call from Rome, the Apostle did not regard himself as a hero, a man doing some extraordinary thing deserving the applause of the world, but only as an honest man willing and ready to discharge his "debt." And it cost Paul his life, let us not forget, to pay the debt at Rome!

But these words, "I am debtor", are not merely a record of Paul's personal feelings. These words are Holy Scripture, a message from God himself to us men and women who are, like Paul, saved by the Grace of God—a message to us who are members of the Brethren church. We cannot say, "We are Christians", without at the same time admitting that we are "debtors." Every intelligent Christian feels it is right to take upon his lips the words written by Paul in Romans 8:38-39 and believe them to be true concerning himself. Here they are: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor

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things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord!" Thank God, this blessed "persuasion" is true! But I have no right to say, "I am persuaded" unless I am also ready to say "I am debtor." The one cannot be true without the other. Both are written by the same writer in the same book of the Bible. If nothing in heaven or earth can "separate me from the love of God" then "I am debtor to all men."

In human affairs debt is an obligation which honest men do not ignore. The debts we owe take precedence over all else. No man who owes other men can say of his property and income. "This is mine. It is nobody's business what I do with it. I may spend and use it as it pleases me." If he does, we brand him as dishonest, and rightfully so. Now debt is no less an obligation in divine affairs. If we are under obligation to discharge our debts to the butcher, the banker, the tax-collector, we are also under a stern obligation to pay our debt to the heathen. If it is dishonesty to repudiate the one, it is worse to repudiate or neglect the other.

I have already suggested that it cost the Apostle Paul his life to pay his debt at Rome. May Snyder, Mary Rollier, James Gribble, Allen Bennett—these all acknowledged their debt to the lost souls of Africa, and they withheld nothing, not even life itself, that the debt might be paid. It will not cost the most of us so dearly. Just a little self-denial, just a little forgetting of the things which after all are not the essentials of life,—and the thousands of money needed will be available to carry on the Message to those for whom our missionaries have worked and died.

Are we ready? Paul was. He writes in verse fifteen, "So, as much as in me is, **I am ready** to preach the Gospel to you that are at Rome." It is not enough to have what we call "missionary purpose." It is not sufficient to feel our indebtedness to the unsaved world. We must be willing to say with Paul, "**I am ready**." Right here we can put our finger on the thing which has dragged out the evangelization of the world for the last eighteen centuries and left us today with faint hopes of seeing it completed even in the present century. We are not ready.

God is "ready." Has he not told us to go forth and say to the multitudes, "Behold, I have made **ready**." my dinner. My oxen and my fatlings are killed, and all things are **ready**. Come to the marriage feast." God is ready, but we are not ready to go forth and bring in the multitudes

### SOME MISSIONARY MOTTOES

"The spirit of Christ is the spirit of missions, and the nearer we get to him the more intensely missionary we must become."—Henry Martyn.

"The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both."

"Love never asks how much must I do, but how much can I do."

"A man may give without loving, but he cannot love without giving."

"The goal of history is the redemption of the world."

"Only as the church fulfills her missionary obligation does she justify her existence."

"The church which ceases to be evangelistic will soon cease to be evangelical."—Alexander Duff.

famished for the Bread of Life. Surely, this is a most solemn matter. We talk a great deal today about the necessity of being "ready" for the return of our Lord Jesus Christ. But is it possible for any one to be "ready" for this great event without being "ready" to do everything possible to carry the Gospel to a lost world? I doubt it.

It is not either that God requires of us a service which we cannot render. God does not ask us to be ready to do something which is beyond our power. He only asks us to say with Paul, "As much as in me is, I am ready to preach the Gospel." Are we in the Brethren church ready to say that? If we are, there is no limit to what God can do through us as a church until he comes.

Santa Monica, California.

## Where Will My Easter Offering Go?

By L. S. Bauman, D.D., Treasurer, Foreign Board

On Easter Sunday, all the Brethren churches in the United States will be asking their supporters to make a generous offering for the work of foreign missions. Doubtless, many who give will appreciate a statement from the Foreign Board as to just how their missionary gifts are going to be spent. It is their right to know. As nearly as we can, we shall furnish this information.

First of all, how much of this money is to be spent right here in the United States? **You can count on about 8 cents out of your missionary dollar for expenditure here at home.** The balance of it will go to the field direct. This home money is spent about in this way: \$1200.00 will go to your Office Secretary, which is not much more than half what she really earns? Her abilities, if yielded to the commercial world, would bring her almost, if not altogether, twice this salary; but, she says, "I, too, am a missionary!" Do you get her meaning? The traveling expenses of the Office Secretary to Conference will call for about \$180.00 more. Another \$1200.00 will go to the publication of "The Brethren Missionary", which amount is provided for by the setting aside of 25c out of every Membership Fee for this purpose. Then there will be paid out \$275.00 as Annuity interest. A good sister has just sent us \$4000.00 on the Annuity basis. She will get 5% on this money while she lives from our investment in a first mortgage. At her death, the principal will be paid into The General Fund as her gift. We won't have to fight an uncertain will contest to get this money!—Poor lawyers. The annual meeting of the Board will cost about \$90.00,—the Board asks only for hotel expenses for the week given to this work. The printing of the Annual Reports will cost \$110.00. Easter Offering tracts and other literature will cost another \$110.00. Postage will cost \$125.00. Some extra secretarial help in hours of rush will cost say \$30.00. There will be a number of other miscellaneous expenses during the year, including some traveling expenses, office supplies, etc., calling for possibly \$120.00, which will bring the home expense account around the figure,—\$3500.00,—probably a bit less. We have given you these figures pretty full, so you can know how the money that does not actually go to the field, is being spent at home.

Now, then, let us see how much of our money will go to Africa this coming year. Count on \$6100.00 as being paid to the missionaries, if the Lord provides, as allowances for themselves and their little ones. Little enough, don't you think, for sixteen missionaries, to say nothing of their six little ones. There will be a General Expense account on the field for making roads, gardens, clearing concessions, auto expenses, freight, etc., running to at least a \$1700.00 figure. The Hathaways and Miss Bickel

are probably even now enroute home on their furlough. The steamer fares for the round trip alone will be at least \$3000.00. Then, there are many other furlough items, of course,—how much, we cannot now say. Medicines will cost us at least \$200.00. Not less—probably much more than \$1000.00—will go for building materials. Building will be limited only by your gifts. Many buildings are needed. (Men are needed to oversee the putting of them up, too!) Saying nothing of a number of unforeseen expenses, such as continually arise in work like this, we have here an expenditure of \$12,000.00 for the African field.

Then, don't forget the Tabers in France, preparing for medical work in Africa. **WE MUST HAVE ANOTHER MEDICAL MISSIONARY ON THE AFRICAN FIELD.** Think of the situation in Africa should Dr. Gribble be called home, as was her beloved husband. Now, not less than \$1200.00 will be required to keep these two splendid people in France, getting ready to proceed to the battle-line in Oubanghi-Chari.

Now, let us take a look at South America. Here missionaries cost more "per capita", it is true. But God never said: "Go ye into the cheapest fields!" He said, "Go ye into all the world!" And, we must obey! Our eight North American missionaries (we include Brother Romanenghi in this category just now) will receive salaries amounting to \$6330.00 during this coming year. The Helpers' Fund, out of which the allowances of all the native preachers down there are paid, together with rentals, and all expenses in connection with the work of the helpers, gets 900 pesos a month. These pesos will cost us about \$4633.00 during the year. The General Expenses on the field down there run about the same as in Africa, and we must count on at least \$1700.00. These general expenses include building repairs, auto up-keep, Bible Coach, expenses, taxes, street assessments, light, water, etc., etc. The Bible and Tract work carried on through the Bible Coach and in connection with each station, should have not less than \$500.00. There will be a need for a new Ford to replace the old one now in use at Huinca Renanco. We have on hand \$454.32 to be applied toward this. We need \$545.68 more! The return of the Sicksels from their furlough the first of this coming August, will take the substance out of another \$1000.00. Now sum up and you have \$14708.68. Let us call it \$14700.00. Adding Tabers' expenses to the African budget, you can figure it out that our South American field will cost us about \$1500.00 more than our African field. But then, that is what we have to pay extra for civilized privileges, you know. Civilization costs money!

Now, a bit of figuring with your pencil will show the budget here given calls for \$31,400.00.

But, this is not all,—we expect to build a new church this year at one of our South American stations,—Laboulaye,—and stop exorbitant rents that can be raised at the whim of a landlord, often moved by a Roman Catholic priest. With money in hand, and with the proceeds of the sale of our lot in Buenos Aires (which station we are closing up because we consider it outside our job in South America), we shall need in the neighborhood of \$7000.00 more if this combined church and parsonage is to be paid for in full. Can we do it in this Easter Offering? We can if we will. How fine it would be to build this new church, upon which the hammers and saws may even now be working, free of all debt! Remember, **we do not owe a dollar of indebtedness on all our fine property in South America** at this writing. Nor are we in debt for anything else! The Lord has thus far wonderfully provided for all our work, in South America and in Africa. Can we not now build at Laboulaye—a wonderfully strategic mission point—without incurring a debt? Certainly we



can! Let us do it! If we DO IT, this will raise our budget to \$38,400.00.

But, now wait a moment,—we almost forgot! At least one new missionary will depart for the African field immediately after Conference,—Miss Ethel Myers, sister of Miss Estella Myers, now over there doing valiant service. Miss Ethel will make a wonderful addition to our forces. But, just raise that budget \$600.00, making it an even \$39,000.00.

Now, then, there are some other things to be considered,—we will have four missionaries from Africa enroute home doubtless before another Easter Offering is taken. Consider what that means. Moreover we may have a number of new missionaries at the Conference ready to go if we can send! Then, the Board will make a big mistake if it does not have Miss Johanna Nielsen out in the field doing deputation work this year. Miss Nielsen is at home "on furlough." She went to Argentina, served, and came home again, all at her own expense. We cannot ask her to do deputation work at her own expense. We need her at the Board meeting at Conference, too. Miss Nielsen is a wonderful asset to our South American work. Ask any of our missionaries down there,—native or North American. See what they tell you! Ask the natives themselves. Ask our Board. She went down there with her eyes wide open, too. She has a great missionary message. Yes, we must use her if she can be persuaded to go among our churches with her message. Then, there is this, that, and the other, expense, unforeseen so far ahead, but sure to come along.

Have I given you a good view of where your missionary gift is going? Isn't it all worthy? You can readily see that it will run on toward \$45,000.00 for the year. A few new missionaries would make it more. That seems like a lot of money; but, not more than three or four of our home churches' cost all by themselves, to keep going. Think of it! A lot of money? Wait a minute! Take your pencil and figure. If The Brethren Church has 25000 members, \$45000.00 means almost exactly one-half a cent a day of sacrifice for each of them to pay for the greatest job God has for man to do,—evangelize the nations of the world! One-half a cent a day! Dare we do less than this for the blighted, benighted, lost heathen world, and go up to meet God in judgment? We say "No!" What say YOU? Long Beach, California.

## The Challenge of the Heroic in Our Missionary Program

By Charles H. Ashman, Member Foreign Board

The Brethren church has done heroic things in her missionary activities. When the Drushals were ready to answer the call of God for missionary service, they selected about the most difficult field in the mountains of the South. When the Yoders were ready to lead the Brethren church in obedience to the Great Commission, they accepted the challenge of one of the hardest portions of South America—the Argentine, darkened with the ignorance of Romanism and in the slavery of awful sins. When the Gribbles went forth, they followed the Spirit into one of the darkest and most pagan parts of Africa. There has been the Challenge of the heroic in the selection of our fields!

This challenge has continued in the service on the field. The line of least resistance has not been followed, but rather the seemingly impossible has been attempted. The progress of our foreign work has been marvelous, miraculous. The brave, courageous volunteers who have gone forth under the direction of the church have proven them-

selves heroes and heroines of Christ. No church could boast of a company of missionaries of greater faith, zeal, consecration, and courage than ours. They have "counted not their lives dear unto them", but have been willing "to die daily for Christ's sake."

The church at home has accepted this challenge of the heroic. By leaps and bounds, she has moved forward in her vision and offerings. In this test period since the war, when other mission boards have recalled missionaries, closed stations and retrenched, we have at least maintained all our work and in fact expanded. We have met the challenge of our missionaries with a degree of liberality that has been heroic. Not all churches have proven themselves. Some have ignored the challenge or deliberately rejected it, but as a whole, the Brethren church has acquitted herself nobly. She has placed her sons and daughters and substance on the altar.

One time a doctor and a preacher were asked to talk to the students of a college with the aim of inducing them to decide on their life work. The preacher made the fatal mistake of presenting the ministry somewhat as a life of ease. He magnified the selfish advantages of the ministry. The doctor appealed to the heroic. He told of the long years of preparation, of the hardships, of the night calls, of the unpaid bills, etc. But, ten times as many students accepted the call of the medical profession as that of the ministry. The Brethren church will be wise if she keeps the challenge of the heroic in her missionary program prominent and strong. We issue such a challenge for our Easter Offering. Do the exceptional, the brave, the courageous, the heroic thing in your liberality.

Johnstown, Pennsylvania.

## What Shall I Do About It?

By Charles Mayes, Member Foreign Board

To give the Gospel to another is the most natural thing to do on the part of one who knows the Lord. If we as Christian people will pause to think about the position we have in Christ Jesus, we cannot keep it to ourselves. The Word tells us we are "sitting in heavenly places." "There is no condemnation to them that are in Christ Jesus." "He that believeth not is condemned already." "But God hath committed unto us the word of reconciliation." What a privilege! The angels would be glad to preach the Gospel if they had the opportunity.

The mission fields are ripe for the harvest. Even in Russia missionaries are kept busy, some days for eight hours a day, telling over and over again the Calvary story. God has touched the hearts of many young men and women, that they would have the desire to spread his Gospel. He is now appealing to others to assist them. God has a work for everyone.

God was not joking when he said, "Preach the Gospel to every creature." The best gift God ever had, he gave to the world. That gift is his Son. The Gospel is the truth about that Son. The Word of God, in hundreds of places, tells God's people to pass on the Good News. Certainly those who read these columns will accept the authority of the Word of God. To accept that authority and that Word is to get busy, and keep busy, broadcasting the Gospel.

The Word tells where the Gospel is to be preached. "Go ye into all the world." That man who does not believe in world evangelism, does not believe the Bible. That church which only cares for the needs of those inside its immediate domain fails to obey God.

The final question then is, "How am I, a humble Christian, to preach the Gospel? Maybe God did not give you

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## Things By the Way---VIII

By Rev. A. D. Gnagey

### Broken Plans

They come to all of us—broken plans—rich and poor, great and small. None is exempt. The only people who never fail, whose plans never miscarry, who never meet with disappointment, are the people who never attempt much. It is by experience of the exacting sort that men are made. George Macdonald, shut out of his church by intractable deacons, found a larger and more influential ministry outside. You may have a door shut in your face just to take you away from the vision of a narrow success and show you a work that is worth while. A broken plan is the signal from the flagship to tack and change your course into a more important career. Broken plans are sometimes the victories of God. It does not necessarily follow that you are going counter to God's will and purposes simply because your plans have been thwarted, because some dark shadows have fallen across your optimistic path. You may be doing God's work in a small way, but he has for you a larger field of usefulness and your broken plans may lead you into it.

### Are You?

Again and again we read that Jesus was moved with compassion—are you? At or by what? Jesus was moved with compassion when he saw the condition of the people who came to him, and he always **did** something. His compassion was of the right sort,—issued in acts of kindness and helpfulness. He taught the people, he healed them, he comforted them. Have you become callous to the suffering and needs of the people about you? We have heard of a good old lady who was interested in a poor lame boy. Going to the city one day with her heart full of afflictions of "her boy", she noticed every one who was similarly afflicted and reported at home that the city was full of lame boys. Why did she see so many? Because her heart was moved with compassion for the sufferings of others. Have you as a class or as a church and as individuals done all you can to find and relieve the physical suffering, the moral disease, the spiritual paralysis about you? Jesus was interested in the physical well-being of the people, yes, and in their intellectual life also, as well as in the spiritual life. In Matthew 9:35 we read, "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Here we have stated, succinctly the mission of Jesus: **Teaching, Preaching Healing.** That was the threefold nature of his mission, and it is that yet. Jesus was interested in the **physical** life of the people, in the **intellectual** life, and in the **spiritual** life. He was a healer, a teacher, a preacher. If you want to know just what it was that moved him to compassion read verse 36 of the same chapter; then if you want to know what he did read a little farther and you will find what he proposed as the remedy for the sad need of the world. Read verses 36 and 37. Looks like a very lame or inadequate remedy—to UNBELIEF, but not to FAITH.

### A Study of the Miracles

Have you ever made a systematic study of the miracles of Jesus? I do not mean a critical study, for such a study may not be within your reach. But you CAN make a list of the miracles; you CAN number them; and you CAN classify them, say somewhat after the following manner: How many were life-saving? (1) Saving from death and danger of it. (2) Healing from disease. (3) Supplying life sustenance. These three constitute the great majority. It is surprising to see how few others there are. In his

miracles Jesus was supremely a Savior of the **physical** life. And this corroborates the statement in the foregoing paragraph. Jesus was an opportunist—he was not hunting up cases, he did not need to do that, but he responded to opportunities that were brought to him. How many were requested by the beneficiaries? How many by their friends? How many were presented by circumstances? Name the few where Jesus went out of his way to perform them. Classify them also by social position; by nationality; and, most interesting of all, by their relations with him, as relative, friend, stranger, enemy. When did he refuse to perform miracles, and where his beneficent efforts opposed, and what, in one recorded instance, hindered him from doing a "mighty work?"

### No, Not in Israel

Where did Jesus find greatest faith? Several times in his ministry he was compelled to say, and he said it sadly, "I have not found so great faith, no, not in Israel." Is it not a common thing today to find the young men who are the hope of the church not the sons of the "leading families", but those from without who have come in to take hold! Christ's experience in finding the greatest faith and fervor outside of Israel's sons is common to pastors. Disappointment in the favored youth of the church is common and keen. How do you explain it? Or is it inexplicable? In all the generations since the beginning of the Christian era surprisingly great faith has been found in very unexpected places. There were saints, in Caesar's household. And there are sinners in Christian households.

### True Giving—What Is It?

We are approaching Easter. That season ought to mean much to all Christian people. For the Brethren it means, among many other things, an opportunity to help build the Kingdom in the dark places of the earth, by giving liberally of the material gifts with which God has endowed us. A few thoughts along the line of what constitutes true giving will be eminently proper at this time.

### The True Way to Give Is—

- 1 When one is poor; then the stream of benevolence will widen and deepen as one becomes better off. And if one should not grow rich, he will have laid up a great store for himself in the life to come.
- 2 To give until one feels that he is making some sacrifice. Giving that costs no self-denial has in it no special merit.
- 3 To seek opportunities, and not wait until one is solicited by an agent of some charitable society or missionary organization.
- 4 To make each occasion for giving a new opportunity for consecrating oneself to the Lord.
- 5 To make each occasion until the purpose of the giving is accomplished. To stop before is to neutralize all that has been given.
- 6 To take Christ as the pattern and inspiration of our giving.
- 7 To give according to one's ability, not seeking the applause of men but the approval of God.
- 8 "A man there was, and people called him mad;  
The more he gave away the more he had."

### When Christ Walked Down Broadway

Some years ago, when Anton Lang, the Christus of the Passion Play in Oberammergau, walked down Broadway in New York he was astonished to find that he was not recognized. But if the real Christ, the Christ of Galilee, were to walk down Broadway, would he be recognized today? Mr. R. B. Nattrass wrote the following poem based on the incident here related:

When Christ walked down Broadway few questioning eyes  
Paid him the tribute of a passing glance.

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# THE BRETHREN PULPIT

## Ye Are Witnesses

By A. V. Kimmell, Member Foreign Board

**TEXT:** "And he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. AND YE ARE WITNESSES OF THESE THINGS."—Luke 24:46-48.

**I. WHO ARE WITNESSES?** In several places in the Bible the use of the word witness is forensic, a term belonging to courts or legal proceedings, but there are other places where it suggests that the word is used of one who becomes a martyr because of his testimony. Therefore it is not beyond the meaning of these terms to insist that a scriptural witness is one who agrees to tell the truth, the whole truth, and nothing but the truth even at the cost of life itself. Hence we consider this a timely subject for both a missionary sermon and an Easter message.

In studying this question carefully there seems to be no objection to saying that a New Testament witness is one who has seen the Lord Jesus Christ and has been in touch with him either personally or through faith; one who has heard his voice or received his message as written in the Word, and by so doing has experienced salvation by believing in the name of the only begotten Son of God. Thus all believers can qualify as witnesses for him and should willingly give their testimony. There should be no necessity for using compulsion in securing the testimony of a child of God. This kind of a witness will give freely of all he possesses to the cause he represents. "Ye are witnesses."

**II. THE LORD JESUS WAS A FAITHFUL WITNESS.** He witnessed for God, the Father. If it were not for his testimony we would be thinking of God as one to be feared, appeased or even hated. The reason the heathen worships idols and offer sacrifices clothed in superstition is because they have never had the testimony of Jesus as to the love of the Father taken to them. We would be living in the same darkness had Jesus not witnessed to this love. This testimony Jesus gave to believers, who as witnesses are to carry it on for him and after almost two thousand years the task is hardly begun. Jesus said that he came to bear witness for the Father, "I can of mine own self do nothing: as I hear I judge: my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true." John 5:30-32. And again he declared that the Father had given him a commandment what he should say and what he should do. The witness of the Lord Jesus was so true that the Jews who heard him had no difficulty in understanding that he claimed to be God and they, calling it blasphemy, sought to kill him. "He that hath seen me hath seen the Father", was no idle boast and in his last hour and almost his last breath he witnessed to the Father when he said, "Father, into thy hands I commend my spirit."

With this example before us how can we be contented to live in luxury and ease when so many of the world's millions have not yet heard of the Savior who said he was not willing that any should perish but that all might come to repentance? "Ye Are My Witnesses." Go and tell this message to every one even to the uttermost parts of the earth. Brother Yoder says that in calculating distances from Jerusalem our field in South America is just

about as far distant as any place on the face of the globe.

**III. THE APOSTLES WERE WITNESSES FOR CHRIST.** We mean by this not only the twelve but the one hundred and twenty and the early Christian martyrs as well. Their testimony could not be shaken even though death threatened them at every turn. Notice as we give space to three examples:

1. Peter was a witness for Christ. He was chosen as the leading witness on the day of Pentecost and faithfully began his testimony. The mighty power and presence of the Spirit as he energized the message drove conviction into the hearts of men until they cried out, "What shall we do?" and thousands were saved, but other thousands recovering from their surprise and astonishment declared that this witness must be silenced for he preached Jesus and the resurrection from the dead. As far as the record gives us light Peter preached two sermons and performed one miracle and the officers had him in jail. Before being set free they (John was with him) were threatened with violence and commanded to do no more preaching in this name, but the apostle had heard the Lord say, "Ye Are My Witnesses", and all the threats of a powerful Jewish sanhedrin could not stop his testimony for later under still greater threats of persecution he said, "We ought to obey God rather than men." "Go ye therefore" is still the marching orders of the church. Are you marching or shirking?

2. James was chosen as the head of the church at Jerusalem. In the early days of the church there was no more difficult task, and his head was constantly in danger. But James had received special honor: he had been chosen one of three to witness the raising of the daughter of Jairus; he had been called as one of the same group to the Mount of Transfiguration; he was one of those set apart in that last hour in the Garden, what did it matter to him if the task was difficult, he had been commissioned as a witness, and his testimony continued until his head was severed from his body. "As my Father hath sent me, EVEN SO SEND I YOU."

3. Paul is said to have been the first Foreign Missionary. Perhaps no other apostle gave up so much that the world counts dear. He counted family, wealth, position and honor as nothing that he might witness for Christ. His desire to have men saved, especially the Jews, was so great that he could cry, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." This was not the cry of a fanatic. It was the passion of a life that had been fully yielded to the Lord and had had a real experience in witnessing for him. His last great testimony in II Timothy 4 should stir the heart even at this hour as we live and give on Easter Sunday.

**IV. YE ARE WITNESSES OF THESE THINGS.** Strange that the personal application of this sentence has not changed in almost two thousand years. YE ARE—there is no excuse—YE ARE. Even the things you call reasons fade into nothing in the face of the challenge in Hebrews, "Ye have not yet resisted unto blood, striving against sin." YE ARE MY WITNESSES. The objection that you have not been with Christ in person and are not

competent to give testimony is overruled by the Word. When you become a Christian you declared that you believed the Bible to be the word of God and that fully qualifies you as a witness: "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself." 1 John 5:9, 10.

Now, how have you witnessed during the last year both at home and abroad? Of course you should have witnessed at home by consistent living. In the life of a Christian this is absolutely expected. "Under whose preaching were you converted?" a young man was asked. "No one's preaching but my Aunt's practicing", was the prompt answer. But how have you witnessed abroad? You have not been abroad? Then you have failed your Lord utterly. Impossible for you to go to South America or Africa? Perhaps you could not go in person but you could have sent some one in your place. It is possible to witness by sending a substitute, "And how shall they preach except they be sent", so how much will you witness this year by helping send some one in your stead? Ten cents per day? That seems so little but it will mean \$36.50 at the end of the year. Just ONE cent per day would make \$3.65 the next year and some did not do that much last year. Not even one cent a day to be a witness unto the uttermost parts of the earth. "Dear Lord, forgive my faithfulness, and help to give more, much more, than ever I have given before for I AM YOUR WITNESS." Los Angeles, California.

### What Shall I Do About It?

(Continued from page 7)

a street corner to preach on. Maybe he did not give you a pulpit to use. Maybe he has not made you a deacon or a Sunday school superintendent. Maybe he has not given you a position as a teacher. Maybe he has not given you a tongue to speak God's truth with power. Maybe he has not given you the power to convince another with your words. But God HAS given every reader SOMETHING. HE HAS GIVEN YOU CLOTHING TO WEAR. And that clothing actually has pockets. Neither are those pockets empty. The question will be, "Will the contents of those pockets go for gasoline, pleasure, luxurious foods, fancy clothing, a new automobile, or to God's work. If you cannot go to Africa or South America, your check book will send someone in your place. There are others READY to go, if you are READY to furnish the money." Des Moines, Iowa.

### Things By The Way

(Continued from page 7)

The crudeness of his raiment held surprise  
For those who viewed the Silent One askance.  
No hand in welcome raised to bid him come  
And break the bread of gladness with a friend,  
Though white with lights, no ray to guide him home  
Where children play and plodding sorrows end.  
With witless mirth some painted ladies who  
Passed scoffing in their shining limousine,  
Turned in their tinselled arrogance to view  
The specter of another Nazarine.  
Mayhap some timid tot with shrinking touch  
Did feel the coarseness of his garment, then  
Smile up into his face—methinks for such  
He'd bear another Calvary again.  
No word of cheer, no homage of man's praise  
But crushed and jostled by the rude and gay;  
Alike it was to Galilean days,  
When that strange man like Christ walked down Broadway.

## Our Worship Program

(Clip and put in your Bible for convenience)

### THE FELLOWSHIP OF PRAYER

An Outline on "The Fruits of Religion", Closing Easter Sunday

#### MONDAY

INEVITABLE GOODNESS—Matt. 7:15-25. "Who went about doing good" (Acts 10:38). It has been suggested that these words of Jesus should be translated, "who did good as he went about." The good works seems to have been done casually or by the way. Doing good was not the prime motive of his life, it was rather being good. Of course the two cannot really be separated in any life, but we can rightly say that Jesus placed the emphasis on quality rather than activity. What he did was the natural outflow of what he was. Being what he was, the good deeds he did were inevitable.

#### TUESDAY

SELF-CONTROL—James 3:1-12. "In your knowledge add self-control" (2 Peter 1:6). James' religious sense was very practical; faith that was worth anything, must produce the fruits of righteousness. And one of the outstanding fruits was self-control. One must not only profess faith in the Lord Jesus, but must show the power of the living Lord in his life in such a manner as to bring all members into subjection, particularly the tongue. The heart cannot be Christian while the tongue is given to bitterness and severity. Kind speech is the natural outflow of a kind heart.

#### WEDNESDAY

THE PATIENT SPIRIT—James 5:7-12. "Let patience have her perfect work" (James 1:4). James uses the word "patience" five times in our scripture lesson. He presses his virtue home. Shackleton named the most difficult point he reached in the Antarctic, "Cape Patience"; because said he, patience was always the hardest virtue for him to acquire. The haste, restlessness and nervousness of our time tend to make us lose poise. Often it is home and children who suffer most. Our religion should help in the cultivation in this sorely needed virtue.

#### THURSDAY

THE SPIRIT OF KINDNESS—1 Cor. 13. "Love suffereth long" (vs. 4). Kindness is the heart of love, therefore the measure of genuine love one possesses can be determined very accurately by the amount of kindness he puts into his conduct. Love is not a mere sentiment; it is a very practical, every-day thing. It shows itself in kindness that touches the heart, heals wounds, conquers asperity, melts opposition and puts a song into life. There is no place it is more needed than in our homes. It is rightly called a homely virtue.

#### FRIDAY

GENTLENESS IN JUDGMENT—Matt. 7:1-5. "Looking into thyself, lest thou also be tempted" (Gal. 6:1). Religion is a way of life. The Christian religion is in part the way of gentle judgments. Jesus bids us to be cautious and charitable in judging others, for our judgments are self-judgments. He was charitable when all others were harsh. He who knew what was in man made allowances. Paul bids people reflect on their own shortcomings when pronouncing judgment.

#### SATURDAY

THE TRIUMPHANT SPIRIT—2 Sam. 12:15-23. "And David said, 'Is the child dead?' And they said, 'He is dead.' Then David arose from the earth and washed and anointed himself and changed his apparel" (Vs. 19, 20). Happy are those who are able to conquer their griefs and to take on a reconciled, confident, cheerful, triumphant attitude. The Proverb says, "A cheerful heart is a good medicine." And even a sad heart that assumes an attitude of cheerfulness gradually overcomes its sadness and becomes really cheerful, besides saving others from being burdened with a cloud of grief and anxiety.

#### SUNDAY

THE CHRISTIAN IDEA OF POWER—Matt. 20:20-28. "Whosoever would be great among you shall be your minister" (vs. 26). Jesus here contrasts two types of power. He bade his disciples seek not power over people, but power with people. Power over people springs from money, position, authority. Power with people springs from service, helpfulness, kindness. The latter is the kind Jesus exercised, and is the greatest and most abiding.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N  
MAGAZINE SECTION  
M. A. STUCKEY, Editor  
Ashland, Ohio

O. C. STARN,  
General Secretary  
Gratis, Ohio

M. P. PUTERBAUGH,  
Treasurer,  
Ashland, Ohio

## Easter Exercises and Object Lessons

(Continued from last week)

Recitation by Primary Department—"An Easter Lesson from the Fields."

(The first and third children each carry with them an unopened chrysalis of a butterfly or moth, and the other children each carry a butterfly or moth.)

First Child—

We found this crumpled little thing  
Out in the fields one day,  
And thought it but a withered leaf  
That we might throw away.

Second Child—

But then the teacher told us all  
It was a wee, brown bed,  
And soon a lovely butterfly  
Would wander there, she said.

Third Child—

She told how this small thing could teach  
An Easter lesson true;  
For sleeping thus in his rock bed,  
Christ Jesus once lay too.

Fourth Child—

But on the Easter day he woke,  
As did this butterfly;  
And now he lives, our Lord and King,  
In glory in the sky.

Fifth Child—

And in the butterfly that wakes  
So beautiful, and lives,  
A picture of our rising too  
To glory-life Christ gives.

Hymn by the School—" 'Tis Easter Day the World Around."

(Tune, "The Great Physician Now is Near")

'Tis Easter day the world around,  
The Easter sunshine breaking,  
While all the trees o'er hill and vale  
To new life are awaking.  
Then with glad nature lift your voice  
In praise and adoration,  
For Jesus who was crucified,  
Hath risen for our salvation.

Chorus:

Sing in jubilant refrain  
Of the Christ who now doth reign,  
Sing his triumph o'er again,  
Who rose for our salvation.

'Tis Easter day the world around,  
With joy the earth is ringing;  
The flowers, from their long winter sleep,  
To life and beauty springing.  
Then with glad nature lift your voice,  
Crown him with acclamation,  
The Lord of life, the Christ of power,  
Hath risen for our salvation. (Chorus).

Offering and Offertory Prayer.

Exercise by Junior Department—"Flower Voices."

First Child—(carrying a bunch of snowdrops)

One dear little snowdrop pushed up  
through the ground,  
"Oh," she said, "I thought I'd find some  
company around.  
Hope I've not mistaken when I should ap-  
pear,  
I must tell the people Easter's drawing  
near."

Second Child—(carrying a bunch of crocuses)

Soon a happy crocus peeped out from her

bed,  
"Little Cousin Snowdrop, glad you're  
here," she said.

"Father Sun awoke me, 'Time that you  
were up,"

You must welcome Easter with your gol-  
den cup."

Third Child—(carrying a bunch of daffodils)

Daffodil next joined them, nodding a  
good-day,  
In her gown of yellow, bright and sweet  
and gay.

"I must do my part and on my trumpet  
blow,  
That of Easter's coming every one may  
know."

Fourth Child—(carrying a bunch of scarlet tulips)

Then a scarlet tulip raised her glossy  
head,  
"What a happy, happy world it is," she  
said.

"We are glad together, that as flowers  
may,  
We can usher in the blessed Easter day."

Fifth Child—(carrying a bunch of Easter lilies)

Then the Easter lily, stately, pure and  
tall,  
In her snowy dress, the fairest of them  
all,

"In the name we carry," so the lily spoke,  
"We proclaim the day that Jesus Christ  
awoke."

Sixth Child—(carrying a bunch of all the flowers named)

Snowdrop, crocus, lily, tulip, daffodil,  
With the springtime blossoms earth with  
gladness fill,  
As to life they waken, God's sweet flow-  
ers say,  
"As we flowers have risen, Christ is risen  
today."

Hymn by the Junior Department—"On the Blest Easter Day."

(Tune, "Jesus Saves.")

Jesus from the grave arose,  
Easter day, Easter day,  
Triumphed o'er man's mighty foes,  
On the blest Easter day.

CHORUS:

Sing we praises to his name,  
Who as victor lives for aye,  
Jesus from the grave who came,  
On the blest Easter day.

O the glory of that dawn!

Easter day, Easter day,  
Fear and dread and darkness gone,  
On the blest Easter day. (Chorus).

Where, O Death, can be thy sting?

Easter day, Easter day,  
Lost in Jesus' triumphing,  
On the blest Easter day. (Chorus).

Address by the Pastor or Superintendent.

Exercise by Intermediate Department—"The Garden of Easter."

(The first two children carry withered branches, the last three bunches of spring flowers.)

First Child—

From our garden all through the long  
winter

The beauty and color had fled,  
For all the glad flowers of summer  
Were blackened and withered and dead,  
And we mourned o'er our garden so  
ruined,

That had brought us such gladness be-  
fore,

And we wondered if ever the flowers  
Would rise into beauty once more.

Second Child—

As we mourned o'er the garden's lost  
beauty

And feared it had vanished for aye,  
So mourned Jesus' friends in that garden  
Where they laid him so sadly away.

They said, "He is dead," and the beauty  
And joy of their lives vanished, too,  
As with winter's cold blast in the garden,  
The beautiful flowers all do.

Third Child—

But we went to our garden one morning  
As again the glad Easter drew near,  
And we found there was life in that gar-  
den,

And beauty and fragrance and cheer;  
For the flowers had only been sleeping,  
Down there in the dark and the cold,  
But now in their glory had risen  
In scarlet and purple and gold.

Fourth Child—

So it was in that far-away garden,  
When that first Easter day dawned so  
fair;

For Jesus had risen in glory,  
And 'twas life and not death reigning  
there,

And since that blest day, in rare beauty,  
The fairest earth ever has known,  
The flowers of hope and rejoicing  
In the garden of Easter have grown.

Fifth Child—

There are beautiful gardens in Heaven,  
Where never shall winter's chill breath  
Smite down the fair plants and flowers  
With even the semblance of death;  
For Christ, who is Life, there is living,  
And King there forever is he;  
And Heaven, in its life and its glory,  
As the garden of Easter shall be.

Hymn by the School—"Hark, as the Sweet Notes Stream."

(Tune, "Come, Thou Almighty King," re-  
peating the last four lines for the chorus).

Hark, as the sweet notes stream,  
Wondrous the Easter theme,  
Blest as of yore;  
Jesus of Galilee,  
Jesus who stilled the sea,  
Breaks from death's power free,  
Rises once more.

CHORUS:

Glad alleluia raise,  
Joy bells ring out his praise,  
Jesus to endless days  
Dieth no more.

Hark, as the music floats  
In glad and vibrant notes,  
From shore to shore;  
Christ of Gethsemane,  
Christ of that anguished plea,  
Rises in victory,  
Death claims no more. (Chorus).  
Hark, as the music swells,  
Glorious the strain which tells  
Love that he bore;  
Jesus of Calvary,  
Nailed to that cruel tree,  
Rises triumphantly,  
Lives evermore. (Chorus).

Closing Prayer and Benediction.

—Taken from the Sunday School Times.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for April 1)

### Jesus the Suffering Messiah

#### Connecting Link

This is the beginning of the second half of a six months' course in the study of "The Gospel of the Son of God" as recorded in Mark. Last quarter we studied the earlier part of the ministry of Jesus. But we did not consider his early life and infancy as Mark omits that record, as well as many things he did and taught. Mark began, as we saw, with the relations of Jesus with John the Baptist, and then continues with a good brief synopsis of the life and work of Jesus.

#### The References

Scripture Lesson—Mark 8:27 to 9:1; 9:30-32; 10:32-34.

Printed Text—Mark 8:27-37.

Devotional Reading—Isa. 63:1-9.

Golden Text—If any man would come after me, let him deny himself, and take up his cross and follow me.—Mark 8:34.

#### Introductory Note

The time of our lesson is A. D. 29, in the summer, the third year of Christ's ministry, and the place was near Cæsarea Philippi. At this time Jesus had already begun to show his disciples that the Son of Man must endure many things at the hands of the elders and chief priests, that they would kill him and in three days he would rise again.

#### Comments on the Text

(From Illustrated Quarterly)

8:27. And Jesus went forth, and his disciples. The last place mentioned is Bethsaida-Julias (Mark 8:22), where Christ healed a blind man. From that city the little company of thirteen traveled northward twenty-five or thirty miles along the eastern bank of the Jordan, passing Lake Merom into Cæsarea Philippi. A city near the foot of Mount Hermon, at the eastern and principal source of the upper Jordan, about thirty miles north of the Sea of Galilee, and on the confines of Jewish territory. He asked, in order to lead them to the new truth he would impart. Who do men say that I am? The disciples had been a long time under Jesus' teaching, witnesses of his miracles, observers of his life and character, and his question was a kind of examination as to what were the results of this training, whether to them Jesus was really the Messiah sent from God. Outspoken confession changes the soft clay into rock. This was brought about by first obtaining their statement of the opinions they had heard from the various people they met. The variety of opinions shows that the people were thinking and discussing the question, and of course these opinions had set the disciples to thinking.

28. They answered, John the Baptist, returned to life, as the commonest expression of opinion. Among these was Herod (Matt. 14:1, 2). Some, Elijah, who was the expected forerunner of the Messiah (Mal. 4:5; Matt. 11:14). One of the prophets, i. e., "that one of the old prophets is risen again" (Luke 9:19). Such thoughts were as high as the people could then go.

29. But who say ye that I am? "Ye," is emphatic in the Greek, "ye, whom say ye, that I am?" What have you learned about me these past two or three years you have been with me? And Peter answereth, as

the spokesman for all. The practical Peter came quicker to conclusions than the more philosophic John. Thou art the Christ. The expected Messiah for whom the people were looking and hoping. "Christ" is the Greek, and "Messiah" is the Hebrew for "anointed." Anointing was the method by which kings, and sometimes prophets, were set apart for their work.

30. Tell no man. It was not time yet; for (1) some would make him a king; (2) others oppose him all the more.

31. Teach them. Show them the real nature and work of the Messiah. The disciples were now strong enough in their conviction that Jesus was the Messiah, to have their errors concerning his nature and kingdom corrected. Another view must be brought to their minds, which would show them that the kingdom was spiritual and not earthly. The Son of man must suffer. Opposition, ridicule, condemnation by the rulers, trials before the ecclesiastical and Roman courts. And he rejected by the elders. The people as a whole, through their leaders, rejected Jesus as the Messiah.

32. Openly, distinctly, without reserve. Peter took him one side to speak to him privately. And began to rebuke him, saying, "Be it far from thee, Lord" (Matt.). Only began, for he was soon interrupted.

33. Get thee behind me, Satan. Not that Peter was Satan, but he expressed the same thought by which Satan had tempted him.

35. Would save his life. All that seems to him to make life worth living, his existence, by wrong-doing, or avoiding hard duties. Whoever makes his life his chief end. Shall lose it. It is impossible to gain the best, the truest, the heavenly life in this way. Lose ... for my sake. Make Jesus and the Gospel supreme.

9:30-32. After the Transfiguration which follows the incident above Jesus and his disciples went to Capernaum. On the way the

disciples disputed as to which of them was the greatest. All Jesus' words as to his sufferings were to them but indications that his glorification was near.


10:32-34. Again some months later, after opposition caused by the bitter feelings of the Pharisees because of the raising of Lazarus, Jesus left his retreat to go to Jerusalem. The Twelve were amazed, when they saw him go steadily and bravely into the jaws of death. And they were afraid not only for themselves but for Jesus. And now for the third time Jesus tells what is coming, so that the disciples would not be taken unawares and be overwhelmed. The picture of his sufferings is very vivid. There was to be every form of insult and torture, and death on the cross. But Jesus gives them a vision of hope and faith, by assuring them that death was not the end. He would not perish, but rise again to a new and greater life.

#### Lesson Poem

"As once toward heaven my face was set,  
I came unto a place where two ways met.  
One led to Paradise and one away;  
And fearful of myself lest I should stray,

I paused that I might know  
Which was the way wherein I ought to go.  
The first was one my weary eyes to please,  
Winding along through pleasant fields of  
ease,  
Beneath the shadows of fair branching  
trees.

"This path of calm and solitude  
Surely must lead to heaven," I cried,  
In joyous mood.  
'Yon rugged one, so rough for weary feet,  
The footpath of the world's too busy street,  
Can never be the narrow way of life.'  
But at that moment I thereon espied  
A footprint bearing trace of having bled,  
And knew it for Christ's, so bowed my  
head,  
And followed where he led."—Anon.

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>L. V. KING, Associate New Lebanon, Ohio</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>Young People's and Junior Topics in THE ANGELUS</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## Society Reports

### THE JUNIOR ENDEAVOR SOCIETY OF THE FIRST CHURCH OF PHILADELPHIA

We have just been reorganized and at present have fifteen members on the roll. Fortunately we are obtaining new members rapidly. We have elected officers and have four committees at work. We have a pianist and a song leader which helps very much in making our meetings successful.

Our superintendent is proud of our society because we are a lively little band who are ready to carry out her ideas. Our superintendent does not lead the meetings, she gets us to do this and we all like it much better than being "talked to." Every member must lead. Each leader gives out questions a week ahead of time and these are answered in C. E. meeting.

Just now our Junior Endeavorers are busy collecting useful articles which we are going to send to a missionary in Africa who was once our Junior Superintendent.

We have a business meeting once every three months and an executive committee

meeting with our superintendent once a month.

Sincerely yours,  
ESTHER SHYER, Vice-President.

## The Crusade Program

### EVANGELISM: CRUSADING FOR THE LIVES OF YOUTH

"Evangelism is first. Youth needs pre-eminently not technical education, but an informed and vitalized heart."

THE CRUSADE WITH CHRIST seeks to rediscover and reassert the value of individual human life. Its purpose is to carry the message and spirit of Jesus into the lives of the young people of our own and every land. Myself, first! My own life first! Christ in my life first! We cannot share with others what we do not have ourselves. A fresh study of the life of Jesus! A new exploration of the power of prayer! A new surrender of one's will to the will of Christ in a confession of sin and personal commitment of life!



And then, a new sharing of the spirit and power of Jesus with others, by personal testimony, by Christ-like living and praying, and by cooperative working with others for others.

These ways are open to all who would crusade with Christ for the lives of youth. They may be built into the program of every young people's society as a spirit, a movement, an emphasis and a plan. They may be built into the program of every Christian life by an honest purpose and by persistent practice.

#### CHRISTIAN CITIZENSHIP: CRUSADING FOR LIBERTY AND LAW

"We shall earnestly strive to make youth's citizenship a ministry for law-observance, law-enforcement, and active participation to all the affairs of the state. Indifference and neglect are the twin dangers of a republican form of democratic government."

THE CRUSADE WITH CHRIST will carry those who enter upon its quest into the shrine of liberty and into the citadel of law. The young people of America are our first citizens for they are its "first voters" and they will exercise their citizenship longer than their elders. If Christ can capture the hearts and consciences of American youth, our progress in citizenship and national prosperity is secure.

Practical demonstrations of Christian citizenship are within the range of all young people.

Let them exercise the duty of suffrage, both in the primaries and at election. Let them encourage Christian men and women to accept public office and then stand by these officials after election.

Let them cast their ballots for those parties, measures and candidates which will make effectual the outlawry of the liquor traffic and the validation of Prohibition, as

the greatest social adventure in history. Let them stand positively against the encroachment of organized greed upon the rest-day of the toiler, and at the same time take a constructive position in behalf of the toiler's right to refreshment, inspiration and rest.

Let them support all those community enterprises that have for their purpose the relief of human suffering and the enlightenment and prosperity of human beings.

#### WORLD PEACE: CRUSADING FOR UNIVERSAL BROTHERHOOD

"We have tried the way of fear and pride. We have experimented with balance of power agreements. We have placed our trust in selfish alliances. In a school of horrors we have learned that Edith Cavell was right—'Patriotism is not enough.' 'I am the way' remains as the only alternative... Let youth claim peace today!"

THE CRUSADE WITH CHRIST means that the banner of the Prince of Peace must be carried into every land. If the old men of the world have planned its wars, the youth of the world must secure and perpetuate its peace.

All the world moves definitely toward the outlawry of war. Christian youth must march in the van of that movement. The truth about war must be promulgated and the truth about war propaganda must be told.

Goodwill in other nations must be stimulated by goodwill in our own hearts. Correspondence, public addresses, deputations to other lands, and to other racial groups may all be used for this purpose.

The Christian youth of America, if their voice can be heard above the babel of economic strife and diplomatic intrigue, can utter so effective a message of goodwill that old time diplomacy may be superseded by Christian and international cooperation.

ican press to almost unanimously denounce the imperialism of North America. There is great need for prayer for the removal of obstacles that only the Lord can remove.

Rio Cuarto, February 6, 1928.

C. F. YODER.

#### From Dr. Gribble in Africa

Yaloke, par Boali, par Bangui,  
Afrique Equatoriale Francaise,  
January fourth, 1928.

Dear Evangelist Readers:

I last wrote you from Kinshassa while waiting for a boat to take me to Bangui. At last on the morning of November 19th I embarked on the little French boat called the Dulisie, sailing from Brazzaville. The French fleet on the river is now very much reduced. The Largeau was sunk. "It went down a passenger boat and came up a cargo boat", is the general saying when this boat is mentioned, which means that after the shipwreck it was impossible to refit it for anything else but cargo. Other boats are also out of commission, so one has little choice on the Congo Oubangi Rivers at the present moment. Even on the Belgian side boats ply very infrequently between Kinshassa and Libengue, the nearest Oubangi River port to Bangui. Meanwhile the service on the Congo River proper is superb, some of the immense boats plying between Kinshassa and Stanleyville being almost like ocean liners, possessed not only of every necessity but of many luxuries as well.

I will not speak at length of the Dulisie. It is the same boat on which the Foster-Jobson party ascended the river. I will only say that the conditions so aptly described at that time by Mrs. Foster still exist, and are much intensified by the fact that the boats at the side are used for transportation of natives, many of whom are sick and suffering, and even the victims of epidemics. I am happy to say, however, that for two reasons no other of our missionaries need endure the same conditions! (1) The French are placing two new and well equipped boats upon this line next year, one in March and one in November; (2) the Douala automobile route is soon to be opened.

After two weeks of travel upon the boat we finally arrived at Bangui late in the night of December second. Twenty-three months had elapsed since my departure, yet it seemed as yesterday to have Brother Hathaway step upon the boat. Arrangements had been made for my room, my cabin baggage was soon therein deposited, and in spite of crowding memories of my return five years ago, when three of God's servants now in glory—my husband—Brother Bennett and Brother Haas were then with me, I was enabled to rejoice in the Lord who doeth all things well, and finally to sleep.

The next day was full of business. The formalities of customs, already passed at Brazzaville, were repeated. The Bank, the Post Office, and various other places of business were visited, and Saturday night found us still with important items unfinished. Sunday was a welcome day of rest, on Monday morning the unfinished items of business were completed and late in the forenoon we were enabled to leave Bangui for Yaloke. A stop at Brousse with a Frenchman who has become a friend, and with whom we had lunch, another brief stay at Boali, where we conversed for a few minutes, with the wife of the official, he himself being absent, another stop just at

Send Foreign Mission Funds to  
LOUIS S. GAUMAN  
Financial Secretary Foreign Board  
1330 E. Third St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Argentina

The month of January is the month of vacations for those who can take them. It is the time of harvest on which many depend for a large part of their earnings for the year. In church work it is a time for special efforts to retain the numbers and enthusiasm which accompany the Christmas celebrations.

In our mission work the month has seen advances. Nearly all the missions report new candidates for baptism. The trip of the pastors together to several mountain towns brought great blessing to them as well as to others. The church paper, "El-Evangelista Argentina" has been published again. It is now of smaller size and will be published every two weeks instead of once a month. One number will be adapted to believers and the other to the public. The Bible Coach has been repaired and made more convenient. It now carries a half-tent which can be easily attached to the side and makes life much more comfortable for the workers. Brethren Yett, Siccardi and Sotola have started with the coach, following the line from Rio Cuarto to Rio Tercero, where I hope to join them Saturday and remain with them two weeks, ending with special meetings and vacation Bible school work in Cabrera and Deheza.

Inasmuch as the rate of exchange has increased we now receive much less for our dollars than formerly and our helpers' fund no longer reaches for the salaries of our workers, which are as low as possible, and we have nothing for advance work. However, the missions have taken offerings for the Bible coach which nearly cover the cost of the improvements. I have also received from Laboulaye an offering of twenty pesos (8.50) for the church paper. It will cost \$22 U. S. a month and we are sure the Lord will supply the need.

Our doctrinal booklet has also appeared. It is entitled "La Fe del Evangelio"—The Faith of the Gospel and is a compendium of Gospel doctrines in the first part and a detailed exposition of the ordinances in the second part. It contains 112 pages and is nicely bound. It has been much needed, but is costing about \$220 for 2000 copies.

We have other advance steps in view, such as the building in Laboulaye and the seminary work in Rio Cuarto and by correspondence, but we are waiting for final word from the Board before proceeding further. We are hoping that the Pan-American Congress in Havana may help to clear the atmosphere somewhat of the misunderstanding which causes the South Amer-

sundown when we ate our supper, and then at 10:30—Yaloake station at last!

Everyone was in bed. No one knew when to expect us. A few natives including the chief rushed out hastily to meet us.

As we drove up in front of Brother Hathaway's house Mrs. Hathaway and Miss Tyson were awakened by the lights of the automobile as it flashed into their bedroom. They were the first to present themselves and greet us. We were ushered into the same little sitting room in the same little mud house which Mr. and Mrs. Hathaway and I had occupied in the earliest days of Yaloake's history; the house to which I was now returning. Soon the occupants of the other mud house came running across, having hastily arisen and dressed. With what joy we in turn greeted Mr. and Mrs. Foster and Miss Emmert; with what eagerness each of us tried to tell everything at once! Meanwhile Mrs. Hathaway and her boys were preparing a repast for the travelers, who seemed to require no urging to partake thereof!

The next morning what a pleasure and privilege to enter for the first time the Yaloake church, to see the hundreds of auditors, in orderly array upon the well-arranged benches. There was a place for the newcomer on the platform, and it was a tense moment as greetings were extended in the Sango language to the dear ones before us.

The "dispensary" was next visited. This little building is not only a dispensary in the English sense of the word, but contains two wards as well, one for men and one for women, and a small store room for medicines. The dispensary-proper consists of office and treatment room, with sanitary irrigation apparatus on the veranda, draining into a well-arranged pit some feet distant.

Later we visited the new school house with its well-made seats and desks, and its superb desk for the teacher. This is Mission Furniture indeed in a new sense of the word. All made on the station. We arrived just as vacation was commencing, so were unable to see the school in operation. We walked out to the brow of the hill, where on the foundation laid three years ago, the brick walls of the first permanent house are now rapidly being laid. Designated funds for church, school and hospital made it possible first to erect them and therein the missionaries have rejoiced, even as they have praised God for making it possible for them to have such a fair degree of health in spite of the necessity of living so long in unscreened mud houses in a mosquito-infested district. The week of prayer and Conference followed closely upon the week of arrival.

We were glad to welcome to this Conference Mr. Jobson from Bassai, and Mr. Sheldon from Bellevue. Yaloake missionaries attended in full force. God gave a blessed time of prayer and fellowship together. The returning delegations left Yaloake on the Tuesday morning following the close of the Conference, in one party, that is to say, in the same automobile. They were accompanied by Mr. Hathaway and the writer. We stopped for a few moments enroute at our Brother Bennett's grave near Yaloake, where we called for a brief time upon the official in charge who favored us each with a refreshing cup of tea. We then continued our journey toward Bassai. Although there had been more than one chauffeur during the day, I assure you it was Brother Jobson who was at the wheel when after the Ouahm ferry had been crossed for the first time, we were on the home stretch toward

Bassai. In spite of his years of experience, his enthusiasm is still boyish as he travels as it were the highlights in his life. To drive an automobile, though a Ford into the Karre mountains for the first time—who would not thereby be enthused? And his enthusiasm was contagious. We stopped to visit the new chapel at Yaforo's—at Parakurus' old site. Then on toward Bassai. Natives running out to meet us, to inspect the automobile, to welcome back Brother Jobson, to welcome the visits of the others, to call us all by name, to outrun us if possible, and to reach the mission station with the joyous and excited news of our approach, no wonder we were on the very crest of excitement's wave! But the automobile road is not completed up the mountain proper, and we had to get out at its foot, where tepoi were awaiting. Being the only lady in the party, I was a privileged character, and was soon swinging up the hill in a tepoi while the others arranged the unloading of the automobile and the caring for its loads. Tears rolled down my cheeks, I am not ashamed to confess it, as I saw the old familiar rocks, and looked away to the right toward the little cemetery at the base of the mountain's second slope. But we went at a rapid pace, the tepoi boys not allowing the runners at the side to outdo them, until at last, from a clearing in the rocks, we saw on the path ahead of us—the Bassai force who had been "remaining by the stuff", Mrs. Jobson and Miss Bickel. In an instant we were out of the tepoi and embracing one another in that manner, half crying, half laughing, familiar to all who have endured long separations, and have been reunited after many vicissitudes. We walked on together to the house. The other travelers soon followed. Supper and a pleasant evening together were followed by an early bedtime for all were weary.

The day following we attended the Bassai church service, visited the precious missionary graves, and the graves of the native

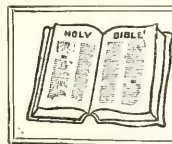
Christians, had the pleasure of seeing the extensive gardens and orchards, and of noting all the progress that Bassai has made during our absence.

Miss Bickel also showed us through the two units of the hospital. We were again unfortunate in being unable to visit the school, arriving as at Yaloake, during vacation. The day was all too short, and also the night which followed, for the next morning we were up and off early for Bellevue.

We stopped again for a moment at Bozoum, and at a rest house for lunch. 2 P. M. brought us in front of the Bellevue residences. Soon we were warmly greeted by Mr. and Mrs. Kennedy and Lester, Junior, by Mrs. Sheldon, and by Miss Myers who is spending a season at Bellevue. It happened to be Brother Hathaway's birthday and this was not forgotten by the Bellevue missionaries, who had arranged an old-fashioned surprise party for him. Rest assured he had another on his return to Yaloake. Fortunately so, for Mrs. Hathaway could not be present at Bellevue. I wish you might have heard the fluent speeches delivered extemporaneously on every conceivable subject, the speakers having their choice of languages. To give you some idea of the linguistic ability of my fellow missionaries, I will say that the speeches were delivered in five different languages, English, French, German, Karre and Sango. The good times might continue to a late hour here as in the homeland did not produce forbid. So the hour was still early when after prayer together, we separated to seek repose.

The next day the Ford had to be rejuvenated, a committee meeting held, and some other business transacted; and the time slipped quickly away. Saturday morning, December twenty-fourth Mr. Hathaway left very early for Yaloake, to spend Sunday with the large church there and to celebrate Christmas at home.

(To be continued)



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### WATERLOO, IOWA NEWS

It has been a long period of months since we last wrote the Evangelist concerning events that have transpired here, but we'll try and gather up the items of news at this time so that some idea of the work here can be given.

The church services have been well attended since the Conference sessions of last August. The morning attendance has been on the increase and the evening service has been sufficiently well attended to cause us to feel that we are at least holding our own even in the face of all the allurements that tend to draw away Sunday evening attendances. The morning services have been given over definitely to the teaching and expositing of the Word while in the evenings we have sought by evangelistic messages and illustrated missionary sermons to increase the sense of our world task in the lives of the congregation. The illustrated messages have been popular and the audiences have been both good sized and appreciative. We believe that the combination of eye and ear has done much good at these illustrated sermons.

Early in September we had the joy of having Clarence L. Sickel with us. As he showed us pictures and lectured to us about the work in the Argentine Republic we had opportunity to appreciate the greatness of our task in that great country. With Sickel, personally, we had opportunity to live over old times and we enjoyed him to the full. Come again, any time "C. L.", for you carry a fine weight of optimism with you.

Our Sunday school is still moving along in the right direction. Last fall—beginning the first Sunday in October—a younger married people's class was organized out of several groups and the pastor was chosen to be the teacher of the new class. At the same time the Young People's class (High school, and thereabouts in age) was given to Mrs. Boardman as teacher. The change from the pastor to his wife was apparently beneficial for the young people for that class has been a splendid large group since that date. But, on the other hand, the younger married people's class has been growing fast too, and now we are face to face with crowded quarters in that particular class room which holds 26 people.



With the coming of January Lester W. Miller became the new Superintendent of the school, and Pauline Wisner received her new M.A. degree for "Marylynne Elizabeth" was entered on our Cradle Roll early in December. Mother and baby have forged along splendidly. The fact is we feel that we have much cause for rejoicing all around over the present condition of our church school. It is thoroughly graded in the children's department and with very little change in either class organization or curriculum we could measure up to any reasonable standard of efficiency.

The prayer hour and Bible study on Thursday evenings has been one of our hardest services, because of the apparent difficulty of attendance. The studies since last September have centered in the Books of Revelation and Daniel, and at the present time we are studying the first 100 years of church history, beginning with Jesus' statements regarding the church, then considering the Acts and Epistles; finally closing with a consideration of some of the heresies and controversies which called for combat and statement of theological position. It is our conviction that once the first hundred years of church history are understood then the present day Christian will be armed to meet the modern philosophies—Christian Science, Unity, Theosophy—(I suppose they like the term philosophy). At any rate our attitude is just this—that so long as even a small group meet for prayer and Bible study there is still hope for progress in that particular church. We still pray and study at Waterloo, and better things are ahead.

The Woman's Missionary Society and its child, the S. M. M. are virile organizations here. As usual the women are steadily at the business of encouraging the pastor and seeking finer ways of service in the church. Under capable leadership, and by honest work along definite lines the two women's organizations of this church are proving themselves worthy of confidence and support.

Our young people are worthy of a few words too. The Christian Endeavor Society for the past few years has had to face hard times because of a radical change in the personnel of the society. The old stalwarts have gone to other fields—teaching, etc.—and the new leadership has had to feel its way to power. However, at the present writing Mr. J. B. Brubaker is acting as sponsor for the organization and there is every hope that the next year will see real progress in the C. E. work. The State Convention meets here in June and this will add its weight of enthusiasm, vision and power to the local work.

Our boys have been carrying the Brethren colors to victory in the Sunday School Basketball League of Waterloo. Both Intermediate and Junior teams have been causing the best teams in the league to step lively to win victories. Just last Saturday afternoon (March 3) our Junior team beat the League Leaders by one point and made the race mighty close. We carry on these athletics as part of the Sunday school program and they have been a source of real help to the boys of the school. Soon baseball will come over the horizon.

The music of the church has been coming ahead gradually through the last year and now we have prospects of a choir organization of which we can truly be proud. Mr. Wm. Black—the present leader—had to begin with younger and untried material a year ago, but constant effort and patience is beginning to tell and we feel that the choir of the church is going to be

an increasing factor in the singing of fine church music. We are considering the purchasing of a new hymnal "Hymns for the Living Age" at this writing. This will add greatly to the music worship.

At Christmas we centered our program on a Christmas Pageant—The Christmas Pageant of the Holy Grail—with Mrs. Boardman acting as coach. The pageant wove the Christmas message and the story of King Arthur and his knights of the Round Table into a beautiful unit and we believe that the pageant can be rated as a success. By all odds it was as fine a Christmas message as one could wish and the truth was impressive as portrayed by the pageant.

Finally we come to the crowning event of the conference year to date. This was the revival campaign conducted by Dr. Charles A. Bame. The campaign began on January 30th, after the church had been preparing for it—and thinking of it—for several months. Bame came loaded for "bear" (no Mr. Editor, I did not say 'Baer') and from the very first he captured the attention of Waterloo people. The meetings were well attended all through the three weeks until February 19th, with the crowds filling the entire auditorium on the last two Sundays of the campaign. Bame preached as one inspired of God and his labors were crowned with splendid results both as to interest and confessions. The sermons dealt with modern sins and sinners in an unsparring way but the people seemed to like straight shooting and they continually came back for more. Bame was right in his element and by the time he was ready to give the invitation the people seemed to have arrived there also for by the close of the meeting 36 had made the great confession for the first time or had taken their vows to Christ and the church anew. To date we have baptized 22—ranging in age from 80 years down to 8 years, with four yet to

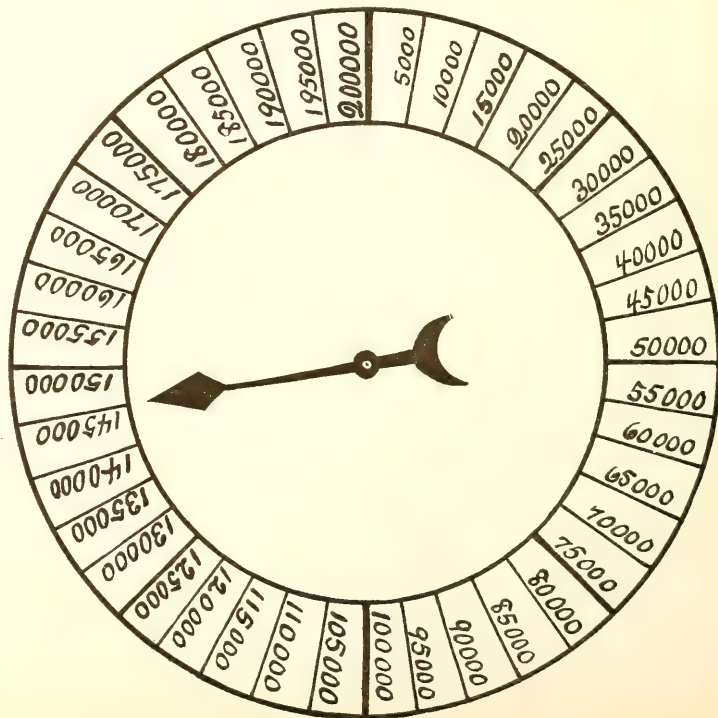
be baptized and four more confessions in prospect. The striking thing about the meeting to me was the number of new friends made for the church and the number of new families brought to our ranks for the first time. Bame did good work here, and the highest recommendation I can give him is this: The congregation is a unit in the praise they give his evangelistic leadership and the door is open here for his return for other meetings at any time. With no pressure whatsoever—just the ordinary lifting of the offerings on the last Sunday for the evangelist—the people gave a resounding voicing of their approval by the free-will offering they presented to Dr. Bame. Come again Bame, for we like your style and appreciate your honest, steady labors while you were with us. The meeting will result in a more than 10% growth in the church this year. Since the close of the campaign the evidences of renewed faith and works are splendid.

Sadness descended on the pastor right in the midst of the campaign, however, when a telegram summoned him to Philadelphia, due to the death of his oldest sister—Mary Elizabeth. Mary was an Ashlander, and was planning some work there this summer, but in God's own Providence her work seemed to have been done. We can't understand why this is, but we can "still believe where we cannot prove."

God bless the Brethren everywhere and may we increasingly become a group of "workmen that needeth not to be ashamed, rightly dividing the word of truth."

EDWIN BOARDMAN, Minister.

Where your treasure is there will your heart be, and it will reveal to the world what you think is the greatest thing in life. You cannot hide your real self even from men.



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### REPORT FROM THREE MIAMI VALLEY CHURCHES

#### Pleasant Hill, Ohio

It had been several years since I had visited this congregation and was agreeably surprised to find the work progressing so well. Brother H. C. Marlin is pastor and I found him a very busy man. Besides preaching twice on Sunday, attending to pastoral duties, he publishes a daily paper at Covington and conducts evangelistic meetings, having recently held two successful union meetings in other places.

The members had recently redecorated the church and have a fine parsonage. Like many small places there are too many churches and the field is limited for new members, but our church is holding its own. Brother Marlin gave me every aid and visited the congregation with me. The total gift to the College was \$525.00.

#### Miamisburg Church

This is one of the older churches in Ohio. It is located in the country about five miles from Miamisburg. Deaths and removals and the limitation of the field has reduced it to only a few families. They have no services during the winter months, but have been having Sunday school during the summer and Brother Harry Funderburg has been helping them in filling the pulpit. The future of the work here is problematical. Like many of the small churches, their labor has not been in vain. The College and Old Folks' home received some nice gifts from Brother Early and Sister Fox and they gave to the church Brother William Beachler, as this was his home church. The church has \$1600.00 in endowment that has aided in keeping up the work. This gift I am told is to be placed with Ashland College endowment, if the work here is abandoned. Their gift was \$135.00.

#### Camden

This is one of the new churches and is having a struggle and has met with several reverses. We have a field here that with unity and right management, in time should have a strong work. Brother Kinsey of New Lebanon is preaching for them every other Sunday.

There are some very earnest people here. They have a good Sunday school and I believe in time will win out. They are handicapped by lack of finances and have been discouraged by poor leadership. Under the conditions I did not press the claims of the college, but was given \$20.00 for the endowment.

The total gift to the endowment from these small churches is \$680.00.

W. S. BELL.

#### ARDMORE

##### South Bend, Indiana

February 12 to 26th were the days included in the special evangelistic and revival campaign at Ardmore. Rev. H. F. Stuckman, the busy and successful pastor of the Goshen Brethren church was the campaign director. Having worked with him in previous campaigns, we knew how well his part of the work would be conducted, and knew that local conditions would be the only thing that would withhold all of our rightful anticipations from such efforts as he uses.

Interest was good throughout the two weeks, and although no accessions were witnessed until the last evening, we deem

that the efforts were well worth while. Three made the good confession of the Lord as Savior from sin, and we have the promise of several others for like action at an early date and we are trusting that they will not disappoint their Lord nor us.

Should there have been no accessions in this campaign, we would yet consider it a success, for the general spiritual ardor of the Brethren has been kindled anew and this we say with no attempt to make excuse for lack of numbers of accessions, for that church is dead who would sit under the preaching of Brother Stuckman for two weeks and not be set on fire for their Lord.

The Brethren at Ardmore are greatly indebted to the Goshen Brethren and to Brother Stuckman for his coming to us at such a busy time as have been their days during their building efforts, but we believe that they are happy in the consciousness of the good that they made possible to be done.

A general report of the church will be submitted at an early date.

E. A. DUKER, Pastor.

Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant.—*Hosea Ballou*.

If all church members were real Christians, there would be some changes in political life. The real Christian takes his religion into his citizenship, and will not sell his honor for the spoils of office. Furthermore, as a Christian citizen he will vote for men and measures that stand for the right.

## ANNOUNCEMENTS

#### WASHINGTON, D. C.

The Washington, D. C. Brethren church will observe Communion on the night of Easter Sunday, April 8th. Any visiting Brethren will be more than welcome to worship with us at that service.

HOMER A. KENT, Pastor.

#### A NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Sample set, 15 cents. Prices 40 cents per 100; \$3.00 per 1,000.

Please give your denomination, also please mention The Brethren Evangelist.

THE LAYMAN COMPANY,  
730 Rush St., Chicago, Illinois.

#### HUDSON, IOWA

The church at Hudson, Iowa has been without a pastor for one and one-half years, but we have kept up our interests with a lively Sunday school and W. M. S.

At the beginning of this year we made a financial canvass of the church, and were pleased with the results.

We are now ready to engage a pastor, and

we will be glad to correspond with a minister who may be interested in this church.

Yours in his work,  
MRS. W. J. GUTKNECHT,  
Corresponding Secretary.

## Business Manager's Corner

### EVANGELIST HONOR ROLL

Church	Pastor
Allentown, Pa. (9th yr.)	S. E. Christiansen
Ashland, O. (10th Yr.)	C. A. Bame
Beaver City, Nebr. (9th Yr.)	E. S. Flora
Berne, Ind. (8th Yr.)	John F. Parr
Buckeye City, O. (8th Yr.)	Delbert Flora
Center Chapel, Ind. (3rd Yr.)	Geo. Swihart
Corinth, Ind. (1st Yr.)	W. F. Johnson
Dallas Center, Ia. (1st Yr.)	A. D. Cashman
Ellet, Ohio (1st Yr.)	Floyd Sibert
Elkhart, Ind. (9th Yr.)	W. I. Duker
Fairhaven, O. (10th Yr.)	George Pontius
Gratis, O. (4th Yr.)	O. C. Starn
Gretna, O. (10th Yr.)	Frank Gehman
Hagerstown, Md. (8th Yr.)	G. C. Carpenter
Howe, Ind. (5th Yr.)	J. W. Brower
Johnstown, Pa., 3rd Ch. (7th Yr.)	Gingrich
Lathrop, Cal. (4th Yr.)	(Vacant)
Leon, Iowa (1st Yr.)	Claud Studebaker
Long Beach, Cal. (10th Yr.)	L. S. Bauman
Mexico, Ind. (9th Yr.)	C. A. Stewart
Morrill, Kans. (9th Yr.)	L. A. Myers
Mt. Pleasant, Pa. (3rd Yr.)	A. W. Crofford
Nappanee, Ind. (9th Yr.)	S. M. Whetstone
New Enterprise, Ind. (2 Yr.)	D.A.C. Teeter
New Paris, Ind. (7th Yr.)	B. H. Flora
N. Liberty, Ind. (7th Yr.)	J. W. Clark
Oakville, Ind. (10th Yr.)	S. C. Henderson
Peru, Ind. (7th Yr.)	G. L. Maus
Phila., Pa., 1st Ch. (8th Yr.)	R. P. Miller
Pleasant Grove, Ia. (5th Yr.)	(Vacant)
Raystown, Pa. (3rd Yr.)	(Vacant)
Rittman, O. (1st Yr.)	Floyd Sibert
Roann, Ind. (9th Yr.)	Hubert Hahn
Smithville, O. (8th Yr.)	M. L. Sands
Sterling, O. (8th Yr.)	M. L. Sands
Summit Mills, Pa. (2nd Yr.)	W. E. Ronk
Sunnyside, Wash. (2nd Yr.)	C. C. Grisso
Tiosa, Ind. (8th Yr.)	J. W. Clark
Waterloo, Ia. (10th Yr.)	Edwin Boardman
Waynesboro, Pa. (5th Yr.)	W. C. Benshoff
Washington, D. C. (2nd Yr.)	Homer Kent
Yellow Creek, Pa. (3rd Yr.)	(Vacant)

### EVANGELIST HONOR ROLL

It has been just two months since the Business Manager has occupied his corner in the Evangelist. But as he had appeared each week for seven consecutive weeks during the months of December and January he does not feel that he has been negligent of his duty.

Since our Honor Roll report in January one church has been admitted as a new member to the roll of distinction. This was the Dallas Center, Iowa church where Brother A. D. Cashman and his wife are serving as pastor.

I know when a church hires a pastor it is not generally conceded that it has also hired his wife, but since Sister Cashman sent in the list of Evangelist subscriptions from this church we conclude that this is a sort of copartnership which is much better than a "companionate" affair, and it is good for a congregation when a pastor's wife takes a real interest in the progress of the church her husband is serving. Dallas Center is to be congratulated.

In addition to this one new church that has become a member of our Honor Roll we are able at this time to report the renewal of the subscriptions of fourteen other churches that have been on the Honor Roll



for periods of time varying in length from one year to ten years.

The churches that have renewed are Tiosa, Indiana, 8th year, J. W. Clark, pastor; Smithville, Ohio, 8th year, M. L. Sands pastor; Sterling, Ohio, 8th year, M. L. Sands, pastor; Allentown, Pennsylvania, 9th year, S. E. Christiansen, pastor; Johnstown, Pennsylvania, 3rd church, 7th year, J. L. Gingrich, pastor; Hagerstown, Maryland, 8th year, Geo. C. Carpenter, pastor; Sunnyside, Washington, 2nd year, C. C. Grisso, pastor; Fairhaven, Ohio, 10th year, George Pontius, pastor; Mexico, Indiana, 9th year, C. A. Stewart, pastor; Waynesboro, Pennsylvania, 5th year, W. C. Benshoff, pastor; Buckeye City, Ohio, 8th year; Delbert Flora, pastor; Summit Mills, Pennsylvania, 2nd year, W. E. Ronk, pastor; Gratis, Ohio, 4th year, O. C. Starn, pastor; Elkhart, Indiana, 9th year, W. I. Duker, pastor.

From this report it is to be seen that there are a goodly number of churches that still think the Honor Roll for the Evangelist is worth while, and we only wish we knew some way to induce seventy-five or more of the remaining churches to try it out for themselves. It was said of old "Can any good thing come out of Nazareth?" and the reply was, "Come and see." We would say the same thing about the Honor Roll for our church paper.

#### Publication Day Offering

Some of our readers may be looking for the report of the offering made on Publication Day. We would like to make that report now, but there are several reasons for withholding it at present. First of all there are so many churches that have not reported taking up any offering for this cause, and secondly the offerings that have been received are not quite up to the standard, and it would be a little embarrassing to both of us to publish them. However, we shall make the best of it and give the report in a few weeks. In the meantime we trust the churches that have delayed sending in their offerings may send them in promptly now, so our report may be complete.

#### Conference Minutes

There are still some fifteen or twenty pastors that have not remitted for the reports of the last General Conference that were sent to them for distribution. We repeat it would be a very small matter for each pastor to give this prompt attention, but it would be a great relief to us.

#### Sunday School Supplies

On March 15th we had mailed out the full supply of Quarterlies to every Sunday School whose order had been received at that date, but still about one-third of the schools had not yet placed their orders. Thus you see if the supplies arrive late for any school it will be because they were late in sending in their order. Greater promptness on the part of the schools would mean more prompt service from us.

R. R. TEETER,  
Business Manager.



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# EASTER OFFERING

Again the Call Goes Forth to Every Congregation and  
to Every Member of the Brethren Church for  
the Annual Easter Offering  
for  
FOREIGN MISSIONS

In Africa  
THESE

and

In South America  
THESE

#### ARE GIVING THEMSELVES

Dr. Florence N. Gribble  
Rev. John Wesley Hathaway  
Mrs. John Wesley Hathaway  
Miss Elizabeth Tyson  
Miss Mary L. Emmert  
Mr. Joseph H. Foster  
Mrs. Rose A. Foster  
Miss Estella Myers  
Miss Florence Bickel  
Rev. Orville D. Jobson  
Mrs. Charlotte Hillegas Jobson  
Rev. Chauncey B. Sheldon  
Mrs. Hattie Cope Sheldon  
Rev. Lester Kennedy  
Mrs. Lester Kennedy

AND

Many Native Evangelists.

Dr. Charles F. Yoder  
Mrs. Pearl Yoder  
Rev. Percy L. Yett  
Mrs. Lora A. Yett  
Rev. Egydio Romanenghi  
Mrs. Eleanor Romanenghi

On Furlough

Rev. Clarence L. Sickel  
Mrs. Loree Sickel  
Miss Johanna Nielsen

AND

Native Pastors

Juan Iztueta  
Adolfo Zeche  
Domingo Reina  
Federico Sotola  
Jose Anton  
Luis Siccardi

In the Name of Our Lord Jesus Christ, whose we are and whom we serve, we call upon every Pastor of our beloved Brotherhood to give the people an opportunity to make an Offering for the furtherance of Foreign Missions.

Members of the Church, of the Sunday School and friends should be invited to give. All Local Organizations and Classes should make offerings.

LET EVERY ONE WHO READS THIS CALL PRAY EARNESTLY NOW THAT THIS MAY BE AN OFFERING TO THE LORD'S WORK THAT WILL REALLY GLORIFY HIM! Amen.

SEND ALL money at the earliest possible moment to Dr. Louis S. Bauman, 1330 East Third Street, Long Beach, California.

SHALL YOUR FOREIGN MISSION WORK ADVANCE—YOUR OFFERING IS THE ANSWER.

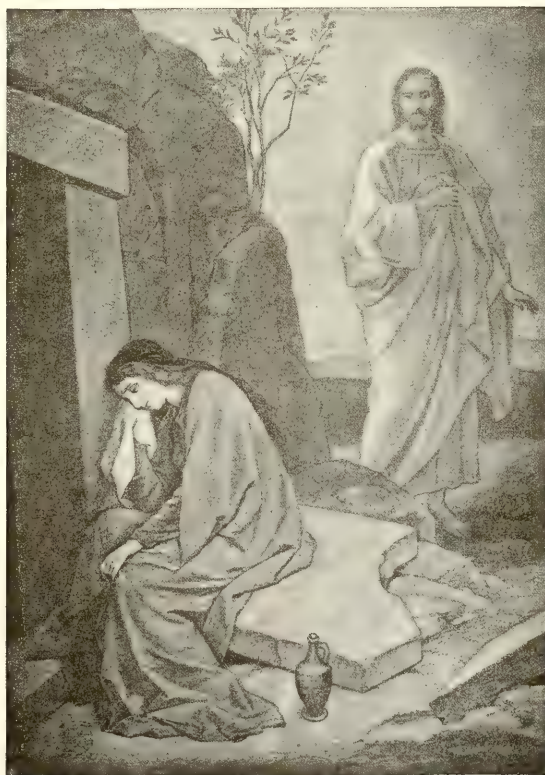
Yours In His Service,  
The Foreign Missionary Society, by  
J. ALLEN MILLER, President.

Volume L  
Number 13

March 31  
1928

# *The* **BRETHREN EVANGELIST**

- ONE · IS · YOUR · MASTER · AND · ALL · YE · ARE · BRETHREN · -



Easter Morning

H. Hofmann



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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## EDITORIAL

### Christ the Lord is Risen

"Christ the Lord is risen." O marvelous fact! O wonderful promise! It is to us and to all them that are afar off. It stands before us proclaiming its message of hope of a life that is to come, and not only so, but telling of a life that now is. It satisfies not merely our anxiety about death and what follows that dread event, but also our desire to know about life that is here and now and how to live it. The risen Christ assures us that old things are passed away and that all things are become new. He points to the way and the necessity of becoming new creatures. Without him the old uncertainties and weaknesses cling to us; they become weights to our aspiring spirits and impede our progress. We continue to follow the desires of the flesh and the devices of our own hearts. We leave undone the things we ought to do and do the things we ought not to do. There is no life, nor power within us. The very note of victory which this season brings, emphasizes by contrast what we are not, and what we might and ought to be.

But this human weakness may be fortified by divine strength, and that comes about by the new birth. We must be born again. We must bury the old life, as by the watery grave of baptism, and rise to walk in newness of life. Only so can we rise with life and power into our glorious possibilities. Yet as Nicodemus questioned of old, so do we today ask, How can a man be born again when he is old, or well started on his way in life? How? Yes, it is a natural question, and yet so foolish. Foolish that one should expect an answer! Foolish that one should halt and stumble over it, when he accepts without question facts in the material world that challenge explanation and baffle understanding. The winds of heaven blow upon the waking earth and we hear their voices, yet we cannot see the home of the winds nor tell whither they are bound. Even so the Spirit of the living God moves invisibly and mysteriously upon the heart of a person and there is born new life, clothed with new power, endowed with new vision, and imbued with new loves and choices and hopes. The living Son of God is thus risen up before our eyes and we behold in his face the light of the knowledge of the glory of God, and we are drawn up to him and away from the things of earth. Within our hearts we feel the power of the resurrection, and we know we live, yet it is no longer we that live but the risen Christ who lives within us. And behold, in very truth, we know that Christ the Lord is risen, that is proof satisfying to our own hearts and indisputable.

But no man liveth unto himself and no man dieth unto himself, and if Christ the Lord is risen indeed in any man's heart it must be manifest in his relations with others. Jesus said, "I am the

light of the world", and he also said, "Ye are the light of the world", then urged, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." It is the duty of Christians to reflect the glory of the risen Christ in the world, to incarnate his spirit in their lives, to show forth his goodness and power among men. That is just what happens when Christ comes into our hearts—he changes our lives, he ennobles our conduct, he sweetens our spirit and makes us more generous and kind. We take on his qualities of love and service, his characteristics of life and power. We become his life-giving agencies, not because any source of life inheres within us, but because we receive from him that fullness of life which he came to give. We become instruments of power, not that we have power within ourselves, but we become empowered through God's infinite resources, so that we are really his power-conductors, his creations equipped and capable for the accomplishing of his work.

And that, the accomplishing of his work, the manifestation of the power of Christ in the world through Christian men and women, is the way the risen Christ is made real in the world today. When a bar of soft iron that has no magnetic power in itself is brought in contact with one arm of a powerful magnet, it becomes itself magnetic. That mysterious magnetic force flowing through the soft iron gives it the power to attract other iron substances, and it retains that power so long as the contact is maintained. Remove it from the magnet and the virtue is gone. So it is with the man or the woman who is in touch with the resurrected Christ, he possesses resurrection power within his own life; he not only feels the drawing power of Christ but himself draws others. Not only are we overcome by the spectacle of his marvelous sacrifice and exemplary service so that we are moved to worship and adoration, but we ourselves are inspired to service and sacrifice. Not only are we wooed by the passion of his love, but our own hearts are surcharged with love for others, so that we possess a virtue that "beareth all things, believeth all things, hopeth all things, endureth all things", and that "never faileth." But remove that resurrection experience and love no longer reigns in our hearts for our fellowmen. We love and do the things that love prompts because we have been raised together with Christ, renewed in spirit and power.

The world does not see the risen Christ if it does not see him in our lives, and the resurrection power is not manifest except as we become its channels of expression. The world will never be challenged by the claims of the Kingdom, nor have its attention arrested by the power and glory of God save as the spirit of the Lord Jesus kindles a flame in our own hearts and makes us burn with desire to witness for him. By that means shall men be born again, and the Christ be risen in the heart of mankind and his resurrection power be manifest in all human relationships.

### Slow Paying Churches

Through several recent contacts with pastors our attention has been called to a situation that needs correction. There exists in some quarters a carelessness about the meeting of church obligations and an absence of system in the handling of church finances that is causing much embarrassment to pastors and is reacting against the good name of the church. We had thought that the slow-paying church had become a thing of the past, but it appears that a goodly number still exist. And the trouble is not with the lack of finances, but with the lack of conscience and proper business methods. Churches are simply careless and indifferent. The members, in all too many cases, have simply formed the habit of letting their church pledges go until it is convenient to pay them, never stopping to think of the inconvenience this habit causes the church treasurer, and especially the pastor, who is often required to go for weeks with only a fraction of his salary. A church member has no more right to be careless about meeting his church obligations than he has his business obligations. He ought to be just as regular in paying his church pledges as in paying his rent, or meeting his payments on his property, or in paying his grocery bill. Yet many an otherwise good church member will let his church payments go unmet for weeks and even months, though he is very scrupulous about keeping every other financial obligation promptly.

It is not that he has not the money. He has money for practically everything else his soul desires. He has money for radios,

for new cars, for gallons of gasoline every week, for movies, for confections, and for many other things needed and needless, for all of which he pays cash or makes regular and prompt payments. He has money for everything he wants, or thinks he must have, and if he thought it were necessary, if it rested heavily enough on his conscience, if there were some pressure brought to bear upon him, he would have money for the church also, at regular and stated periods. He has not the money because he has a feeling of indifference about it. It is a case of plain carelessness.

For example, here is a pastorate of well-to-do farmers who provide for themselves every convenience and a vast number of luxuries, but they let their pastor's salary get behind from one to two hundred dollars during the winter season every year. Or here is a small town church with a substantial membership, able to meet their obligations regularly, but they often let their pastor's salary lag from one to three months. Again, here is a city congregation with a membership steadily employed and regularly paid, but the pastor must be continually embarrassed by having to ask for payments on his salary. And we might go on enumerating cases until we would have the picture of a goodly number of churches, some of them not showing such carelessness as the above, and some of them more extreme. These are sufficient, however, to illustrate the weakness and to serve as a reproof.

This embarrassing situation is unnecessary, and in most cases is inexcusable. No church need labor under such a handicap, and no church with any serious thought for its future would do so, if it really understood how detrimental such a policy is to the welfare of the church itself. No church can afford to treat its pastor so. The pastor is poorly paid at best, and to withhold a portion of that small wage that has been agreed upon is often so embarrassing and discouraging to him as to lower his efficiency. And he does not suffer alone. In some cases it causes the spirit of disappointment and pessimism to settle upon the pastor's wife and family to such an extent that they become a drag to him, crippling his work. And the effect of the situation is all the worse in view of the fact that it is so uncalled-for, as it is in most instances. It could easily be remedied if church members would exercise more conscience regarding their church obligations and give more regularly, and if churches would employ more system in their church finances. But the latter suggestion will be a subject for a later editorial. Just now we are seeking only to stir our consciences a bit.

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## EDITORIAL REVIEW

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Dr. Charles A. Bame informs us that he and his daughter, Miss Dorcas, will give another program over the radio on Monday, April 9th, at 10:30 A. M., station W A I U, Columbus, Ohio.

Udell, Iowa, has recently experienced a stirring revival under the leadership of Brother Charles Mayes of Des Moines. Fourteen confessions were received and the community was greatly benefited. Brother S. E. Garber is the pastor of this group, making trips from his home at Leon, Iowa.

Our correspondent from the mission points at Grapevine and Napfor, Kentucky, writes appreciatively of the encouragement received through the visits of various workers from nearby fields, particularly from a quartette of Christian Endeavorers from Krypton and from Brother Thomas Allen. He reports good cooperation also on the part of members of the mission groups.

We learned that one good brother in one of our large churches, having recently had brought to his attention a copy of *The Evangelist* containing one of Dr. Martin Shively's series of articles on the older ministry of the church, that he sent in his money for a year's subscription in order that he might get the others as they come out, one each month. The next installment is in our hands and will be out soon, possibly next week.

Advance reports from Masontown, Pennsylvania, where Brother C. H. Ashman is in a meeting with Brother Herman Koontz say that about ninety confessions have been received. Also word from New Lebanon, Ohio where Brother F. G. Coleman is helping Brother L. V. King and his people, that more than forty confessions have been registered. Neither meeting was closed when the report was made.

Dr. Bell reports that the College Endowment gift of Miamisburg as it appeared in last week's paper has been increased by

fifty dollars, which brings Miamisburg's gift up to \$185.00 and the total Endowment figure to \$145,341.70. We will be glad to report an increase to the gift of any other church that may feel that it can do better than it originally did. No church should do less than its best for this very vital cause, and if any church discovers that even to a small extent it can improve on what it has already done, it should not fail to make it known.

Brother Percy L. Yett writes of the advancement made in Argentina and of the very great urgency that the Easter offering shall make possible the continuance of that advance. It is difficult for us to realize how great is the need of that vast territory for which we as a church are responsible, and also how great is our opportunity. It seems that the prospects were never brighter than they are right now and it would be a pity not to be able to take advantage of the situation. But, as Brother Yett says, it depends on the brotherhood's offering made at this Easter season whether or not our work in the Argentine shall go forward or retrace.

From Elkhart, Indiana, comes news of progress that is most encouraging. The services are well attended regularly and nine souls have been received through the regular services by baptism, one by letter and two await baptism. As our correspondent says, the pastor, Brother W. I. Duker, is to be congratulated on having such splendid attendance every Sunday night. Recently Sister Edna Nicholas, our correspondent and who was recently ordained to the ministry, took charge of the preaching services and so nobly acquitted herself that God called through her message two souls to confess their Savior. We congratulate her on the success of this first appearance in the pulpit, and may God lead her into further service according to his will.

Brother H. C. Marlin, pastor of the church at Pleasant Hill, Ohio, is a printer by trade and engaged in the publishing business, but his publishing work is not confined to one particular kind. He is still in the publishing business when he is proclaiming the Gospel of Christ to lost men, he is publishing the "Good News" of saving grace. And he shows himself efficient and has been greatly used of God in bringing men to an acceptance of their Lord and Savior. After holding four successful evangelistic meetings for other people, his own church asked him to lead them in such a campaign. As a result of that meeting the church has been greatly encouraged and twenty-three souls added to the membership by baptism. During the past three months Brother Marlin has been instrumental in leading 150 souls to Christ. And he is still busy, preaching every night and running his newspaper office during the day.

The Second Brethren church of Long Beach, California is an entity and has an individuality now by the consent of its mother, the First church of that city. It launched out upon its separate existence in January of this year with a complete organization, a constitution and a pastor in the person of Brother J. G. Lienhard. This church is a missionary undertaking of Dr. L. S. Bauman's splendid church, the mission having been started three years ago. The church was organized with seventy-six charter members and it has a neat, substantial church building. The future of the congregation is bright and we congratulate it on beginning under such auspicious circumstances, and extend to it the welcome of the Evangelist family. We also congratulate Brother Bauman and the First church on the success of their venture. It is an example that more of our churches should follow.

Brother Floyd Sibert, pastor of the churches of Rittman, and Ellet, Ohio, reports the successful evangelistic campaign recently held at Rittman by Brother B. F. Owen. Twelve additions to the church was the result in numbers, and the church was greatly encouraged and strengthened in the faith. Brother Owen shunned not to declare the whole counsel of God, even the distinctive practices of the church and he won the community and congregation to himself. Brother Sibert and the faithful of the Rittman group are to be congratulated on the progress thus far made. A later note received from Brother Sibert informs us that on March 18th a newly married couple was received into the church by baptism. The Sunday school attendance was a hundred and ten and church attendance was about the same. He also says three, not reported, were received by letter previous to the special meetings, making the total increase of seventeen since his taking up of the pastorate. Each church of the circuit has paid \$100.00 on its church debt, besides taking care of the current expenses.



# GENERAL ARTICLES

## The Empty Tomb

By J. L. Kimmel

The tomb has always been something from which the human mind has naturally recoiled. It has been said that if all the tears that have been shed at the tomb were massed into a river, we would have a stream larger than any river on earth. If all the sorrow caused by death could be piled up, we would have mountains of it like the Alleghenies or the Rockies. The only hope of the race is in Jesus Christ our Lord. If we reject him, there is nothing left but despair and death.

In the eleventh chapter of John's gospel, however, we have a solution to this problem called death, and the grave. We are told that while Jesus was away from the Bethany home, Lazarus took sick and died. When the Lord returned he found the young man had been in the tomb for four days.

Martha, the sister of Lazarus, met Jesus with the accusation that if he had been there her brother had not died, which was evidently true. Jesus answered by saying, "Thy brother shall rise again." Martha answered, "I know he shall rise again in the resurrection in the last day." Then came forth, it seems to me, the most wonderful words that ever fell from the lips of the Son of God—"I am the resurrection and the life; whosoever believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. Believeth thou this?"

Martha answered, "Yea, Lord, I believe that thou art



ELDER J. L. KIMMEL  
Pastor Ft. Wayne, Indiana

the Christ, the Son of God, which should come into the world." But Martha's faith soon failed her, when Jesus said, "Take ye away the stone." Instantly Martha protested that since her brother had been dead for four days and his body had undergone decomposition he should not now be seen by any one. But when the Son of God called, Lazarus, come forth. In but a single moment the whole situation was changed, and the tomb was robbed of its victim. Death gave way to life, sorrow to joy, tears to rejoicing.

That Christ's power is greater than the power of the tomb, was conclusively demonstrated in his own death and resurrection. Although Christ had repeatedly told his disciples that he would rise from the dead, yet when the time came they were so intimidated by the enemies of Christ, that

apparently all they were thinking about was their own safety. Had it not been for the two secret disciples, who suddenly awoke from their lethargy and became conscious of their responsibility, the body of our Lord might have remained on the cross or been thrown to the hyenas or jackals, as a last report. But God saw that the body was taken from the cross and given a decent burial.

The enemies of Christ, remembering his declarations that he would rise again, were determined not to have his tomb emptied by any secret plot, and took every available means to prevent it. A great stone was rolled

## Christ's Resurrection and What It Means To Us

A Study of 1 Corinthians 15

By Rev. A. D. Gnagey

Every disciple of Jesus and all others who believe in just before, Paul's marvelous chapter on the resurrection. The resurrection of Jesus should read, either at Easter or For the convenience of the reader the following arrangement is suggested:

### Verses 1 to 4

Christ's death and resurrection the substance of Christian preaching and the fulfilment of Old Testament prophecy.

### Verses 5 to 8

Christ's resurrection attested by many witnesses who were still alive in A. D. 57, when this epistle was written.

### Verses 12 to 19

To deny the resurrection of men in general is to deny the resurrection of Christ, and to deny the resurrection of Christ is to destroy Christianity.

### Verses 20 to 28

Because Jesus arose from the dead his people shall rise also, for Christ is the first fruits of those who sleep. The resurrection of the saints will be the last step in their redemption.

### Verses 29 to 34

The apostle identifies a belief in the resurrection with a belief in the future existence of the soul, and declares that certain Christian practices, together with the cour-

age to endure opposition, persecution and martyrdom, are meaningless unless they are the expression of a profound belief in the future.

### Verses 35 to 49

A discussion of the resurrection body which in those days as in these days was a matter of controversy.

### Verses 50 to 57

If the resurrection body is so different from our present bodies, how about the bodies of those who are still alive when Christ comes? To the discussion of this question the apostle now addresses himself.

### Verse 58

The apostle concludes his argument with a ringing exhortation to steadfastness in faith, and activity in work, giving three strong incentives to abounding in the work of the Lord, namely, (1) Gratitude. Verse 57. (2) Success assured. "Forasmuch as ye know that your labor is not in vain in the Lord." (3) The eternal reward of faithfulness and steadfastness. Rev. 2:10, latter part.

to the door of the sepulcher and sealed with the king's signet. Sixty Roman soldiers were placed around the tomb and every means was taken to prevent there being any fraud perpetrated whereby the prophecy of Christ might appear to come true.

But when the first day of the week came his tomb was found empty. The Jews told the story that Christ's disciples stole the body away. Christ's disciples told their experiences, that Christ appeared to them again and again after his resurrection and then after forty days saw him ascend to heaven. Never more were the Jews blessed of God. After the crucifixion of Christ, their city and tem-

ple were destroyed, and as a people they were scattered to all parts of the world, hated and persecuted wherever they went.

The Christians were blessed and they multiplied their numbers by the millions and became the leading people of the great civilized nations of the earth.

What about these tombs in which our loved ones have been placed? Yea, my friends, they too shall make a complete surrender when the triumphant Christ shall appear again, and the proclamation shall be made, "O death where is thy sting! O grave, where is thy victory!"

Fort Wayne, Indiana.

## Easter Thoughts

By H. H. Smith

If this life is all there is for man he is over-endowed. He comes to old age eager to complete unfinished tasks, and breathes his last longing to go on with the things that absorb mind and heart. Victor Hugo said: "The frosts of winter are on my brow, but eternal summer is in my soul. I smell the breath of the roses as at twenty, and the dreams of youth still throng my brain. For fifty years I have been writing fiction, poetry, drama, history, yet I have not written a tithe of what is in me. I shall finish my day, but not my task. Life is not a blind alley, but a thoroughfare."

The yearning of the human heart for an immortality free from the restrictions and evils of this life argues for the existence of such a life. Dr. Mullins used a fine illustration to enforce this truth. "Some birds in Northern Europe migrate at the approach of winter thousands of miles toward equatorial Africa. They fly days at a time on unwearied wing toward the land of sunshine, away from the cold of the north. One of these birds was confined in a cage when first hatched and kept there until grown. When the season for migration came it was found seated on the perch in the cage ceaselessly beating its wings for hours and hours at a time. Thus it manifested its migratory instinct. Dimly present in the bird's imagination perhaps was some picture of a far-off clime of sunshine and food and flowers. So also man beats his wings in his earthly cage of time and space. He also is a migratory bird. His soul pictures a far-away land of spiritual rest and peace. He longs for immortality and God."

To live again with loved ones who have passed on from this life is the universal craving of the human heart. Note the instances below, which show that philosopher and savage alike have this yearning; and if it be universal surely it must be implanted by God who can and will gratify it. Socrates said: "If death be a transition to another place, and if it be true, as has been said, that all who have died are there,—what O judges, could be a greater good than this? What would not any one of you give to converse with Orpheus and Masacus and Hesiod and Homer? I would gladly die many times, if this be true. To dwell and converse with them and to question them would indeed be happiness unspeakable!"

Dr. Egerton Young, a missionary to the Indians, said: "I visited a band of pagan Indians in the far north, and found them utterly unresponsive to Gospel truth until I shouted out, 'I know where all your children are,—all your dead children.' They quickly uncovered their faces and manifested intense interest. I went on: 'They have gone from your wigwams and your campfires. Your hearts are sad and you mourn for the children you hear not. But there is only one way to the beautiful land, where the Son of God has gone, and into which he takes the chil-

dren, and you must come this way if you would be happy and enter in.' As I spoke a stalwart Indian sprang up and rushed towards me. 'Missionary, my heart is empty and I mourn much, for none of my children are left among the living; very lonely is my wigwam, I long to see them again and clasp them in my arms. Tell me, what must I do to enter that beautiful land, and see my children?' And others quickly followed him, seeking for instruction."

Easter emphasizes the Christian's hope of immortality in the presence of death. It is said that there is a chamber in the catacombs used about the time of Julius Caesar, and "every tomb has emblems of the skull and crossbones. Hard by is another chamber of a later generation, and lo! Christ's teachings have carved upon each stone a lily, eloquent of immortal hope."

The Christian's hope is based upon the resurrection of Christ the Redeemer, who "could not be holden of death." Bishop Warne, in an address several years ago, said: "In one of our villages in North India a missionary was preaching in a bazaar, and after he had closed a Mohammedan gentleman came up, and said, 'You must admit that we have one thing you have not, and it is better than anything you have.' The missionary smiled, treating him as a gentleman, and said, 'I shall be pleased to hear what it is.' The Mohammedan gentleman said, 'When we go to our Mecca, we find at least a coffin. But when you Christians go to Jerusalem, which is your Mecca, you find nothing but an empty grave.' And the missionary replied: 'That is just the difference. Mohammed is dead. Mohammed is in his coffin.' The founders of all these false systems of religion and philosophy are in their graves. But Jesus Christ, whose kingdom is to include all nations and kindreds and tribes, is not entombed; he is risen. And all power in heaven and earth has been given unto him. That is our hope."

Ashland, Virginia.

### Balanced, Carried Forward

When I go to the Prune Exchange Bank  
To retrieve my passbook,  
I always think how helpful  
If there were somewhere to leave my mind  
To be written up—  
Collections entered, debits and credits noted,  
Soul balanced—and carried forward.

Christopher Morley wrote that. For just such accounting we go to church. There isn't any other place to get it.—The Churchman.

"Truth will prevail, though men abhor the glory of its light."



## What It Means to Obey the Commission

By A. L. DeLozier, Member Foreign Board

In Latin the word "to think" and the word "to weigh" are one—*penso*. Hence to think is to weigh and we do weigh in proportion as we think. Careful thinking leads to vision and vision to choice. Our choices make or mar us. We rise high or sink low according as we choose. Jesus was great at this point. All that he did for you and me, he chose to do. He chose to pay the price.

The martyrs chose to go to the stake. Every missionary chooses to obey the Great Commission.

The higher our choices the more costly, but also the more lasting happiness they bring.

After visiting some missionaries in Latin lands and assisting them in their work, I am prepared to say that I regard them all as keen men and women, very capable persons.

But I am here asking what it means to obey the Great Commission? I am now thinking of one thing that impressed me. Two texts come to my mind immediately: "It pleased God by the foolishness of preaching to save them that believe", and "we are fools for Christ's sake."

I tried to study the crowd that surrounded the missionary and I felt all the while that the majority of the folk regarded him as a fool or perchance the victim of some peculiar complex. I noted the restless and fidgety nature of the crowd and was reminded of the Spanish expression for "squirmy"—"Hecho de rabos de lagartijas"—"Made of lizard tails." They would enter the meeting hall and sit but a moment and then out they would go and thus

kept up a constant coming and going. The missionary pays a tremendous price in the form of patience.

I found missionaries who are not any too well provided for and yet they did not complain. They continue to eke out an earthly existence that they may serve the Lord. One such I visited under the very shadow of the wealthy Vatican. This little old Italian woman is the antithesis of Saint Peter's. My heart was made to bleed as she told her story and yet made no complaint.

I found the missionary to be the busiest man that I had yet met, and yet it did not net him francs, pesetas, lira or dollars. He was doing it for Jesus' sake.

I asked a French missionary how he could do so much and he answered: "'C'est Dieu qui m'aide"—It is God who helps me. So my story is simply this: The missionary is willing to obey the commission at any cost.

In God's sight you and I would seem to be a shameful contrast to his faithful army of workers in the foreign field.

Do you think our Heavenly Father will accept the sacrifice of the missionary and let you and me "get by" with a mere passing and half-hearted interest?

May God help us to share that price with our brother missionary, for in the last analysis he is our substitute.

"As the Father hath sent me, so send I you" said Jesus. "Go ye . . ." means Y O U.

Ashland, Ohio.

## Our Foreign Missionary Obligation

*How Much Shall I Give This Year to Missions? A Little Argument With Myself.*

By U. J. Shively, Member Foreign Board

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort" forgetting that the Lord never intended that his army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "Go."

4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ.

In the above taken from *The Missionary Review of the World*, we can find our own picture. No, it is not a cross word nor a picture-puzzle, but the real likeness of every member of the Brethren church.

In former years many Conference pictures have been taken and most of us have been in at least one; and when the proofs are shown we hear statements like these: "Where am I?" "Now that don't look like me." "I never do take a good picture", etc., etc. People want to look their best when before a camera. Don't you?

Now let us again face the camera.

Easter is the time set by our General Conference for the **Foreign Missionary Offering**. We say **Offering** not collection, for there is a difference, you know. Our church has sent men and women to South America and Africa to be our ambassadors for Christ and the church, to teach the wonderful love of a wonderful Savior. "God

so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

### What is our Obligation as a Denomination?

God has called these workers who have answered, "Here am I, send me." The Foreign Mission Board with the approval of General Conference has sent them forth to foreign fields. The church having sent these people forth is obligated to provide for all their temporal needs. The Foreign Board representing the church can go only as far as the church members say.

### What is my obligation, the obligation of every member of the Brethren church?

To some there will be no obligation, for they do not see the need of taking this saving gospel to foreign lands. They contend that the people who live there have some sort of religion, some kind of a god which was good enough for their fathers and is good enough for them, so why upset all their customs by introducing something new. They have no interest and feel no responsibility. Their picture is the first group, those who never give anything.

To the second group belong those who are a little interested, they say something ought to be done; support ought to be given, but their personal needs (?) are so many that they just **must** cut down on their gifts to missions. And why should they deny themselves anything they may want that they can get, for people whom they never saw, and never expect to see? These foreign people never did anything for them. They believe in foreign missions some, but are not **strong** for them, so they belong

(Continued on page 7)

## SIGNIFICANT NEWS AND VIEWS

### POPE OPPOSES PROHIBITION

As much as we regret it, we are not surprised to find the pope of Rome opposed to American Prohibition. This is just another evidence of the un-American type of his influence, wherever and whenever he has opportunity to wield it. We quote from "The Witness:"

The first authentic expression against prohibition in the United States has just come from the Vatican.

Osservatore Romano, official mouthpiece of Pope Pius XI, published an editorial saying that the attempts to enforce prohibition in America have become useless, not to say dangerous, that it would be better to abolish it, especially since unbridled passion is always more rampant as soon as there is an attempt to enforce complete abstinence.

The "Osservatore," comment was made apropos of the recently published statistics by Professor Charles Reed of the University of Cincinnati, showing that deaths from alcohol within the seven years of the prohibition law exceeded by 15,000 the American fatalities resulting from world war.

### CONAN DOYLE CHALLENGES EDISON ON LIFE AFTER DEATH QUESTION

When Dr. Conan Doyle read Thomas Edison's recently published statement that there is only a 50-50 chance of immortality for man, he took up the cudgel with a forthright declaration that the proved facts indicate a 100 per cent probability. "I could give him offhand", he says "a hundred cases within my own knowledge which would show that one can safely claim to be a 100 per cent believer in the life to come. If Mr. Edison were really in touch with the evidence he would never have said a thing which will cast a shadow on many a heart and weaken many a spirit."—Christian Century.

### AGRICULTURE IN ARGENTINA

Next to Brazil, Argentina is the greatest country in South America. This is not only a present fact, but her area and resources are such that Argentina should never have to take less than second place in South American affairs. The country is roughly one-third as large as the United States. It is composed almost entirely of one tremendous plain gently sloping toward the east from the foot of the Andes Mountains. Like the western side of the Mississippi Valley, most of Argentina's great plains are adapted to the growing of cereals. And as fast as possible the great stock ranches of the pampas are going over into wheat, corn and alfalfa. Americans who delight in nice, round figures may be surprised to know that according to the latest figures we have at hand Argentina has about 20,000,000 acres in wheat, 11,000,000 acres in corn and more than 16,000,000 acres in alfalfa. Some 61,000,000 acres are under cultivation, but as Argentina has five times as much more good land awaiting the plow it can easily be seen that in many ways the future of the country will long continue to look bigger and better from year to year.—The Gospel-Messenger.

### CATHOLIC PAPER OPPOSES SMITH CANDIDACY

The New York Tribune publishes in a recent issue an editorial, which appeared January 27 in "The New York World", which is described by the Tribune as "the official newspaper of the Archdiocese of Chicago, and the Province of Illinois and the personal organ of Cardinal Mundelein, as it has been of his predecessors." The editorial opposes the nomination of Gov. Al Smith on the ground that his candidacy would stir up bigotry. The opening paragraphs say:

"There is a goodly number of Catholics who would prefer, at the present moment, to avoid any incentive to bigotry. This would include also the impending nomination

of a Catholic for the Presidency. Nor can their Catholicity be attacked because of this attitude.

"It is not alone that they wish to preserve the fairly agreeable relationships with their Protestant friends and neighbors, but, probably more because they do not wish to stir up political history, not so ancient, for which they might have every reason to blush.

"In passing, it might be well to state that the type of Catholic of this attitude of mind is neither a professional Catholic nor a professional politician. If one were to catalogue him it would be said that he is intelligent, courageous and has at heart the interest of the church.

"It is this Catholic who fears that in the political history of the nation, particularly in the history of the larger cities, enough recrimination will be found against Catholics to do them a damning injury."

### DR. LEW PICTURES CHINA AS FUTURE GREAT NATION

Dr. Timothy T. Lew, professor of the University of Peking, now in this country, gave one of the addresses at the Sunday evening club, Chicago, February 20, and pictured China's future in these glowing terms: "The dominating nation of the future must have three essentials—land, resources and man power. There are only three nations in the world today that have these requirements—the United States, Russia, and China. China is at the cross-roads today, and the way she goes will have an influence on the whole world. She must decide whether to accept America with her ideals or go along with Russia and accept her standards. The way you people in America can best help China is by living upright Christian lives. This country has been successful not because of wealth, but because it is Christian.—Christian Century.

### Our Foreign Missionary Obligation

(Continued from page 6)

in the second picture, those who will give less than heretofore.

The third group recognize their obligation to a greater extent but they have been giving about all they can spare and really all that is necessary. They may be even giving a little more than the amount asked by the church per capita, so isn't that enough? If there were more money needed wouldn't the Foreign Board raise the amount asked for? Foreign Missions are all right and ought to be supported, etc., but "we are giving enough already." These folks will find themselves in the third picture.

In the last group belong those who have learned from personal experience the blessing of sins forgiven and the joy of bringing a lost soul to the Savior; those who have known it is more blessed to give than to receive; who are sure Jesus was not joking when he said: "Go ye into all the world"; who have a vision of a Christ for the world, and the whole world for Christ. They are not satisfied with present attainments, but are looking forward to greater work to be done for the King of kings. And this speedily, for the night will soon come when none of us can work.

Have you found yourself? Are you real good-looking? Is your picture all you would like to have it be? Are you satisfied with the group you are in? Each must answer for himself.

May we all place ourselves in the fourth picture and make this resolution: "I do believe in greatly increasing the present number of missionaries; therefore I will increase my former offering to missionary work."

Nappanee, Indiana.



# THE BRETHREN PULPIT

## The Power of an Endless Life

An Easter Sermon by Rev. Charles M. Sheldon, D.D.

Who hath been made, not after the law of a carnal commandment, but after the power of an endless life—  
Hebrews 7:16. (R. V.)

The Court of the World's Universal Hope is sitting to examine the Resurrection of Jesus Christ of Nazareth. What is the proof of the event, which is the most important event in the world's history? Let the witnesses testify, in order that the hearts of the peoples of the world may rest secure in the fact of immortality.

First Witnesses: Jesus' Enemies. The Pharisees and the Roman Guard.

The Roman guard, placed over the tomb where Jesus was laid after his crucifixion, were hardened soldiers. They were there to prevent the disciples of Jesus from stealing his body away. The Pharisees themselves asked Pilate, who had passed sentence of death on Jesus, to post this guard. And the record in Matthew says, "So they (the Pharisees themselves) went, and made the sepulcher sure, sealing the stone, the guard being with them." (Matt. 27:66.)

Then Matthew goes on to tell of the earthquake and the descent of the angel and the rolling away of the stone, and he says, "the watchers (that is, the guard) did quake, and became as dead men." And then he says, "Some of the guard came into the city, and told unto the chief priests all the things that were come to pass." That is, the guard told the truth about the rolling away of the stone. There can be no doubt that, before leaving the tomb, they looked in and saw it was empty. They told the chief priests the facts. But the enemies of Jesus are witnesses to this day of the fact of Jesus' resurrection, for they accepted the evidence of the guard and were so afraid of it that Matthew says "they gave large money unto the soldiers, saying, Say ye, his disciples came by night and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care." (Matt. 28:11-14.)

The witness of Jesus' enemies is strong testimony to his resurrection. They were compelled to resort to bribery and a lie to cover up the facts witnessed by an unimaginative and stolid Roman military guard.

Second Witnesses. Three women who had come to the tomb, not to find it empty, but to anoint a dead body.

The historian says: "And when the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, bought spices that they might come and anoint him. And very early on the first day of the week, they came to the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? And looking up, they see that the stone is rolled back: for it was exceeding great." (Mark 16:1-3.)

Then the narrative goes on to tell how they entered the tomb, and were told by the heavenly visitant there that Jesus was risen.

These witnesses are very reliable. They were not expecting to find an empty tomb. They were not capable of inventing the story. They simply were witnesses to the fact of a risen Lord.

Third Witnesses. Peter and John. Friends of Jesus, but with hope in his kingship gone on account of his death.

When these women who had found the stone rolled away ran to tell the disciples, Peter and John went to see for themselves. John says: "Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together; and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb, and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore, the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead." (John 20:3-10.)

These also are reliable witnesses, for they were not expecting the resurrection, and, indeed, considered the crucifixion to end

everything. They loved Jesus too much to make up a gigantic falsehood about him.

Fourth Witness. A skeptic. A doubter. Thomas.

The narrator says that the disciples who had seen the risen Lord told Thomas, who had not been present when Jesus appeared to them, and he said he would not believe unless he could see in Jesus' hands the print of the nails, and put his hand into the wound of Jesus' side made by the spear. Eight days after that, Jesus appeared to a group of disciples when Thomas was present and told him to make his own test, to feel of his hands and put his own hand into the wound of his side. And Thomas said, "My Lord and my God!" (John 20:24-29.)

The most open and clear test of a living personality was granted and indeed demanded by Jesus himself to be made by a skeptic, and that skeptic acknowledged that the proof was sufficient.

Fifth Group of Witnesses. The two disciples on the road to Emmaus.

Jesus was seen by the Apostles several times. According to Paul (1 Corinthians 15:6), Jesus appeared to about 500 persons at one time; Paul himself is a witness to the resurrection, as he saw Jesus on the road to Damascus, and heard his voice. This made such a deep impression on his mind that he afterwards said if Christ had not been raised, all preaching was in vain and the Christian faith was vain.

Sixth Witness. Jesus himself. The greatest of all!

He foretold his own death and his rising. He said that he would rise the third day. He said he had power to lay his life down and power to take it again. He told the dying robber on the cross that they would be together in Paradise. He comforted all mankind by saying that in his Father's house there are many mansions. He stayed on the earth for forty days before he ascended. During that time he appeared as a living personality, in both the bodily and the spiritual form, in order to make the fact of his resurrection without any doubt. If Jesus is the incarnate Truth, his witness of the fact of the resurrection must be taken without a question.

Other Witnesses. The most intelligent and spiritually minded men and women of all the centuries have believed in the Resurrection and many have died martyrs for that faith. A lie about such a stupendous event could not survive among men and women of mental and spiritual power.

The Court of the World's Universal Hope, therefore, accepts these proofs of the Resurrection of Jesus of Nazareth. The evidence is sufficient, and mankind need not question it, but live in the established glory of it.

Wonderful fact of history! It makes life worth living. It answers all sorts of hard questions about life. It takes away the fear of death. It reveals the love of the Divine. It explains the mystery of human pain and disappointment.

What is this power of an endless life? What does it do for us?

It establishes first of all the fact of Jesus' divinity. Who except one who is more than mere man could possibly say as he said: "I have power to lay my life down and I have power to take it again." Stupendous declaration! Who could say to a dying man in the very throes of a cruel death, "Today shalt thou be with me in Paradise!" No wonder the centurion exclaimed, "Truly this was the Son of God!" No wonder the doubting Thomas exclaimed, "My Lord and my God!" More than his miracles, more than his earthly teaching even, the resurrection proclaims the divine nature of him who knew that his spirit was indestructible, and who himself had more than once brought back into the body the spirits of those who had died in the flesh.

The Resurrection of Jesus satisfies the children of men as they face pain and sickness and old age and decay of mental and physical powers. It answers all problems of the mystery of injustice and wrong and inequality and misery. For shining through the

darkness of a world that is very imperfect is the glory of a world into which all who believe in Jesus and his resurrection shall go, perfectly assured of an existence free from pain, cruelty, suffering, misunderstanding and sin. A world that has been made on purpose, it would seem, to compensate for this very imperfect and unsatisfactory world.

**AN ENDLESS LIFE!** What! You do not mean to say a life as imperfect and broken as mine shall have an endless existence? Yea, verily. Think of what that has meant by this time to the dying robber, who was crucified at the same time with Jesus! Can you think of anything more imperfect and broken and worthless than his life was? Yet because he expressed faith in Jesus, that confession revealed to Jesus the immortal essence of a human spirit that, after all these centuries, has no doubt so expanded in its heavenly surroundings that when we see him hereafter we shall behold an angel of light, educated and grown into a pure and lovely being, in whose friendship we shall be glad ourselves sometime to dwell with astonishment and delight.

The power of an endless life means, to all mankind that believes in Jesus and his resurrection, that life is worth while. The common drudgery, the daily routine, the humdrum of plodding existence, the drab details, all have a flood of eternal and celestial light thrown on them when once we accept the fact of immortality. Nothing worth while that we ever do can perish. The best we ever know will survive. The things that make for character will continue, when money and physical pleasure and worldly might have all passed away into a past that will not even be remembered.

The power of an endless life means the astounding companionship of our lives with the mighty number of all who have gone on into the places prepared for those who have believed in the Resurrection and the Life.

What! Do you mean that we shall sometime actually meet and know and have real fellowship with the great and lovely of the millions who have suffered martyrdom, who have grown famous in heaven?

Yea, verily. Amazing! What an answer to our puzzling thought as to how we shall spend eternity. What shall we have to do in an existence where we shall not have to work for money, where there will be no hunger, where there will be no disease, where there will be no physical tasks like those in this world? We are indeed dismayed at many questions about the other world, until we remember that the power of an endless life carries with it a picture of a wonderful heavenly companionship with the good and great of all the ages, who have washed their robes and made them white in the blood of the Lamb! A superb picture of pleasures forever more! A most comforting vision of a life that will never cease to give the deep satisfaction that may have been denied us here. But, Beloved, that is what the resurrection will mean. It is what it does mean to us now.

The power of an endless life is cumulative. It robs death of its grisly terror; it puts the earthly emphasis on those things that will survive the flesh; it elevates the Person of Jesus into the grandeur of divine splendor, without taking from him his loving personality, a personality so beautiful that even after his resurrection he did not count himself too exalted to provide with his own hands a meal for his tired disciples when they came in that morning, wet and hungry from their night's fishing! Astonishing illustration of the character of the divine; it illuminates the hard path of daily toil with the light of another world, and makes it possible for humanity to live at the same time in two worlds. All this the power of an endless life does for us.

Come, all ye sons and daughters of men! Bow down before this majestic fact of the centuries! "Whosoever liveth and believeth on him shall never die." As Christ rose, so shall we also rise with him, into a life so wonderful that the imagination can catch only a dim outline of it. Life is worth living, because it has the possibility of being endless. How superb daily life ought to be in the glow of that supernal fact. The power of an endless life! Dwell, my soul, on that supreme fact of the world's history, and of my own world, and help me, Eternal One, who rose from the dead, to sing in triumph this song:

"Christ rose, to endless life he rose, and now  
No demon sits on graves of human clay;  
But angels wait, with radiant face and brow,  
To roll the heavy stone that seals the tomb, away."

—Christian Herald.

## Our Worship Program

(Clip and put in your Bible for convenience)

### THE FELLOWSHIP OF PRAYER

An Outline on "The Fruits of Religion," Closing Easter Sunday

#### MONDAY

**THE POWER OF GOOD WILL**—Rom. 12:9-21. "Peace on earth, good will among men" (Luke 2:14). This has been translated: "Peace on earth through men of good will." This is the heart of Christian teaching. Good will is the greatest force in the world. The Will at the heart of the universe is Good Will and they who practice good will are simply falling in line with the Eternal Good Will and using this mightiest of forces. St. Paul calls this good will, love. "It beareth all things, endureth all things." There is nothing that will overcome and disarm opposition and hostility like good will.

#### TUESDAY

**THE IRRESISTIBLE LIFE**—John 12:24-32. "I, if I be lifted up from the earth, will draw all men unto me" (Vs. 32). This is John's way of saying that Jesus is irresistible. There is a power in that life to draw and lift men up that is found nowhere else. It lifts men up as the sun lifts up the sea. And the secret of that power is love. Back of everything else that Jesus is and does for men is love.

#### WEDNESDAY

**PRAYER THE WAY TO POWER**—Matt. 7:7-11. "Knock and it shall be opened unto you" (Vs. 7). Prayer has been called the "open gate." It admits us into the house and storehouse of God. It is the door through which God's power enters our lives. It is our spiritual task to open the gate. God imparts his energies to those who are open to receive them and prepared to use them. Electricity is as old as lightning and thunder but it is only as instruments are fashioned that are sensitive to this energy that it is being revealed and marvelously used. The world is full of infinite spiritual energies waiting for the gates of life to open them.

#### THURSDAY

**UNION WITH CHRIST**—John 15:1-8. "He that abideth in me and I in him, the same beareth much fruit" (Vs. 5). Jesus was always using common things to illustrate great truths. "I am the vine, ye are the branches." In this way he pictured the power that comes into every man's life that is in contact with his life. The branch does not struggle and toil that it may bear grapes. It has no need to. It needs only to remain in unbroken contact with the stem. So it is with people. The intimate association with Christ will result in fruit bearing.

#### FRIDAY

**OUR INVISIBLE ALLY**—2 Kings 6:8-17. "Behold the mountain was full of horses and chariots" (Vs. 17). The prophet's servant could not see the horses and chariots. He saw only the hosts of Syria and was frightened. But Elisha saw the sky. Every Christian man should see such things all the time. The sky is full of reinforcements. Spiritual forces wait to supplement the inadequate powers of man. This is at the heart of our belief in God. He is a God who is willing and able to help. There is an invisible Ally on every battlefield if men will but look to him in faith.

#### SATURDAY

**WORKING WITH GOD**—Isa. 40:27-31. "To him that hath no might, he increaseth strength" (Vs. 29). An old sunken barge lay on the bottom of East River, New York and hindered the construction of a bridge. No powerful device had been able to remove it. After others had failed a young man fresh from a technical school tried his hand. At low tide he had a barge towed out to the spot and the ends fastened to the sunken derelict. As the tide from the Atlantic came in the barge arose bringing with it the sunken wreck. The young engineer had linked to his task the limitless power of the ocean tides. So we may link the power of God to our tasks.

#### SUNDAY

**THE GROUND OF OPTIMISM**—Psalm 42. "Hope thou in God" (Vs. 5). Religion is our final ground of optimism. One needs something more than a physical basis for hope, and that something more is a belief in a strong, purposeful and loving God. Through steadfast reliance upon God we may discover within and around us his unseen and beneficent power, which is all-sufficient.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N  
MAGAZINE SECTION  
M. A. STUCKEY, Editor  
Ashland, Ohio

O. C. STARN,  
General Secretary  
Gratts, Ohio

M. P. PUTERBAUGH,  
Treasurer  
Ashland, Ohio

## The Sunday School and Missionary Training

By Marion Lawrance

"It is the whole business of the church, and it is the business of the whole church to carry the whole Gospel to the whole world as speedily as possible."

"The church is under marching orders, and should have no mind of its own, except as that mind is really the mind of Christ."

"The church is out for business, or it has no business to be out."

Christ said, "Go—teach." Go everywhere; teach everybody. He said it to the church—to the whole church—to the church then and the church now—to you and to me. We must do it, or be disobedient to our Lord. The church needs a vision of the world through the eyes of Jesus Christ.

What do our schools know about missions, as a rule? In the average school, missions mean money, and a missionary is a beggar. A missionary is presented to the school, and he will tell some stories that will make them laugh or cry or both, and then ask them for some money. This is not Christ's estimate of missions. The church has been very remiss in this matter, and is just beginning to learn the value of missions among the children in non-Christian lands.

Bishop Taylor, on his return at the close of an eventful and successful life as a missionary, said that if he had to give his life over again, he would preach almost wholly to the children. Dr. James L. Phillips, the Sunday school missionary to India, used to say, over and over again, that the Sunday school was the underminer of paganism. He meant that the teaching of God's Word to the children is the best and most effective type of missionary work.

But the results in the field are not those that concern us most just now. We are all familiar with a statement that has been oftentimes quoted, when a man who did not believe in foreign missions asked a minister if he didn't think God would save the people in foreign fields without our troubling about them. The minister's answer was, "It is not a question as to whether they can be saved or not in that way. The real question is, 'Can the church at home be saved if we do not obey God's explicit command to go into all the world and preach the Gospel to every creature?'"

Dr. Dawson, in his remarkable book, entitled, "A Prophet in Babylon," says, "Churches, like armies, live by conquest. When conquest ceases, mutiny begins." This is true, indeed. Horses cannot kick and pull at the same time; neither can churches. When churches are in a quarrel, they are not saving souls. When they are doing their legitimate work and are interested in soul-saving and the propagation of the Gospel, they are not quarreling.

The church has been slow to learn the real value of missions. The strongest testimonials for missions are from those who are the most familiar with missions, especially those who have themselves been missionaries:

"The world has many religions; it has but one Gospel." George Owen.

"All the world is my parish."—John Wesley.

"I see no business in life but the work of Christ."—Henry Martyn.

"We can do it if we will."—The Men of the Haystack.

"We can do it and we will."—Samuel B. Capen.

"The bigger the work, the greater the joy in doing it."—Henry M. Stanley.

"I am in the best of services for the best of Masters and upon the best terms."—John Williams.

"Nothing earthly will make me give up my work in despair."—David Livingstone.

"The greatest hindrances to the evangelization of the world are those within the church."—John R. Mott.

"Prayer and pains, through faith in Jesus Christ, will do anything."—John Eliot (on the last page of his Indian grammar).

"What are Christians put into the world for except to do the impossible in the strength of God?"—General S. C. Armstrong.

"Christianity is a religion which expects you to DO things."—Japanese Saying.

"Let us advance upon our knees."—Joseph Hardy Nessim.

"Tell the king that I purchase the road to Uganda with my life."—James Hannington.

"I am not here on a furlough; I am here for orders."—Hiram Bingham, Brooklyn, October, 1908.

"The medical missionary is a missionary and a half."—Robert Moffat.

"Every church should support two pastors—one for the thousands at home, the other for the millions abroad."—Jacob Chamberlain.

"I will place no value on anything I have or may possess except in relation to the Kingdom of Christ."—Livingstone's Resolution made in young manhood.

"Win China to Christ and the most powerful stronghold of Satan upon earth will have fallen."—Mr. Wong.

"The word 'discouragement' is to be found in the dictionary of the Kingdom of Heaven."—Melinda Rankin.

"We cannot serve God and mammon; but we can serve God with mammon."—Robert W. Spear.

"The prospects are as bright as the promises of God."—Adoniram Judson.

"Your love has a broken wing if it cannot fly across the sea."—Maltbie D. Babcock.

"The natural order is, first—Bible study, which reveals God's purpose and man's obligation; second—mission duty, which illustrates God's purpose and man's obligation; third—the study of systematic and proportionate giving which is the method of God's purpose and man's obligation."—Franklin Goucher.

"It is manly to love one's country; it is godlike to love the world, 'for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should

not perish but have everlasting life."—Franklin Goucher.

"It is estimated that only 20 per cent of the Sunday school scholars are brought into the church, while in the Sunday school, and only 20 per cent join the church after leaving the Sunday school. That is, on the average, in every Sunday school class of five, one is converted while in the school, one after he leaves the school, and the other three go from the teacher, unsaved."—Franklin Goucher.

A chieftain in India sent word to a missionary board, as follows: "Send us more missionaries and less rum!"

But how shall our Sunday schools be taught in an interesting and compelling way about missions, so that they will really become intelligent on this subject and deeply interested it what it stands for? It seems to me there are five steps, and they are as follows:

### 1. The School Should Know

We have a duty here, because our scholars, as a rule, have far less systematic information about missions, their methods, and challenge, than they should have. We are never interested in things about which we do not know. "No information, no inspiration." In order that the school may know, certain things are necessary, and we would like to suggest the following:

A MISSIONARY DEPARTMENT. Select an interested young man or woman to be the head of a missionary department. This department will be really a missionary committee composed of this chairman and persons selected to represent the various departments of the Sunday school. Most of them, of course, will be grown people, and none of them should be real small children.

This missionary superintendent and committee will make it their business to spread missionary information and enthusiasm wherever they can. If possible, they should have a room set apart for their particular purpose. In this room would be missionary material, including a missionary library. There should be books for the teachers, as well as the scholars, and no books printed are more interesting or compelling than books on missionary themes. The following are given simply as samples:

The Life of John G. Paton.  
Topsy-Turvy Land.  
In the Tiger Jungle.  
Children in Blue and What they Do.  
Old-time Student Volunteers.  
Cycle of Cathay.  
Uganda's White Man of Work.  
New Lanterns in Old China.  
Thinking Black, etc., etc.

Then there are missionary periodicals that could be provided, and leaflets without number, missionary maps, charts, pictures, curios—all of these can easily be provided and at small expense. At given times, individual classes could be taken into this missionary room and shown the curios or given a lesson from the charts and maps. In many schools, those who manifest a special interest in missions are put into a missionary training class, and there are many books that can be used for this purpose, such as Trull's books, missionary programs, etc.

Perhaps once a quarter there should be a Missionary Sunday, when this committee will have charge of a missionary program conducted in the various departments in such a way as not to interfere with the lesson study period.

(To be continued)

## Editor's Select Notes on the Sunday School Lesson

### The Resurrection

Scripture Lesson—Mark 16:1-20.

Printed Text—Mark 16:1-8, 19, 20.

Devotional Reading—1 Cor. 15:20-26.

Golden Text—Because I live, ye shall live also.—John 14:19.

### LESSON LIGHTS

#### Introductory Note

Easter comes on the first Sunday after the first full moon after or on the 21st of March. If the full moon occurs on Sunday, Easter is the Sunday following. The resurrection occurred Sunday, April 9, A. D. 30, and the ascension took place on Thursday, May 18th, A. D. 30. The new tomb of Joseph of Arimathea, in which Jesus was buried, was near Calvary, outside the Damascus Gate in the north wall of Jerusalem.

The orderly course of our lessons is interrupted that we may observe Easter. We have studied the repeated prophecies of Christ concerning his death and resurrection; now we are to study the fulfillment of those prophecies. It was a most glorious and significant fulfillment, bringing with it salvation for all men who will receive it and the assurance of eternal life.

#### Appearance After the Resurrection

No event in history is more faithfully attested than the resurrection, and among the most valuable proofs are the appearances of Jesus after his resurrection. There are ten recorded appearances, which are as follows:

1. To Mary Magdalene alone, John 10:11.
2. To all the women, Matt. 28:9.
3. To Simon Peter, alone, Luke 24:34.
4. To disciples going to Emmaus, Luke 24:11.
5. To ten apostles at Jerusalem, John 20:19.
6. To eleven apostles at Jerusalem, John 20:26.
7. To seven disciples fishing, John 21:1.
8. To the disciples in Galilee, Matt. 28:16; 1 Cor. 15:6.
9. To James alone, 1 Cor. 15:7.
10. To the eleven apostles on Olivet, at his ascension, Mark 16:19, 20; Luke 24:51.

#### Recognizing the Living Lord

"We delight in facts. We enthusiastically reconstruct the Jesus of history. We supply background and color to the Gospels as our fathers could not do. All this enhances the beauty and strength and divinity of Christ's character. Probably no one more fully sees God reflected in the life of Jesus than the average scholar who has made a thorough, reverent study of the person of Jesus in the light of the wealth of material available today. But is there not danger that we, like Cleopas and his companion, will so occupy our minds with the teacher and healer of long ago that our eyes will be blinded to the risen Lord walking with us today? He is risen! He is alive for evermore! He seeks his children in their joys and in their grief. As we trudge along the highway of life, he joins us, if we will but see and recognize him.

"Again, are we not likely to assume that intimate communion with the risen Christ is reserved for deeply spiritual souls? He manifested himself to Martin Luther and John Knox and Phillips Brooks and Henry Ward Beecher; he possibly reveals himself to some of the elect even now—our minister or our very spiritual acquaintances. But we are the common people! We bear the burden and heat of the day! We have

neither the opportunity nor the gift of entertaining the spiritual Christ of the Resurrection! And thus are our eyes blinded that we cannot recognize him.

"Let us not suppose that the risen Lord will not manifest himself to us. Did not our hearts burn within us? asked the two disciples of Emmaus. Do not your hearts often burn within you? When some Christian friend appeared and shared your heavy load, did not your heart burn within you? It was the living Christ and you did not recognize him. Have you never been dreary on your bed of sickness and received a gift of flowers or a message of love? Again you received witness of the Resurrection. Has a tender voice warned you in temptation or a strong hand supported you in what seemed a losing fight? If you failed to look beyond the person to the presence of Christ, your eyes were blinded. For the Jesus who triumphed over the grave and appeared to two obscure disciples of Emmaus long ago is alive and appears to be his disciples today. He joins us in moments of deep spiritual communion and he joins us constantly in the loving ministrations of his servants. So Paul joyfully interpreted his own life of service. Christ liveth in me."—Rev. J. A. Hammond.

#### Christ's Resurrection Our Assurance

Christ's Resurrection is the assurance of Immortality for all who receive and obey him. The resurrection of Christ is the assurance that death does not end all; that there is an existence beyond death. The soul does not die with the body, for Jesus' soul did not die with his body. As Jesus said himself, his death was like a grain of wheat cast into the ground, from which grows the stalk and the fruit.


Our future bodies may be no more like

our present ones than a rose is like a black seed or a lily like a bulb. How, then, is it the same? Just as the plant grows out of the seed, the same kind of a plant always from the same kind of seed. How shall we recognize each other? Just as a florist seeing a seed can picture the plant and the flower that will grow from it; or, seeing a plant, can immediately recognize the seed from which it grew. For the soul lives on without this mortal body, but receives a body in the other world, like Christ's glorious body.—Illustrated Quarterly.

#### Immortality Begins Now

Immortality is not something that we are to inherit at death, but a quality of life that we may begin now. We who are Christians have already entered upon eternal life, which is the gift of God. Lyman Abbott once said:

"Set aside, if you ever had it, the notion that immortal or eternal life is something to come by and by, after you have died and risen again from the dead. Understand that immortality is a present possession. You are immortal or you never will be. Then consider what are the laws of this spiritual life, this immortal life, this eternal life, compliance with which is necessary to the maintenance of it. First of all you must desire it. It must be an object of controlling desire. Blessed are they that hunger and thirst after righteousness, for they shall be filled. But they must hunger and thirst. The second condition of the spiritual life is seeking it from him who is the reservoir of life. That is, it is prayer; for prayer is not primarily asking for God's things, it is receiving life from God. ... We must have the immortal life here and now if we would have a rational hope to have it hereafter."

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>L. V. KING,</b> Associate New Lebanon, Ohio</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPIGE,</b> General Secretary and Treasurer 2201 13th St., N. E., Canton, Ohio</p>
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## Plans for Junior Committees

By R. P. Anderson in "Junior C. E. World"

### A Say-Something-Nice Social For Social Committees

Before your next social prepare lists of the names of members. Have as many lists as you expect Juniors to attend, so that each one may get a list. The same names, of course, may be on different lists, and each list should contain five or six names. The week before the social tell the Juniors that each one must come ready to say something nice about other Juniors.

At the social give each Junior a list and a pencil. At a given signal each one should write something nice opposite each name on his or her list. Have a member collect the lists, and let the superintendent or a Junior read the names, one by one, and also the nice things said about each. Care must be taken that only nice things are said.

### A Telegram Meeting

#### For Prayer Meeting Committees

The prayer meeting committee should prepare, a week or two beforehand, a number of sheets of yellow paper, writing at the top the words, "A Telegram to the Junior Society." Let the members of the commit-

tee, and any others they can enlist, take these telegram blanks to the pastor, elders, deacons, to parents, to church workers, to former Juniors; in fact, to every one that is likely to write a brief, bright, snappy, helpful message on the topic for the evening on which the "telegram meeting" is to be held. The topic may be written at the bottom of the telegram form. At the meeting distribute, one at a time, these telegrams among the Juniors, and let them read the messages.

### An Invitation For Lookout Committees

Get a member to write on the blackboard a card something like this:

"JUNIOR CHRISTIAN ENDEAVOR AT  
ST. MARK'S CHURCH,  
Sundays, 2:30 P. M.

"This is a personal invitation to you to come to our Sunday meetings and our socials. We need you. You need us. Come and see what it is like."

Hand around slips of paper, and get the Juniors to copy this writing. Then ask all to stand who will promise to write the card



on a clean sheet of paper and hand it to some boy or girl during the week. Note those that promise. The following Sunday ask those to stand that have kept their promise, and urge the others to make good too. Two weeks later write another card on the blackboard, and get those to copy it who did not succeed in getting the boy or girl to attend to whom they gave the first invitation.

### A Vestibule Pulpit

#### For Whatsoever Committees

Why not apply the principle of the wayside pulpit to the vestibule of the church? The wayside pulpit is a large sheet of paper on which a short saying or epigram is printed. It is usually pasted on a bulletin-board outside the church. Many of

these sayings are very striking. They help to advertise the church, and similar sayings posted in the vestibule would advertise the Christian Endeavor society.

One thing must be watched—the sayings must be short while. They should be shown to the superintendent, or to the pastor, and should have his approval before being used.

Just to show what is meant, here are one or two:

"A Man is Really Measured by What He Is, and Not by What He Has."

"If the Sun Has Gone Down Look up at the Stars."

"Faith is Putting Your Hand in God's Hand."

Of course the meeting of the society will also be advertised on the poster, and a welcome extended to all.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1330 E. Third St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

## Shall We Continue Our Advance In Argentina?

As I review our missionary work here in Argentina, especially our last year's work, and compare our victories with our defeats, I am compelled to say: "Thanks be to God which giveth us the victory through our Lord Jesus Christ." To be sure we have had defeats; we have had sorrows; we have made mistakes and neglected opportunities. Nevertheless, in spite of all of our shortcomings, I feel that the Lord has blessed our work greatly.

During the past year we have been able, with the Lord's help, to hold the ground that we had previously occupied and we have been able to build up a most commendable work in Realico, Tancacha, and Los Cisnes. And now that Brother and Sister Romanenghi have returned to help us we expect to continue our advance. Just last week Brother Romanenghi with the aid of the Gospel Team that he has formed in Rio Cuarto has been able to open up a work in Pueblo Albirde which we hope will be permanent. The members of the Gospel Team are paying the hall rent and they hold two meetings each week.

We have now made needed repairs to the Bible Coach and two of our workers are out with it once more canvassing the towns of our district and sowing the Seed of Eternal Life. Some of the seed sown will fall by the wayside; some will fall upon rocks; some will fall among thorns, but praise to his Precious Name, some will fall on good ground and spring up, and bear fruit an hundredfold.

Our mission stations are paying for their Sunday school literature, as well as for our own paper "El Evangelista" which carries the message of the Brethren ministry to all parts of the Republic of Argentina. Our different missions have also taken special offerings for the Bible Coach and they are working and praying that the coach may be kept in the field continually. The church alone in Rio Cuarto is paying the salary of Brother Siccardi our colporteur. At this point I should like to refer you to a letter that is doubtless being published this month in the Brethren Missionary which tells of the prospects of our Mission Board owning a splendid mission property in Tancacha without cost to the Board.

O, how I wish that my brothers and sis-

aries have for the advancement of our work here in the Argentine to my brothers and sisters in Christ Jesus in the homeland.

O, how I wish that you might be able to take a trip with us on the Bible Coach and see with your own eyes the large towns that we enter where there is not even a hall in which believers might join together and worship God. That you might go with us from door to door and hear with your ears the story that these people have to tell. Surely you would say, what a great work. And what a needed work.

O, now I wish that my brothers and sisters in Christ Jesus might be led to devote more time in prayer for the missionaries.

We have had conversions and baptisms during the past year at all of our mission points, and we are even expecting a greater harvest this year if the Lord tarries. However, our advancement depends on the Lord blessing our work; on our faithfulness to him and to our work, and, on your faithfulness, for we are all co-laborers together with him.

If the Lord should fail us (which thought is absurd. Heb. 13:5) then our work would be in vain. If we should fail the Lord as faithful missionaries, then what? Well, as some one has said, the Lord has made no other arrangements for the carrying of the Gospel to the uttermost parts of the earth. Surely we do not want to fail our Savior. Neither do we want to retreat, but we do want to advance. However our Easter offering will be our answer. Brethren, shall we advance, or must we retreat?

PERCY L. YETT.

### FROM DR. GRIBBLE IN AFRICA

(Continued from last week)

I had the privilege of remaining at Bellevue where four days later our hearts were gladdened by the safe arrival of Louis Paul Kennedy. He was born at 3:10 P. M., on December 28th, and while weighing only six and one-half pounds is seemingly strong and well. We are proud of the three boys on Bellevue station. We would like to get our four girls—Marie and Julia Rollier, Marguerite Gribble, and Kathryn Jobson and our four boys, David Jobson, Lester Kennedy, Jr., Kenneth Sheldon and Louis

Paul Kennedy together some time and have a group picture taken of them, underneath which we would write the words, "What hath God wrought!" For every one of them has been given or spared in answer to prayer, every one of them is a miracle of this faithfulness. Pray indeed for the children of missionaries. As infants they need special protection and care, as children of school age they need keeping and guidance, and daily everyone of them needs the cleansing blood of the Lord Jesus. For missionaries' children are born unregenerate, and like the rest of the erring world, they must be born again. Let no one think that the children of missionaries have a natural spiritual inheritance. There is an inheritance natural, but it is of the flesh, fleshly, there is an inheritance spiritual but it is of the Holy Ghost through Jesus Christ our Lord, and as ever, the words natural and spiritual are herein opposed. And not only nature but the great adversity of our souls opposes in a special manner every little life born to missionary parents, lest they should follow in parental footsteps. Pray then with renewed vigor for the children, not only of our missionaries in Africa, but also in South America and Kentucky, that they may never fail in glorifying our Father.

Both Miss Myers who is acting as nurse and myself, will soon return to our respective stations, she to Bassai and I to Yaloke. Soon thereafter Miss Bieckel will leave Bassai and Mr. and Mrs. Hathaway will leave Yaloke to commence their homeward journey. We shall miss them indeed during the furlough time but we give them freely to God, praying not alone for their rest and recuperation, but also that through their ministry at home recruits may be multiplied, and that there may be many to come forth with them, to increase our present force, to relieve others who shall then be needing furlough, and to make possible the opening of new stations.

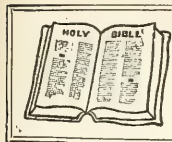
With regard to the medical work, two advance steps are being taken, the opening of a dispensary at Bellevue, and of a leper asylum on a concession site among the Karre not far distant from Bassai. The doctor will travel from station to station, by auto, the nurses will be in direct charge of the institutions, and all will endeavor to cooperate in taking as their motto, "If in this life only we have hope in Christ, we are of all men most miserable." For we must strive as medical workers not alone to care for the diseased body, not alone to heal the leper, but also to win our patients to the Lord Jesus, and to fit them if possible for positions of usefulness and responsibility in Africa's evangelization.

With the increase in the number of our hospitals we can no longer use the ambiguous term "the African Hospital", but we must learn to say "the hospital at Yaloke", "the hospital at Bassai", "the hospital at Bellevue", and to designate the leper asylum also definitely, although we hope more euphoniously than by the underlined words.

For the present we must close, this epistle being already too long. We offer our praise and gratitude in a special way to God, who during our absence from the field has so wondrously spared the lives of each and every missionary, both adults and children, and who has so graciously multiplied the native church, increased our evangelistic force, and enabled us to continue striving as one in all things to give him the pre-eminence.

Faithfully yours,

FLORENCE N. GRIBBLE.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### RITTMAN, OHIO

"I Jesus have sent mine angel to testify unto you these things in the churches. I am ... the bright and morning star." As memory's "magic carpet" carries us backward nine months to the time when we bade farewell to our Alma Mater and took up our work as a modern circuit rider with twenty-eight miles of Wayne and Summit County hills between two fields, that veteran workers admitted were none too promising, we feel again the spirit of an adventurer in the Master's cause. Then, if we be honest, we must confess that while in school it was not so hard to see the silver lining in the other fellow's cloud. There is, however, a vast difference between observation and practice. As the work progressed with new duties pressing themselves upon us and the clouds seemed to thicken rather than scatter, one could not help wondering whether the clouds were really hiding a silver lining or if perchance it might be worn out. Jesus said, "I am the bright and morning star" but even a morning star cannot be seen if the clouds are too dark. Nevertheless it is there just the same. "I Jesus have sent my angel to testify unto you these things in the churches." "I come quickly", said Jesus. And we know that his testimony is true.

The Rittman church, like all churches has its problems and difficulties. But we feel that the Lord's angel has been rendering his testimony quietly among his people. If we have some things to overcome let us thank God for it, for, says his word, "He that overcometh shall inherit all things and I will be his God and he shall be my son."

Our general interest and attendance in both church and Sunday school has been slow but steady until the month of January when there seemed to be a little deeper interest than usual. The Sunday school attendance averaging about forty-five. Rev. B. F. Owen then came to us with his Gospel messages and we spent another happy two weeks working with him. We followed about the same method of work as that used at Ellet, calling, visiting, admonishing with a real sermon every evening. We feel that we were wonderfully blessed when twelve young people were united with the church among whom were four young married couples. A new record was set for our Sunday school during our services. The attendance was fifty-six, ninety and one hundred twenty-two with seventy-eight for the follow up Sunday. The last Sunday was a great day for the Rittman Brethren church when the house was filled three times with an attentive crowd; at the morning services, at baptismal services in the afternoon where they witnessed the baptizing of twelve of God's children, and at the evening service where they again witnessed the reception of the new members by prayer and the laying on of hands.

We are grateful to the neighboring churches who were interested in our meeting. The Ellet church surprised even their pastor by furnishing us with some good music by a newly organized male quartette. Rev. Sands was with us several evenings and the last Sunday. We appreciate the interest and attendance of members of his congregation. Brother Baer gave us a sur-

prise and some encouragement when he came out for the evening service. We desire your prayers for the continued success of this field and for the decision of other couples in the community who have expressed a deep interest in this church.

FLOYD SIBERT.

### "WALKING ALONE"

In nineteen hundred and twenty-five the First Brethren Church of Long Beach, California, desiring to launch another Home Missionary project, built and established a church in North Long Beach.

A neat, substantial and well equipped building was put up and the church work started and carried on by members of the First Brethren Church. Brother and Sister Ed Wilson were among those who labored so faithfully here.

Although the attendance was not large those who did come were well grounded in "the things of God."

Because of illness in the family Brother and Sister Wilson were forced to give up the work, which was then carried on by members from the First Brethren church.

In May of nineteen hundred and twenty-seven, Brother and Sister John G. Lienhard were called to take charge of the work. It was not long under their efficient and consecrated efforts until the work began to grow, and this growth became such that by the end of the year both "Mother" and "Offspring" felt the time was ripe for a separate organization.

At the annual business meeting of the First Brethren church in Long Beach in January of this year a measure was carried, giving the members of North Long Beach the right to organize as a separate body.

A constitution was drawn up and adopted and officers elected in January. The church membership is approximately seventy-six with an attendance averaging two hundred at Sunday school.

The prayer meetings are well attended and are full of testimony and prayer. On Thursday a class meets for study in personal work and a children's Bible class is held the same day.

We are handicapped now by the lack of room and growth of classes is curtailed because of this. Dr. Horton's adult class especially needs room and are thinking of using a tent until plans for enlargement of the building can be carried out.

On the seventeenth of January we held our first communion as a separate body. Our membership embraces former members of various denominations to many of whom the service was a new and sweet experience as well as a blessing to all.

Deep appreciation is felt for the start given us by the First Brethren church and to those from there who so kindly gave of their service and time in helping us out; surely their reward awaiteth them.

Brother Lienhard has been extended a call as pastor for the ensuing year. He has a splendid corps of officers upholding him and a loyal, consecrated church membership backing him and desiring to be "led of God" in all things. We are confident that he will continue to bless us. Pray for us.

KATE R. SCOW,

Church Reporter.

### UDELL, IOWA

Editor Brethren Evangelist:

It might be of interest to the Evangelist readers to know something of our meetings held at Udell, February 20th, to March 4th.

Through the assistance of Brother Sam Garber of Leon, Iowa, who is with us every two weeks we were able to get the services of Brother Mayes who is the pastor of the Des Moines Brethren church.

He came to Udell Monday, February 20, when he was met by Brother Garber, who had remained over from Sunday services. We had a full house each and every evening during the meetings, including the opening evening, chairs being used all during the second week.

So many expressed their opinions about the good sermons and the way the Bible was explained so clearly.

Brother Mayes also conducted a Bible study class each afternoon which was very interesting to those in attendance. The book of Romans was studied during the first week and the book of Revelations the second week.

Not only were there fourteen conversions during the meeting but the entire community and especially the church were greatly benefited.

Brother Mayes finally consented to stay over Sunday, March 4th, if Brother Garber would take his place in Des Moines on that date. Being always ready to help in any way possible, Brother Garber gladly consented.

On this date there were one hundred nineteen at Sunday school and Brother Mayes held three services as he had done the Sunday before. In the evening a free will offering was taken by just simply passing the baskets. When this was counted it was found to amount to one hundred and twenty-six dollars.

When Brother Garber was with us last Sunday, March 18th, baptismal services were held. He was assisted by Brother O. Ogden of the Church of the Brethren, that church having taken an active part during the meeting.

ORA A. POWELL.

### PLEASANT HILL, OHIO

Being in the publishing business myself, I am naturally reticent in the matter of presenting "copy", especially when it concerns myself. However, news is news, and it may be that some of the folk will be glad to hear from me, and the work the Lord has been permitting me to do.

The good people of Pleasant Hill, where I have taken the place of a pastor for nearly three years, gave me permission to absent myself from them to enter evangelistic work, and leaving the editing of my daily paper in the hands of a "printer's devil" and the pulpit to my friends, I left the day after Christmas for Columbus, Ohio, holding a very successful revival in the Hia-watha Park district, a badly neglected area.

Returning home for five days in order to clean up the desk, I then left for New Concord, Ohio, where I was privileged to hold a meeting in the home church of three prominent Presbyterian preachers: Drs. Kyle, White and Moorehead. The work was so successful here and the crowds so interested that I have been asked to return in the fall for another meeting.

I no sooner returned from the "hills" than a call came from a church 32 miles from home. Working all day in the shop and driving 64 miles each evening for 12 days, the Lord used me again to bring about another great meeting.

Taking two nights' rest I opened at my



home church—Pleasant Hill, the dearest spot on earth to me, and the group of people that have made me what I am. All records were broken. From the opening night crowds came and taxed the seating capacity of the church. As the meetings continued the interest became intense, people coming from the surrounding towns. I could scarcely believe it true, and rub my eyes yet to see if it really is not a dream.

Using my own song books, with piano and a set of electric chimes, with a choir and a "Sunbeam" chorus to boost the congregational singing, Brother F. E. Flory opened the services with a half hour of music. It was an inspiration to hear them sing. Then followed the sermon, the best I could offer and within a week folk began to come to Christ.

We carried the services three nights longer than planned and the last night found standing room in the gallery at a premium, to hear a request sermon on "Baptism" and to witness baptismal services following. At the conclusion of this service another man came to confess Christ and ask for baptism, so we changed clothes again and the people who were leaving the church came back in to witness another service, and to shed tears of joy that one who has been prayed for 20 years had given himself to God.

Most of the new additions to the church are grown. Whole families and heads of families, of these we have already baptized twenty-three, with more to follow soon, we hope.

Pleasant Hill church is not large, perhaps never will be, but it is alive—very much alive. More alive than it ever was. The Sunday school attendance averages about 90% of the enrollment and is growing. The church is growing. From a financial standpoint it is better than it ever was. We are buying a parsonage for the next pastor, have redecorated during the past year and hope to make much more progress in the future.

I took this church three years ago to "fill in" until another pastor could be secured. So far they refuse to let me quit, so they have been handicapped by a man whose hands have been tied by business. It has taught me the greatest lesson of my busy life—"live a day at a time." God has given me strength to do his will, opened the door of opportunity. A greater call has come, and for almost three months I have worked by day and preached by night. More than 150 souls have found their Lord. The end is not yet—with three nights of rest I go again, this time it will be work all day and drive 68 miles each night, as I look ahead I feel that I can never hold out—but a still small voice whispers "Just one day at a time." That's how I have come this long, long trail.

Time is short, life is fleeting, folks are dying all about us. The great apostasy is upon us, indifference and laziness everywhere in the churches. No life, no pep—no gospel. It is time to fight. Here is one preacher who will die "with his boots on."

Affectately,

H. C. MARLIN.

#### ELKHART, INDIANA

With the coming of the new year the work and obligations of our people are being carried forward in the most commendable way.

Each department is working quietly at its regular schedule and great results are being accomplished.

Owing to the unusually heavy program for the year we have held no special revival but we are more than delighted to assure our readers that it is possible to make every service a revival service. Thus far nine have been baptized, two awaiting baptism and one received by letter.

The regular Sunday services are attended in a large way both in numbers and interest. Our pastor may well feel a pardonable pride when he is able to face a well filled house at every Sunday service.

We feel the success of our work on the Lord's day is largely due to the spiritual interest our people take in the mid-week prayer service. We find it pays to pause an hour in the midst of our week's work for an hour of devotion and prayer. These services unite us in a bond of sympathy as no other can and are of untold value in our Christian growth.

The Sunday school is working toward a definite end and is growing. Already we hear the workers say, "We need more room."

The Christian Endeavor is growing—it is good to see the young people work in this department. They are in training for work in a larger way.

At the request of Brother Duker we make the report of the writer's first public appearance in the pulpit, March 18. We were greeted with a house filled with prayerful people, who through the Spirit made possible great results. Through our message God led two souls to accept the Truth—one our own daughter of twelve, the other a father for whom the church have long worked and prayed. The unusualness of the service coupled with the "Power of his Word" accomplished results never to be forgotten. We feel God's seal of approval and the assurance that great good may be accomplished if we go forth in the strength of Israel's God.

Our people are looking forward to Easter time—the hope of our faith. May this church continue to grow in grace and go on to ultimate victory.

MRS. EDNA NICHOLAS.

#### GRAPEVINE AND NAPFOR, KENTUCKY

On March 4th we had with us from Krypton four Christian Endeavor workers—Miss Hadden, Miss Hall, Mr. W. Napier and Mr. Feltner, president of the Krypton Christian Endeavor Society. Miss Hadden gave a splendid talk concerning the work of the Master. Miss Hall also gave a good talk on the subject, "The Church Today and the World." Mr. Feltner gave an excellent talk on Christian Endeavor, which I believe so much in. It is a great work for young people, a splendid way to learn to do things for the Master and to develop a love for their Master. Also Brother Thomas Allen from Combs, Kentucky, gave us an excellent sermon on a text found in Isaiah fifty-third chapter. This was at the Grapevine service, following the Sunday school. At Napfor his sermon was based on Genesis 3:15. His sermons were very helpful at both places.

We feel and see many evidences of God's blessings upon us. We have a great field in which to work in these beautiful mountains, and it is a needy field. We need live wires in these fields, for the harvest is great and the laborers are few. May we have the blessings of God upon us and may he send us more workers for this great mission field.

We thank God for the few live wires we have at Grapevine and Napfor. There are those who are ready and willing to assist

in many ways. Also others outside are giving splendid help. Brother Early of Riverside has given to the aid of this work \$5.00, for which we are thankful. May the Lord bless all those who are remembering us. We and our field need your prayers.

E. M. DAVIDSON.

If God is, he must be a good God. If he were evil, he would not be God, for the very name means good.

#### A SOCIOLOGIST LOOKS AT THE RACIAL PROBLEM

"The white man in Honolulu is objecting to taxing themselves in order to provide schools for the Oriental children", said an American to me at table on the ship after we sailed from Honolulu. In my last I spoke of the problems which will face the American government in these Islands after another quarter of a century by reason of the large number of Japanese now in them, whose children born in Hawaii will become voting citizens as soon as they come of age. How are they going to vote? Will they be imbued with American ideals or will they feel more sympathy with the land from which their parents came? Such questions probably had not entered the mind of the man whose opinion I just quoted, nor the minds of the whites whom he quoted. The Japanese are now the most numerous people in these islands. The Filipinos come next, then the Chinese and then the Portuguese, and last of all the Hawaiians, pure and mixed. The Japanese are not voters but their children born here will be. There are also about 20,000 American soldiers, sailors and marines on the Island of Oahu, on which Honolulu is located. Now how these Japanese children will act as citizens in the next generation may be indicated by a remark made to me about two Japanese students in the University of Hawaii. This U. S. Army officer indicated what can be done in Americanizing Japanese youth by what happened to these two boys. They took the R. O. T. C. training while in the University and at graduation applied for a position in the army at Scofield Barracks. Just now with the ticklish situation between Japan and the United States Army men are very cautious about admitting as officers to the army young men about whose loyalty to the United States there may be any doubt. Yet, this officer recommended these two young Japanese for commissions in the United States Army. He said that he did so only because he felt absolutely confident of their loyalty. I asked him how this attitude had been developed. He said that it came about through their treatment in the schools from elementary to University. They had been given every chance accorded to any white student. They responded to this unprejudiced treatment. I wonder if that is not the answer to the reluctance of those white taxpayers to support schools for the Orientals. The Orientals are there. They cannot drive them away. The fundamental question is, How shall they be treated so that they will develop into good American citizens?

Over and over again I was told that these Oriental children are the ones who need no compulsory school law; they and their families crave an education. Why not, then, make the schools a means of developing loyal Americans? Their keen interest in an education presents the greatest opportunity to the United States to solve the problem which so many alien races present. It is either education in American ideals,

for American citizenship, assimilation to American culture through proper treatment in the schools, and also in business, the church and in social life,—or else a day of trouble in the next generation.

The missionaries set an example of equal race treatment in their work with the native Hawaiians, which our superior race consciousness may undo unless care is taken. That worked well with the Hawaiian. But now there are the Japanese, the Chinese and the Filipinos. The problem is not yet acute in Hawaii. There is no such acute situation here as we find in our South. There is, however, the beginnings of a race consciousness which must be carefully handled. In Hawaii we have one of the greatest laboratories in race relations I have ever seen. There is a growing number of people in Honolulu who are facing the situation frankly. The Institute of Pacific Relations has its headquarters at the University. The social workers, the missionary society representatives, the leaders of the Y. M. and the Y. W. and certain members of the University faculty are awake to the problem. Much can be learned in this laboratory, if people will but open their eyes to what is actually happening. Dogmatic and prejudiced assertions will not answer the questions raised by the close proximity in social life of so many racial elements. They can be answered only by scientific study of all the facts in the situation. In the meantime the educational and religious forces can proceed on the theory that humane treatment of the different races, and the endeavor to inculcate by precept and example the best American ideals will do no harm.

I am told that similar problems are presented in the Philippines and in many other places in the Orient. The advantage of Hawaii is that here you have the problem presented in small numbers of each race in a territory limited in area, and well supplied with the institutions of modern civilization. Moreover, the problem is not quite so acute on the color line as in our South.

Such problems as these should have answers found for them: What is the effect of the interbreeding of white and Oriental, —Chinese and white; Japanese and white; Chinese and Hawaiian; Japanese and Hawaiian? What is the effect on the children of interbreeding? Are these effects biological or social in their causation? What are the results of the breakdown of social customs in the family life of the Orientals when they come into contact with another culture? How can socialization of the Oriental best take place? What social characteristics have the Orientals to contribute to American life and culture? And many others would come up as careful study went on. Professor Adams and the Institute of Pacific Relations will try to study some of these matters. Doubtless some answers will be found to answer some of the dogmatic assertions now being made which are tending to stir up strike between races in these islands.

Hopeful from one point of view is the fact that Christianity is essentially in the teachings of its Founder and of its New Testament a democratic religion. Unfortunately the members of the Christian church today too often deny these teachings. If as St. Paul said, "In Christ Jesus there is neither male nor female, bond or free", and if, as he told the Athenians, "God hath made of one blood all the peoples who dwell on all the face of the earth", and if Jesus died for the salvation of all men, then it ought not be difficult for the Church of Christ to raise no barriers of

race when the presence of several different races in a community presents the problem of socialization and assimilation to a common culture. The church ought to be one of the leaders in the solution of the race problem in the Pacific. Unfortunately too often the leaders of the churches are not good sociologists. They do not understand that differences of culture rather than differences of blood is what really separates people. They fail to grasp that what the genius of Christ insists on is the development of a culture in which the emphasis is on quite other things than those which mark most human cultures either ancient or modern. That in part the missionaries have seen. In part they have not seen it, for they have identified as Christian certain methods of dress, certain modes of social life, which are not essentially Christian and have imposed them on their converts as a

part of Christian culture. For example, why is the Mother Hubbard dress foisted on the Hawaiians in the name of Christian modesty more decent than the native dress which they found the Hawaiians wearing? The most respectable Hawaiians were unconscious of any immodesty in their native dress. On the other hand when the missionaries inculcated a sense of brotherhood and unselfish service, they introduced elements of a culture at variance with the ordinary culture of the Hawaiians, and thereby introduced a way of life which was essentially Christian. That is what is needed to dissolve the socially antagonistic attitudes of different races with their different cultures. There is no question that the Gospel of Jesus was a socially unifying doctrine, ignoring the divisive elements in the old racial and national cultures, and dissolving them by emphasizing and vivifying

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Rev. Chauncey B. Sheldon  
Mrs. Hattie Cope Sheldon  
Rev. Lester Kennedy  
Mrs. Lester Kennedy

AND

Many Native Evangelists.

and

### THESE In South America

Dr. Charles F. Yoder  
Mrs. Pearl Yoder  
Rev. Percy L. Yett  
Mrs. Lora A. Yett  
Rev. Egydio Romanenghi  
Mrs. Eleanor Romanenghi

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Rev. Clarence L. Sickel  
Mrs. Loree Sickel  
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AND

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Juan Iztueta  
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In the Name of Our Lord Jesus Christ, whose we are and whom we serve, we call upon every Pastor of our beloved Brotherhood to give the people an opportunity to make an Offering for the furtherance of Foreign Missions.

Members of the Church, of the Sunday School and friends should be invited to give. All Local Organizations and Classes should make offerings.

LET EVERY ONE WHO READS THIS CALL PRAY EARNESTLY NOW THAT THIS MAY BE AN OFFERING TO THE LORD'S WORK THAT WILL REALLY GLORIFY HIM! Amen.

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attitudes towards others based on Love and the recognition of those characteristics of our common humanity which bring men together in fellowship.

On the Pacific, nearing Japan, November 11, 1927. J. L. GILLIN.

## OUR LITTLE READERS

### THE ELEPHANT'S KEEPER

"Now is it time for the train?" demanded Paul. It was the tenth time that he had asked the question.

"In a few minutes now", answered his mother.

"Then I can go", Paul shouted.

"Now you may go", agreed his mother. "Don't get in daddy's way or in the animals' way either, will you?"

"I'll try not to", Paul promised. "But you can't tell when it's animals. I love animals. When I'm as big as daddy I'm going to be an elephant trainer just like him. I guess I could 'most manage an elephant now."

His mother laughed and kissed him. "Better leave it to daddy yet awhile. But I hope that you will grow into as brave and good a man as daddy."

"How can I learn to do that?" Paul asked.

"By being a brave, good boy. There's the whistle. Run!"

Without waiting for his hat, Paul dashed out of the house and down the street to the station to meet the train that was bringing the circus animals back to Bridgeport to their winter home. It was always to Paul the most exciting day of the year not only because of the bears and camels and elephants but because it brought his father back to him.

The train came in and the animal cars were shunted down the track in to the circus yard. No one was allowed in the yard except those who had the care of the animals; but every one knew Paul, and he skipped in without trouble.

"Where's my daddy?" he asked of the first man he met. It happened to be old Mike, who loved to tease.

"Sure, your daddy decided not to come back", he said.

"Isn't he ever coming back?" Paul asked.

"You ask him the next time you see him," Mike laughed. He was only teasing, for Paul's father had come on the train and was busy just now with an elephant that needed his attention.

Mike went his way, and Paul loitered through the yard. If his father had not come, there wasn't much fun in the animals.

One after another the beasts found their places in their homes, but there was no father for Paul. He had a queer, disappointed feeling in his throat as he turned to go home. He wanted very much to cry, but he remembered what his mother had said. If he wanted to be a brave man, he must be a brave boy, and brave boys never cried. He tried to whistle but did not get on very well, and when he turned a corner he stopped.

There close to a flat car, all alone, lay Japhet, the biggest elephant, the one his father had most trouble with. Japhet looked as if he could make trouble now, for his trunk was moving in a cross sort of way.

Paul ran back and called, but no one

came. Every one was in another part of the yard.

Back to Japhet came Paul, his heart beating fast. Japhet was moving now; he was going to get up; and once on his feet without anyone to control him, he would be on a rampage. He might hurt somebody.

"O daddy, daddy! where are you?" cried Paul. "It's your elephant. They'll blame you if he hurts anyone. Lie down, Japhet!" Japhet recognized Paul, for he had often seen him before, but he wasn't going to lie down for a word from a boy. If anyone wanted him to lie down, let him give the proper signal by tapping his right ear. He made another move to get up.

Paul knew the signal for lying down, but Japhet's big ear was far out of his reach. There was no long stick about that would reach so far; only a tiny twig that Paul picked up.

"What can I do?" he cried. "It's daddy's elephant and daddy isn't here; so I've got to keep Japhet from going on a rampage."

Then as Paul saw how close Japhet lay to the flat car he had a sudden thought. Still holding his twig, he scrambled up on the car and with a running jump landed on the big elephant's back. Japhet paused in astonishment at this unexpected visitor, and Paul ran up the broad back as if it were a hill and came down flat astride the elephant's neck.

Then Japhet began to rise, and Paul thought that he was going to have a horse-back ride on a rampaging elephant. He looked out anxiously for help, but no one was near. Paul leaned forward and with his switch gently tapped the old elephant's right ear.

Old Japhet stood stock-still a moment on his knees, and then obeying the order that he knew came from his master's son, he sank slowly down again. He was not going to rampage this time.

Paul sat on his high perch until some one came running. It was his father, who had just found out that no one had looked after Japhet and who came expecting to find the old elephant doing his worst. When he saw Japhet lying like a meek lamb with Paul on his back, he gave a shout of joy and held out his arms to his son. Paul gladly slid down into them.

"How did you get up there?" he asked Paul.

"From the car", Paul said. "He was going to rampage, and you weren't here, and I had to reach his ear. He minded me, didn't he? But I'm glad you came, daddy, for he's awfully high up."

His father held him very close. "You're your father's son", he said. "It's the luckiest thing I ever heard of a boy doing."

Japhet was put in his own safe place then and Paul and his father raced home to his mother.

"Here's the new elephant keeper", his father told her. "And tell you what, he's the bravest man in the whole bunch of us." —China Christian Advocate.

A shining face is the evidence of a flaming heart.

## FOR YOUR INFORMATION

### CALENDAR OF SPECIAL OFFERINGS

**Layman's Day Offering**, Second Sunday in September. Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana.  
**General Home Mission Offerings**, Sunday preceding or following Thanksgiving. Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

**White Gift Offering**, taken by Sunday Schools at Christmas. Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio.

**Publication Day Offering**, Fourth Sunday in January. Offerings sent to R. R. Teeter, Ashland, Ohio.

**Benevolence Day Offering**, Fourth Sunday in February. Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Florida, Indiana.

**Foreign Mission Offering**, Easter Sunday. Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.

**Educational Day Offering**—Second Sunday in June. Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

## BRETHREN TRACTS

**The Plea of the Fathers—Does it Need Revision?** (16 pp.) by G. W. Rench, per dozen, 25 cents.

**Baptism**, (8 pp.) by Gillin, per 100, 50 cents.  
**Our Lord's Last Supper—A New Testament Ordinance**, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

**Feet Washing, A Church Ordinance**, (4 pp.) by Gillin, per 100, 35 cents.

**The New Testament Teaching of the Lord's Supper**, (6 pp.) by Rench, per 100, 45 cents.

**Doctrinal Statements**, (52 pp.) by Miller, per dozen, 75 cents, single copies, 10 cents.

**Some Fundamental Christian Doctrines**, by J. M. Tombaugh, 25 cents postpaid.

**Advantages of Being a Member of The Brethren Church**, (18 pp.) by Rench, per dozen, 25 cents.

**The Brethren Church: Why?** (4 pp.) by J. Allen Miller, per 100, 30 cents.

**A Brief Sketch of the Brethren Church**, (6 pp.) by J. Allen Miller, per 100, 60 cents.

**Christian Baptism**, (8 pp.) by J. F. Garber, per 100, 50 cents.


**The Law of Baptism**, (16 pp.) by J. B. Wampler, per dozen, 25 cents.

These are well written doctrinal tracts, concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, who have no clear idea of the peculiar doctrinal teaching of the Brethren.

THE BRETHREN PUBLISHING CO.,  
Ashland, Ohio.

### OUTLINE AND ARGUMENT

Of the Epistle of Paul to the Romans—by Alva J. McClain. A 30-page booklet, which will prove helpful as a guide to the study of Romans—25 cents per copy. Order of Alva J. McClain, 919 16th Street, Santa Monica, California.



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# The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

## Prayer at Easter

By Richard Knowles Morton

Our Heavenly Father, infinitely dear to us for thy tenderness and care and all-sufficient for us in the bountiful fullness of thy purposes for us and thy many gifts, transform our lives as we kneel beneath the shadow of the Cross.

Who could disparage life in any way, who sees it crowned with the Cross of Christ? Who could stray who knew he pointed the way to God and taught men to build his kingdom upon earth in accordance with divine laws and purposes? O the tenderness of divine love and redeeming sacrifice! O what he would do for man!

The tomb of death and defeat is rent asunder. Christ is risen! Shall he who conquered death be given by us the victory over our stubborn wills and ignorant minds?

Christ is risen! May we glory in that truth and be strengthened by its power! Christ is risen! May we grow radiant in that firm hope and spread love and kindness everywhere! May the risen Christ within our hearts give us a blessed inward richness that shall go forth to all service in his name! Amen.—The Presbyterian Advance.



# THE BRETHREN EVANGELIST

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## EDITORIAL

### Extravagant Military Expenditures

The average citizen does not realize what vast sums the government is spending for the country's military establishment, or his veto would readily be forthcoming. And the average citizen does have the power of veto. No legislative body or government executive can withstand the power of a concerted and active public opinion. But so long as the average citizen is not aroused and does not express his mind, government officials are at liberty to go their own way and accomplish their own sweet will. That is why the Christian conscience of the United States needs to be aroused with regard to military expenditures.

Hon. Ralph F. Lozier, Member of Congress from the Second District of Missouri, in calling for a "let up" on military expenditures until Congress has dealt effectively with the problem of flood control, revealed the startling fact that \$2,000,000 a day is necessary to support our military establishment. Combining the appropriations of the House for the maintenance of the army of \$315,566,532 during the coming fiscal year and the appropriation for the same period for the navy of \$369,190,737, we have a grand total of \$685,757,269, which averages approximately \$2,000,000 a day.

Taking the figures of Congressman Lozier, the United States government has spent approximately \$2,000,000 a day for military and naval establishments during the entire period of the present and preceding administration control.

The proposed naval extension program, calling for the expenditure of \$274,000,000 for new ship construction, if ratified by the Senate, when the program is completed will increase the maintenance expense of the naval structure considerably beyond the present expense of a million dollars a day.

"I cannot escape the conviction that we are spending entirely too much money on naval and military affairs", says Mr. Lozier in further comment to the effect that the \$2,000,000 daily expenditure for naval and military affairs during President Harding's and President Coolidge's administrations could have brought far better and more permanent results "if such expenditures had been for internal improvements, for development of our rivers and harbors, for highways, for public buildings, for farm relief, and for flood control."

Besides the extravagance of this combined military maintenance expenditure, the naval expansion program is unjustifiable policy

in that the added naval strength is unnecessary and will tend to encourage a navy building race. The Naval Appropriation Bill now before Congress provides for building eight 10,000-ton cruisers, six of which are just being started. There is no emergency that requires us to start five additional ones as proposed in the naval expansion bill, and we cannot afford to build unnecessary cruisers this year.

It is poor policy for us to go beyond the year 1929 in our building program when England's building program stops with 1929. We are merely stimulating England to build more; and then we shall be asked to build more still.

Such naval expansion should be discouraged not only because of its needless and extravagant character, but also because of its militarizing influence on our own and other countries at a time when the world seems ripe for the building of agencies of peace rather than instruments of war. At a time like this the Christian citizens of our land will find their hands heavy with responsibility if they fail to wield their proper influence against a program of preparation for war.

### "As It Was Told To Me"

"I'll give it to you as it was told to me." After that fashion the editor feels moved to pass on a little gossip from time to time, gossip not exactly of the type that used to be handed over the back-yard fence, but of a kind that deals with things that are really worth telling, and also of a kind that we rather surmise some folks would like to have us pass on, because, as they think, some other folks need to know it.

According to orthodox gossip theory, our reports will be based upon actual conversations or correspondence, but contrary to most expert gossipers, we will seek to avoid personalities, especially if it happens to be of a kind that is not inclined to tickle one's vanity. Sometimes we will pass on nice things that have been told us, and sometimes we will actually tell some of the criticisms that come to our ears, and eyes. If any one tells us a piece of gossip "in confidence", we will not pledge ourselves "never to tell it", as receivers of gossip often do, but we will promise faithfully not to "give you away", not even if you wish us to do so. And we expect to keep our gossiping confined to things and persons within the family, and therein lies the purpose and the anticipated benefit of it, the passing on of some of the things that are passable with the hope that we may "see ourselves as others see us" and be profited thereby. And here is our first story:

A layman said to us the other day, "Our preachers hop about too much; they change places too often. They scarcely get acquainted with one field till they are moving onto a new one. Too much time is wasted by these frequent changes, and many opportunities for influence in the community and many contacts with men and movements that might result in good for the church are lost. It takes a man a year to get acquainted with his field", he said, "and even after two years he has many things to learn about his people and the field that would be helpful to his work, and each year he stays thereafter the more valuable he becomes, providing he fits the place."

All the while I was nodding assent to everything he said, but when he asked, "What's the reason for this frequent changing of pastorates?" and "Isn't there some way of discouraging it?" I stopped nodding my head and sat mum, for a spell and did some hard thinking. But nothing I could think of seemed satisfactory as an answer, so I continued to keep quiet, and to listen. "I was talking to my pastor about it recently", said my layman friend, "and he said, 'Preachers change pastorates because they are human the same as their parishioners.' But that didn't help me much. And seeing that I was pretty much worked up about it, and in a rather pessimistic mood, he pointed out that our preachers didn't change more frequently than those of many other churches. Of course, 'misery loves company', I snapped, but that doesn't help our situation any." Then my pastor replied, "You shouldn't blame the preachers altogether; it isn't always their fault when they move." And his eye twinkled as he said it. He went on to say that there were many things that entered into the problem, such as the limitations of the field, the vision of the people, the inadequacy of the salary, lack of harmony, the offer of larger opportunities, etc. I agreed with him only in part. Some of these things, I thought, ought to serve to challenge the preacher to more heroic, sacrificial, consecrated or tactful efforts. Well, my

pastor and I were not getting together very fast, so we closed the discussion by agreeing that the problem was too big for us two to settle. Still I feel that at the bottom of the annoying labor turnover among the preachers is the preacher himself, but I suppose you, like my pastor, think I am prejudiced."

When my layman friend had finished his recital, I was almost ready to agree with his last statement, but I held my peace and did not commit myself. Nor am I now expressing an opinion; I am simply telling it to you as it was told to me.

## The Bible Our Sufficient Creed

Men and women who have the spirit and genius of Dunkerism in their makeup will never cease to thank God for faith in a Book that is all-sufficient as a rule of faith and practice. Such a faith is the priceless heritage of every member of the Brethren church who holds dear the faith of our fathers. And it is a faith that must be cherished and guarded, if it is to be kept unincumbered by the accumulations of man-made opinions and interpretations. The tendencies are all against it. Men like to look upon their own creations. They like to fondle the creeds they themselves have written. They like to write out and itemize the elements of their own faith. It is hard to resist the temptation. It is difficult to be satisfied with the written Word of God prepared for us by men chosen of the Lord and overshadowed by the Holy Spirit. Eternal vigilance is the price we must pay if we are to maintain unadulterated that creed as it came from the hand of God, as we by our own history can bear witness.

There have been times when the church grew weary of the uniqueness of its position of giving allegiance to naught but the written Word, and proceeded to add thereto the decisions of men and to hamstringing the liberty of the saints with the traditions of the elders. As Israel of old sought to be like other nations by taking unto itself a king other than God and forthwith entered upon a course that ended in suffering, captivity and dissolution, so the way of the church in its days of running after the fashions of men with regard to the regulation of faith and life ended in disruption and sorrow. And when the residue had been chastened and tried they were ready to say, "We renounce all mandatory legislation, creeds and everything that may be construed to holding anything as essential to salvation, except the Gospel of Christ." No rule or decree of men was to be a test of membership and good standing, but rather recognition was to be given to "the members of all our churches who accept the Gospel of Christ as the only law of religion" (Holsinger's History, page 535).

There have been times when we have been tempted to forget the lesson that our fathers learned at so great a price. We have been inclined to follow the fashions of others and make for ourselves creeds. Let us not imagine that we can improve on the wisdom of God either by abridging or enlarging the standards there set. Let us hold fast to all that the Word teaches, doubting nothing, and obey its precepts without question or quibble. If we are to judge ourselves, let it be by its never failing truth, and let us cling with tenacious faith to "the primitive purity and simplicity of gospel church rule." Only so can we be true to our great religious heritage and as a church be worthy of a future and be able to make that distinctive contribution to the life of the world and to the advancement of the Kingdom of God for which we are come into a time like this.

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## EDITORIAL REVIEW

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Brother L. V. King lets us know his Endeavorers at New Lebanon, Ohio, are alive and doing good work. Let us hear from others.

When you have taken your Easter Offering and have done your best, send it with a prayer to the treasurer of the Foreign Missionary Society, Dr. Louis S. Bauman, 1330 East Third Street, Long Beach, California.

Dr. J. L. Gillin favors us with another of his interesting and instructive travelogues. When he wrote he was on the Pacific nearing Japan and had just passed through a hurricane that lashed the sea furiously for them.

Dr. W. S. Bell, Endowment Campaign Secretary, reports a total addition to the fund of \$1,230.00 this week. From the Burling-

ton, Indiana, church comes \$545.00. This is the last of the Indiana churches to be canvassed. Additional sums were received from Goshen, South Bend and Warsaw, and from Gretna church, near Bellefontaine, Ohio, came a gift of \$435.00. This brings the total of gifts reported to \$146,571.70.

Brother W. C. Benshoff, pastor of the church at Waynesboro, Pennsylvania, tells of the progress of the work at that place. Five have been added to the membership of this church recently. A revival meeting is now in progress with the pastor serving as evangelist. The publication of this news-letter was inadvertently delayed two issues, for which we are sorry and beg the indulgence of Brother Benshoff.

We commend our pastors who in large numbers are taking advantage of Passion Week, the most sacred and tender season of the year, for the teaching and re-emphasizing of some of the most vital truths of Christianity. And from the preparations made and from some of the reports already coming in, we anticipate a large ingathering as a result of the efforts put forth. This season is a splendid time for instruction and preparation for membership as well as for the evangelistic appeal.

We are informed by the Board of Benevolences that funds are running low, in fact the treasury is so nearly depleted that it will be impossible to pay the salaries of our superannuated ministers for the month of April unless the offerings that were supposed to be taken the last Sunday in February soon begin to pour in. If your church took that offering, somebody should be responsible for sending it to J. J. Wolfe, Secretary, North Manchester, Indiana, and it should be done immediately.

Splendid progress is reported at the Fort Scott church in Kansas, by the pastor, Brother L. G. Wood. Five have been recently baptized, making the number of additions during the last five months fifteen souls. Attendance is increasing at the regular services. The Sunday school has entered into a contest with the Sunday school of Fort Wayne, Indiana, where Brother J. L. Kimmel is the industrious pastor, and where the work is going forward in an encouraging manner. We shall be interested in learning the outcome of this rivalry between these two mission churches.

Some of our pastors have taken advantage of the offer recently made by the Layman Company, 720 Rush Street, Chicago, of new titling bulletins, which have a brief titling tract printed on two sides of a folder and the other two sides left blank for the printing of the worship program, announcements and other matter that finds place on the church calendar each week. It strikes us as a most successful and economic way of bringing to the attention of the entire church the claims of Christ on the substance with which the Christian is blessed. To those interested in promoting the knowledge of the principles of stewardship and the practice of tithing, we commend these bulletins.

One of the most highly successful evangelistic campaigns thus far reported this season was recently held at Masontown, Pennsylvania, with Brother Charles H. Ashman as evangelist and Brother Herman Koontz as pastor. Both give their impressions of the meeting in this issue, and it is not difficult to see why it should have been such a success after reading these good reports. In the preparation nothing was left undone and in the campaign the evangelist and pastor were thoroughly given over to their task of winning souls. There were eighty-eight confessions, four of which were reconsecrations. Seventy-four have already been baptized. This will doubtless mean greatly added strength to the substantial Masontown church, as well as enlarge cares for the pastor.

Brother Orville D. Jobson's mother recently passed away at her home in Philadelphia. We cannot give the exact date as the source of our information, the calendar of the First church of Philadelphia, merely gave the date of the funeral, which was March 22. It was just three years ago last January that her husband, Orville D. Jobson, Sr., passed to his heavenly reward. Then, as now, Brother Orville, Jr., was at his missionary post in French Equatorial Africa, and could not be with his father or mother at the time of their passing. We bespeak the sincere sympathy of the Evangelist family to Brother Jobson and other near relatives and sorrowing friends.



# GENERAL ARTICLES

## Some Brethren Church Leaders of Yesterday, as I Knew Them

### XV Elder John Nicholson,

By Martin Shively, D.D.

Brother Nicholson was a native of Pennsylvania, having first seen the light of day in Fayette County, May 15, 1824. He came of a long line of Tunker stock, his father having been an elder in the church for more than thirty years. He fell under the transforming power of the Holy Spirit as a young man, little more than a boy in fact, and gave himself without reserve to the leadership of the divine Prompter, making public confession of his faith and surrender, uniting with the church of his fathers. He was called to the ministry in 1853, by the congregation in which he lived, though he had received the call from Above some years earlier. He began his public ministry at once upon his ordination, becoming pastor of a congregation, which he served for one year. Then began a series of efforts in other fields—an unusually active ministry, which did not abate in its intensity until the infirmities of age compelled a halt.

Upon his removal from his native state, he came to Columbiana County, Ohio, where he served for six years, then to Holmes County, where he preached for four years, and then to Knox County, where he entered into a partnership with Brother Isaac Ross in the saw milling business, but Brother Ross looked after the business, while his partner went on with his chief business,—that of preaching the gospel. During this period of his ministry, he was mostly engaged in Home Mission work. Later he became pastor of a congregation at Bristolville, and next went to Amwell, New Jersey, where he served two years as a Home Missionary. After this term of service, he removed to Black Hawk County, Iowa, where he lived for a number of years, near Hudson, upon a farm which had been given to him by a brother-in-law, Samuel Cain, who believed in him to the uttermost.

The denominational crash came early in his residence there, and without a moment's hesitation he cast his lot with the "Progressives", officiating as organizer of congregations at Aurelia, Brooklyn, Rhinebeck, Elk Port, and Dallas Center, Iowa, and at Milford and North Manchester, Indiana, as well as at Beatrice, Holmesville and Pickrell, Nebraska. It may be questioned now as to whether it was a wise thing to organize congregations at all these points, since some of them were weak in numbers,—too weak to maintain themselves, at least with the kind of material at hand. But with such an enthusiasm as he himself possessed, no congregation could be too weak to do that, for if there had been only two members in it, that would have been quite enough to keep it going, and to form a nucleus around which to build up a strong, self supporting body. During this period of his life, he was preaching almost incessantly, and great success attended his ministry.

In 1893 he removed to a new location, this time into the far west—Rosena, California, where he had been led to believe that a successful Brethren colony could be es-

tablished. Here he invested not only his savings, but also the gifts which his trusting friends had bestowed upon him, and others did the same, only to lose their all, so far as worldly goods were concerned, for the water rights which were supposed to go with the land which they purchased, were swept away by court decisions, and without water the land was absolutely without value.

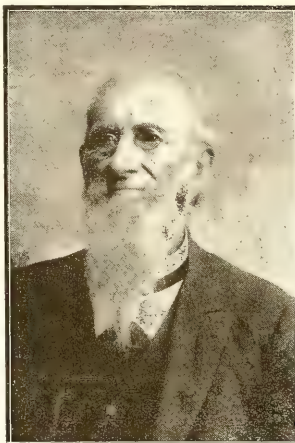
Nothing was left for them to do, but to dispose of their buildings for what they would bring, and vacate, which they did, and Rosena became only a memory. The Brethren at Lordsburg, now LaVerne, which was not far away, brought Brother Nicholson and his family there, and helped them to build a small home, out of the wreck of this disastrous venture, and here he lived in peaceful quiet until he was called to leave a world which had brought him too many disappointments.

It was early during his residence at Rosena that I met him, for at his invitation I had gone down from Lathrop to lead the Brethren there in an evangelistic effort. As I stepped off the Santa Fe train into six inches of loose sand, I seemed to be able to see at a glance the hopelessness of the situation from every angle. But he was bubbling over with enthusiasm, for the future held out for him the most rosy things, both for the colony and the church. And though the prediction I was ready then to make,

was realized all too soon, the enthusiasm which I found then never waned, no matter what came. Later I served him as pastor for several years at LaVerne, and though death claimed the wife of his youth during this period, his confident outlook never failed. Several years after my removal to Dayton, his daughter Maggie, went into his room to speak to him about some matter pertaining to the home, and found him sitting in his arm chair, as life-like as ever, but his spirit had gone to be with the God who had given it. And his body sleeps beside that of his wife at Glendora.

In my mental estimate of Brother Nicholson, I always associate him with two other Brethren—J. H. Swihart and J. B. Wampler. They were, I believe, the most "other worldly" men whom it has been my privilege to know. All three put the preaching of the gospel absolutely above every other consideration. If the folks to whom they brought their messages of truth offered them anything by way of compensation, they accepted it thankfully, but if nothing was offered, it seemed all the same to them. And from any ordinary view point, neither ever received in this life, anything nearly what such service as they gave, deserved. And no matter what that failure brought, so far as I knew them, there was never a word of complaint nor censure. I should hesitate a long time before uttering a word of blame for such utter disregard for the ordinary estimates of life, but I know that each died happy in the consciousness that he had given his all, to the cause which was precious to him, even above life itself.

Ashland, Ohio.



ELDER JOHN NICHOLSON  
Pioneer Brethren Minister

## Things By the Way--VIII

By A. D. Gnagey, D.D.

### Christ Is Risen

That is the statement of a great fact, a well authenticated fact. The proof? There is none. Time was when the writer thought it his religious duty at least once a year to prove the resurrection of Jesus. The man who believes the Bible needs no proof; the man who does not believe the Bible will not be convinced by any evidence deduced therefrom. How do you know that once something very remarkable happened to a "hard-thinking religious man on the Damascus road?" Because the record tells us so? Not primarily. Suppose nothing had happened afterwards in Paul's life and we had never again heard of him and his supposed super-natural vision. It is doubtful if even Paul himself would ever have given any credence to that story except for what followed. The real proof of what happened on the Damascus road is the book of Romans and all the rest of Paul's epistles, together with the story of his missionary activities recorded in the book of Acts. Paul's vision was translated into a life of unceasing activities and service. The vision would have faded from his memory, but not what followed. The real proof of Christ's resurrection is not the gospel story but the CHURCH, the story of Christianity through the centuries. If there were no church, no organized Christianity, no saved men and women—who now would believe that ancient story? Jesus died, but he has risen in innumerable hearts and lives in every generation since that day. So said a well-trained, cultured young woman after yielding her life to Christ: "I can not prove by outside proof that Jesus rose from the dead, but my heart knows he is alive, because he has made me alive." That is incontrovertible proof.

### "I Would Have Told You So"

Jesus took immortality for granted. He did not argue about it. Once only did he refute the fallacy of the Sadducees, and that by a forceful syllogism, based on their own scriptures which taught them that God is the God of Abraham and Isaac and Jacob. But he is not the God of the dead, therefore Abraham and Isaac and Jacob are living,—somewhere. Jesus spoke very comforting words in the upper room with the small group of friends very close to him. They were strangely sad but scarcely knew why. Intuitively they felt that Jesus was going to leave them, and their hearts were troubled. "In my Father's house are many mansions. If it were not so I would have told you." Jesus will not deceive them. They leaned on him, and he knew they leaned on him. This companionship now was over, at any rate in the form to which they were accustomed. Death was to part them on the morrow at the cross on a lonely hill. Jesus knew how their souls would be baffled at the going out of a life which during three years of earthly companionship had meant everything to them. He knew, too, that they would ask themselves in despair and hopelessness what man had asked through the centuries since first he stood, blindly brushing away the tears, beside an open grave: "What lies beyond?" To reassure their faith Jesus told them of the Father's spacious house, its many dwelling places, where the circles broken here might be reunited. HE would go out of their sight, but THEY would not be out of his. Then he uttered words to which our minds may turn with infinite comfort when baffled and afraid, "If it were not so, I would have told." How sweet, how tender, how comforting are these words! He evades nothing; he withholds nothing; he was the frankest man who ever walked this earth. He called sin by its right

name; he said man is a wanderer, a prodigal. He stripped life of its shams and exposed its reality,—grim and terrible, but also glorious and aspiring. Sin is a terrible reality, but he saves us from it; death is an awful fact, but he conquered, and for us has taken the sting out of it. True, man is a prodigal, but Jesus is the Father's son, and the Father's house is open and spacious and a Father's welcome awaits the prodigal's return. Full well then do we know what Jesus meant when he said, "If it were not so, I would have told you,"—if life had not more hope than heartbreak, if this life were all and doubt were dearer and more true than faith, if the Father's house with its many dwelling places were not a reality, if we were deceiving ourselves in the great matters of faith and hope and love and immortality,—surely he would have told us so. With Paul we can say, "I know whom I have believed, and am PERSUADED,—yes, just that. The Father in whom Jesus trusted is the same Father in whom we trust.

### "Fear Not"

This is the first message of the completed gospel. How much those women needed that message! And how much we need it! Hope was gone, and their hearts were trembling with fear. The gospel greets the world with the same glad message today, and for nineteen hundred years it has been chasing fear from the souls of men. The gospel began with that message, "Fear not, for behold, I bring you glad tidings of great joy." Jesus came to save us from many things, and not least among them is fear. This is also one of the marks of the Christlike spirit; it meets life and men and duty with a "Fear not." No pessimism, no paralyzing fear, no disheartening despair, but an appeal to cheer and hope,—that is the gospel message. "Be of good cheer: in the world ye shall have tribulation, but I have overcome the world",—and we may overcome through him. Bear it in mind that you have nothing to fear from what is Christlike; right and truth and honesty and purity never make you afraid. Those women were seeking Jesus out of loving and faithful hearts, so there was nothing in all the strange events of that resurrection morning to bring the least shade of fear to their hearts. But the soldiers and the Pharisees were struck dumb with fright. It is a serious thing to stand in the way of the rising Christ, but to love and to seek him that you may lay some tribute of service at his feet is always safe. If you have been tortured with fear, let it forever be banished. "Perfect love casteth out fear." So says the one who leaned on Jesus' bosom. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Why fear? Christ died and rose again to save us—from fear.

Altoona, Pennsylvania.

"South America is cursed with a baptized paganism which has hung like a millstone round its neck for four centuries. Romanism, with its hatred and open hostility to the circulation of the Scriptures; with Mariolatry of the most debased character; with its traffic in indulgences, and its exorbitant charges for baptisms and confessions, for the marriage of the living and the burial of the dead; with the gross and general immorality of its priesthood, has reached a depth of ignorance, superstition, and filth which can find no parallel in any other Continent."—Rev. Charles Inwood, F. R. G. S.



## John the Baptist and Jesus

A Tabloid on a Recent Sunday School Lesson, by Dyoll Belote

John the Baptist blazed the trail for Jesus; he was willing to decrease if only Christ might increase in glory and power and in his ministry for men. John was not afraid that he should lose some personal glory that might be due him, but just content to fill his place and accomplish his task.

There is need in our day of a modern John the Baptist who will call the people to repentance. There is too much sorrow for being "caught" at sin, and not enough sorrow for the shame of allowing ourselves to become the bond-servants of sin.

Every great leader must have loyal helpers, helpers who are content to take orders and perform menial tasks—black the leader's boots if necessary—just so the campaign is a success. And no loyal helper ever loses his reward, for no real leader will fail to share his glory with his helpers. (We too shall wear crowns.)

No leader can accomplish the most without the help of his entire corps of helpers. Neither can the servant, nor all the servants, take the master's place. "I need Jesus", and he needs me—and wants me.

No man, leader or helper, can accomplish all of life's possible tasks without the help of God. And God gives his strength in perfect measure only to those who surrender themselves to his will and "do always those things which are pleasing in his sight"—who obey him implicitly and willingly.

The question of "leading" will be fully and satisfactorily settled for us—and for all men—who put themselves unreservedly into God's hands. A "balky" horse or man is a hard animal to use.

John the Baptist was not averse to confessing his own inferiority in worth and power as compared with Jesus. A lesson men need to learn, that they may have companions along life's pathway who are more worthy than themselves. "Let each esteem other better than themselves." Is it true that we "had rather be a door-keeper in the house of our God" than to be the king's cup-bearer?"

Jesus' testimony concerning John's place and work is but a glimpse of what it shall mean to the Christian when

Christ shall fulfill his promise, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

The baptism with the Holy Ghost, which John promised that Christ would bestow, is sorely needed by Christians today. But, like John, we must be willing to be filled, or endued, before it will come to pass. Confession and surrender must precede such blessing.

John the Baptist lost his head for his testimony for Jesus Christ and against evil. He who would escape opposition, strife and being hated by evil men had better keep out of enlistment in Christ's army. He who cannot "endure hardship as a good soldier of Jesus Christ" should never enlist under the banner of King Emmanuel.

One of the greatest things that any man can do is to discover and announce a great leader to the world. It takes insight and discernment of a rare type to see and acknowledge the greatness in another. And it is a true mark of self abnegation when a man faithfully represents the object of his discernment and then himself sinks out of sight.

Even great folks sometimes must receive their commission at the hands of those of less ability than themselves. And thus the great are tried—in proportion to their willingness to learn from and profit by the admonitions and teachings of their more humble and obscure instructors.

"We must stoop to rise" 'tis said. Jesus had to go down into the watery grave of baptism that he might "rise" to his place of Messiahship and Saviorhood. He "stooped to conquer", because "he became obedient unto death, even the death of the cross"; "wherefore God hath highly exalted him and given him a name which is above every name."

If we would have the commendation of the Father as one "in whom he is well pleased" we must "suffer" the things which befall us from his dealings, that we may be shaped into likeness to him who "suffered it to be so to fulfill all righteousness", that he might become a "faithful high priest" to all those who love and obey him.

Johnstown, Pennsylvania.

## Should One Who is Careful to Follow Christ Send His Son to West Point?

(Questions answered over the radio, by Rev. Wilbur Stover, A.M., D.D., who speaks every Monday evening 8 to 8:30 Pacific Time from Radio Station KVL (202.6), Seattle, Washington. Brother Stover may be addressed at 130 North Seventy-eighth Street, Seattle, Wash.)

If one hopes to see Peace become universal, if one believes that our country should become an example to the world in the matter of setting Peace Ideals, if one is at all optimistic with respect to the final prevalence of the highest good, if one recognizes to be true what General Sherman said, that "War is Hell", then, it seems to me, he would not willingly consent to have his boy go to West Point.

The whole question of one's attitude to war is involved. You cannot say you do not believe in war, when you raise your boys with the idea of fighting when the time comes. If our best boys are to train for the war which may come, then our preachers must bless the cause in which the boys enlist. And you know, in the light of the recent past, that is just what great preachers are saying today, they will never do again. And why do they say so? Because of a deep conviction that war is so hideous, so devilish, so destructive to every exalted principle of right,

that no word can describe it; and the only thing to be done with respect to it is to put it in absolute avoidance. For my part, I accept the statement, that the only reason we have war is that the statesmen and politicians haven't brains enough to settle differences without resorting to arms. I would add to that: they have not religion enough, and by religion I mean **the will to peace**.

If you want to avoid war twenty years from now, you must cease to train for war now. Therein lies the fallacy of the whole matter. To increase our army, to increase our navy, to practice military drill in all our universities and colleges and make such practice obligatory, with the ever present avowal that we believe in Peace, is like decoying a young woman to a brothel with the oft repeated promise that you will marry her. If the fellow intends marriage, why does his path lead in the opposite direction?

"If Jesus were here now he would not talk about Jerusalem but he would talk about what God is. He would tell you that God lives and moves in the blooming flower. He would show the latest sign of God's beauty.—Rev. Dr. Newell Dwight Hillis.

## SIGNIFICANT NEWS AND VIEWS

### A MOSLEM PURITAN

A Cairo dispatch to the Daily Express said that Saoud, King of Hedjaz, who is reputed to be a puritan among Moslems, has decreed numerous stringent restrictions for his subjects, according to a consular report to the Egyptian Government.

Among the things forbidden are smoking, use of alcoholic liquors, use of perfume, wearing of gold and silver ornaments and silk garments.

Immediately the muezzin's call to prayer is heard everybody must at once abandon what they are doing and hasten to the Mosque for "prayer is better than work or sleep."

Shaving of the beard has been decreed a crime, for which both the wielder of the razor and the person shaved shall be severely punished.

Usury, meetings of men and women and gatherings of relatives to bewail the dead are also forbidden.—The Witness.

### A MAKER OF CRIMINALS

If we allow the boozier or the modificationist to win, and loosen up on prohibition, this country will become the most lawless in the world. For it will have been proved that the foes of law can nullify law—any law—they will. And they will.

Many of the interests that are fighting prohibition are the most lawless in all history. They are quite unscrupulous. Not only do they despise law, they defy it, and do their utmost to get others to defy it as well.

For example they sell bootleg liquor. That is a criminal act. It is worse; it is an act that makes other people criminals. For the man that buys booze knows he is buying something that cannot be legally sold, except in drug stores on a doctor's prescription, in this country. He is exactly in the same position as a fence, that is, a person who buys stolen property. Both are criminals.

The bootlegger is one of society's reptiles. He will poison the society that tolerates him. A criminal himself, he is a menace because he is a maker of criminals.—Robert P. Anderson in C. E. World.

### THE COUNTRY CHURCH

There are various theories for the re-establishment of the country church. Some writers would secularize it by introducing secular studies, such as agriculture, and making it more of a social center. We are not so sure that this diversion of the purposes of the Christian church would add much to the promotion of either religion or agriculture. There is something in the religion of the farmers who established and maintained the old-time country church whose decadence is so much deplored, that if faithfully introduced and applied might contribute to the restoration of the fallen walls.—The United Presbyterian.

### A DAILY VACATION BIBLE STUDENT

In a certain rural homestead the parents heard the children talking in low tones for some time after they were in bed, states an announcement by the Methodist Episcopal Board of Home Missions. This continued for three or four nights. Finally the mother of the family spoke to her husband, and together they made a quiet investigation. They discovered that Marjorie had been teaching her little brother and sister an evening prayer, and the three of them were saying the prayer together. All this was a surprise to the parents. On inquiry, however, they discovered that Marjorie had learned the pray-

er from her playmate, Vera, in school. Vera, it must be explained, had been one of the alert pupils at the daily vacation church school conducted by one of the workers of the Board of Home Missions and Church Extension the summer before. Even that, however, is not the full story, for the result of Vera's teaching did not end with the saying of a prayer at night. In a few days Marjorie asked her mother if she might say grace at the table, and, after consulting with the father, it was decided that she could. The entire incident is a vivid illustration of the possible far-reaching effects of a thoroughly fine piece of work.—The Christian Herald.

### THE PEOPLE ARE HEARD

The reduction of the big navy program by the House of Representatives Naval Affairs Committee from the \$740,000,000 proposed by Secretary Wilbur to \$272,000,000 is a heartening evidence of the power of public opinion. The original program as approved by the Naval Board called for seventy-one vessels. This was reduced to sixteen in the Navy Bill as it emerged from the House Naval Affairs Committee.

This is another instance similar to the effective expression of public opinion last year when there was a threatened break in our relations with Mexico.

Both of these incidents are evidence that neither the executive or legislative branches of the government will ride roughshod over the forceful expression of the mind and conscience of a large section of the American public.—L. in Western Christian Advocate.

### ALCOHOL, NOT PROHIBITION, BREEDS LAWLESSNESS

The people who are fond of pointing to Quebec as a supposed El Dorado in the solution of the problems of the liquor traffic, through public control, and who are equally ready to suggest that Prohibition is the chief cause of lawlessness and of illicit drinking among the young, would do well to consider the reports that continue to come from that Province. A Canadian press dispatch, from Montreal, published in the Toronto Globe, states that in the chief city of Quebec Province, in 1927, there were fifty per cent more arrests for drunkenness than in 1926. The dispatch also reports the statement of Alderman A. A. Desroches at a City Council meeting that of late a number of young girls of good family have been found in "dives", with the "blind pig" as the chief source of the evil. The Council adopted a motion by which, if the Provincial legislature concurs, persons caught in a "blind pig" will be liable to severe penalties.—The Congregationalist.

### JAPAN WORLD LEADER IN CULTURE

The cultural advancement of Japan through its public school system "has been phenomenal", is the announcement of the Bureau of Education, Department of the Interior.

"Perhaps no other nation", the commentary says, "has so persistently and continuously sent students, trained scientists and investigators in nearly every realm of thought abroad to seek throughout the world for anything that might add to the welfare of the people."

The Bureau points out that, through the encouragement of education by the Japanese government, more than 90 per cent of the boys and girls of school age in the nation were being taught in 1922. As an example of Japan's regard for education, the Bureau states that the presidents of Imperial universities and other prominent educators are of equal personal rank with high officers of the Empire, and that many of them sit in the House of Peers.



# THE BRETHREN PULPIT

## Perfect Freedom

By Mrs. Edna Nicholas

**TEXT: If the Son, therefore, shall make you free, ye shall be free indeed.—John 8:36.**

Our context shows plainly that we are bound under sin—there are no exceptions in the adult life.

It is not in the low circles alone that men are cursed with the bondage of sin, but the middle and the high circles of life find sin to be the common lot and the common enemy of all.

Sin and its influences operate upon the human mind and gain such a control over us that it finally breaks out in deeds and controls the entire man.

It took the blood of Jesus to free us from the terrible bondage of sin; it took the sacrifice of God's only Son to afford means of escape.

Freedom implies choice. This right of choice makes us different from all other creatures. Perfect freedom implies a good choice which makes us partakers of the divine life. Leave God out of life and existence is meaningless—we are without a stay or support.

In John 8:32 we have the words, "The truth shall make you free." What is truth? Christ says, "I am the Truth." Truth will make you free when nothing else can, because it is a living truth. It is not embodied in a system but in a person, who is one of us yet immeasurably above us. He lived our life, was tempted as we are tempted and died our death. He was the Giver of all good, the author of grace, the Pardoner, the Healer and the Savior of our souls. Christ is our Liberator—his life in flesh and blood was a life of perfect freedom.

Consider the things that bring us into bondage—they had no power over him. What are some of these things? Fear of the world, love of the world, holding dear things that are worthless, hating things that are worthy, longing for things which mean ruin, slighting that which if missed means that we have missed all, gathering the world's pebbles instead of heaven's jewels—these are some of the things that hold us in bondage.

Nothing ever touches Christ. He passed through the world without being a servant of sin. His life in the flesh was perfect and when life was closing he said, "I have overcome the world." In him we have our perfect pattern. This pattern is ever before us and is our help in breaking the fetters of sin and in walking as he walked, in the freedom of truth.

Man is a mystery unto himself. We marvel at his wealth, his works, his mental ability—we stand in awe and reverence. Then we think of his low aims, his mean and sensuous life—we sense the degradation that makes him little better than the brute creation. So great and yet so mean, so low!

Yet amid all his ruin, Christ recognized the possibilities of man—he saw a human soul capable of endless growth. He treated him with respect, whether rich or poor, because he was man. Christ taught that the right place for a human soul was not in the prison house of sin; its home is freedom. Christ taught that this life is not all—he taught it by his words, by his life and by his resurrection.

He came not to give an external, political or social freedom. No social or political emancipation can free an enslaved soul. No tyranny of state or society can enslave a soul who is really free. This freedom, this liberty comes with truth and through the spirit. "Where the Spirit of the Lord is, there is liberty." Christ gives full liberty in the investigation of truth; he grants every

man the freedom of examining the truth. He does not force man to accept the Truth. He shows respect for liberty of thought. He never used force—he gives man the right of choice, he forces no one to accept this great freedom.

Christ never uses loud words in leading men to the truth. The great Liberator "lifted not his voice" in the streets or public places, he was meek and gentle. His thoughts were clothed as humbly as himself.

In the kingdom of the Spirit the will is free. Man is bound with great chains of habits, of passion, of prejudice. We know we are slaves and in our secret souls we recognize ourselves as servants of corruption—we cannot be rescued from this corruption except we lay hold on Truth—the One who said, "I am the Truth." Through truth the eyes of faith are opened in man—through truth he looks up out of his misery and weakness to Christ. "If the Son of Man shall make you free, ye shall be free indeed."

It is not liberty to do as we please, good or bad, but the more determined we are to do good, the more freedom we have. The Son of man makes us free—not from duty but for and in our duty.

What then is freedom? Some may say, "It is the permission to do as you have a mind to do." So it is, but doing as we have a mind to do, brings us into the most degrading bondage. Men are always doing as they have a mind to do and they are always meeting with difficulties and getting into trouble. Our freedom comes in obedience to God's will.

Christ guarantees us the means of freedom, if we will but apply. He is the anointed of God. He is the Savior and is not willing that one shall be lost. His blood will atone for our sins and his life revealed will be our life. To teach us subjection to his will in all things, he has become our Lord and we are servants.

This freedom is the most glorious and the only freedom, perfect in its nature, liberating soul and body in time and eternity. Accept the truth and have perfect freedom. Reject it and you are bound to slavery now and forever.

Elkhart, Indiana.

## The Plan of Redemption

By Thomas Gibson

God, who is infinite in wisdom and foreknowledge, sees and knows the end from the beginning. And seeing the end from the beginning, he saw that in time—if we call it "time", for there is no time with God! We reckon by time, but God reckons by eternity! So we say that he saw that in time there would be rebellion in heaven, that "Lucifer" the morning Star, would rebel against the government of God in heaven. And he would draw away with him a part of the host of heaven, that there would be war in heaven, and that it would be necessary to cast Lucifer and his host out of heaven before he polluted the holy place. And God, in his infinite wisdom and foreknowledge, saw that Lucifer would come down to this world and beguile, seduce and persuade the innocent woman to rebel against the law of the Creator, as he had done in heaven. And how that the rebellion and disobedience

would bring upon them death, physical and spiritual, and a curse from a broken law.

And the infinite wisdom and foreknowledge of God, saw that in order to remove the curse that came upon them, as the result of a broken law, there must be of necessity a substitute found that would take the curse upon himself. Jesus was that substitute, who became "the curse of God"! "He was made in the likeness of sinful flesh." And as the fall involved the curse, and as "it is written" said the Apostle, "cursed is every one that hangeth on a tree!" "Who by the determinate counsel and foreknowledge of God was crucified!" How divine is the plan of redemption! "God was in Christ reconciling the world unto himself." The Creator, in the person of his Son, taking upon himself the sins of the whole world! Having become a curse for us, the Christ, the Son of the Blessed, became a curse in our stead. Therefore Calvary's tree means both, a blessing and cursing, not only to Jesus, who hung there, but to all of the human race.

And so we are told that away back in some remote period of eternity, the Father and the Son, "who was with him before the world was" made an eternal covenant, which involved the plan of redemption. Let us remember that all of this was conceived in the mind of the infinite God before this world was made and before man was created. Oh, what a wonderful provision God has made for man's redemption! Paul to the Ephesians says: "According as he hath chosen us in Christ, before times eternal!" Peter says: "The Father saw Christ, as the Lamb of God, slain, foreknown before the foundation of the world." Away back yonder the Father saw the tragedy of the cross, and seeing it, he speaks of it as though it had been enacted. Paul says to the Corinthians: "Christ, the wisdom of God, crucified, foreknown before the world was, (unto our glory!)" Paul to Timothy says, "The grace of God was given Christ before time eternal." Brethren, can we grasp the expression, "before times eternal?" No, it is beyond the comprehension of the finite mind! No, when we try to comprehend the meaning of eternity we are lost in wonder and amazement. The finite mind can comprehend the infinite it can only see in a vague way. Man can in a feeble way tell the story of the tragedy of Calvary.

The world has seen some wonderful preachers, some profound thinkers, brilliant minds and great Bible expositors, but there has never been, nor ever will be a mind that can comprehend the full significance of the plan of redemption, as it was conceived in the infinite mind of the Creator. Paul is recognized as being the greatest preacher the world has ever seen, yet he understood the Plan of Redemption only in a feeble way. His vision was dim. "Now we see through a glass dimly." He had but a faint glimpse of the depth of the riches, both of the wisdom and the knowledge of God, which he said were "unsearchable and past finding out." The plan of redemption, when viewed in the light of these Scriptures, and as having been conceived in the infinite mind of God, becomes of infinitely greater significance!

1055 N. Kingsley Drive, Los Angeles, California.

"No man can be a Christian without being a missionary at heart."—Bishop William F. Oldham, resident Methodist bishop in Buenos Aires.

"One of the greatest tragedies that can come to a man is the disillusionment that comes to his own soul. The remedy is to drive a man to a deeper kind of faith. The remedy is closer contact with God. If our vision fails we must realize it is because a truer and higher vision is possible."—Dr. Hugh Black.

## Our Worship Program

(Clip and put in your Bible for convenience)

### THE FELLOWSHIP OF PRAYER

An Outline on "The Fruits of Religion", Closing Easter Sunday

#### MONDAY

RESTING IN GOD—Psalm 46. "Rest in the Lord and wait patiently for him" (Psalm 37:7). The important word here is "rest." Here is where we often make our mistake in prayer. We try to solve our problem while we pray. Prayer is not the time for solving problems, but for taking them to God. We must leave them with God and wait. Prayer should be a period of rest for the harried and burdened mind. We should stop working and expectantly and hopefully rest in God. This resting in the hour of our extremity is often the most effective attitude we can take, for God works in a quiet mind as he cannot in a troubled one.

#### TUESDAY

GOD OUR REFUGE—Psalm 91. "I will say of the Lord, he is my refuge and my fortress" (vs. 2). Religion gives us a sense of Another and Greater to whom we can go and from whom we may expect aid. This keeps one from ever feeling utterly hopeless.

Let us learn like a bird for a moment to take Sweet rest on a branch that is ready to break, She feels the branch tremble, yet gaily she sings, What is it to her? She has wings! She has wings!—Hugh.

#### WEDNESDAY

THE DEFEAT OF EVIL—2 Cor. 12:1-10. "To them that love God all things work together for good" (Rom. 8:28). The Christian religion does not deny evil. Neither does it succeed wholly in explaining it. But it does find a way to meet and defeat it, and to turn it to good account. The Christian may not be able to explain suffering, but he has a power that can conquer it and to transmute it into something good.

#### THURSDAY

FREEDOM THROUGH RELIGION—John 21:15-22. "If I, therefore, the Son of man make you free, ye shall be free indeed" (John 8:36). Two things that threaten hope are environment and convention. "We tend to become victims of things and people." "The danger of all human fellowship", said Professor Brown, "is that it will set limits to growth. We accept so easily the standards of our environment." Religion helps to free man from the bondage of things and people, by emphasizing the worth of spirit and of each personality, and by linking the individual up with the divine and all-powerful Personality.

#### FRIDAY

HOPE THROUGH THE CROSS—Isa. 53. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). On Good Friday, we gaze upon the cross. The symbol of death has become to us the symbol of life. The cross is the central fact in our religion, the suffering of the Son of God for the poorest and meanest of mortals, as well as for the best and the highest. In his death we have found life. The cross marks the way to victory.

#### SATURDAY

THE LIVING CHRIST—John 14:12-24. "Because I live, ye shall live also" (vs. 19). Yesterday we thought of the dying Christ, but it is in the living Christ that we have our hope. He died on Calvary nineteen hundred years ago that he might live everywhere today. Nothing has so moved men and strengthened them as his living spirit. It has inspired the greatest deeds of men. "Not I that live, but Christ that liveth in me", said Paul. In the consciousness of his presence men have done the impossible.

#### SUNDAY

THE IMMORTAL HOPE—1 Cor. 15:12-28. "If the earthly house of our tabernacle be dissolved we have a building from God, a house not made with hands, eternal in the heavens (2 Cor. 5:1). This is a day of hope for all hearts. It gives assurance to the feeling implanted in the soul that this human life is more than a passing day. Faith in immortality is inevitable to one who believes in the God revealed through Jesus Christ.—G. S. B.



W. I. DUKER  
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Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N  
MAGAZINE SECTION  
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Ashland, Ohio

## The Sunday School and Missionary Training

By Marion Lawrance

(Continued from last week)

### II. The School Will Pray

We never pray about things which we do not know. The missionary knowledge will create an interest that will lead the school to pray along the line of its information. Knowledge of a given field makes a good track on which our prayers will run. Missionary prayers in a Sunday school should be specific. If a school is particularly interested in Japan, the prayers should be about Japan. The same would be true of any other country. It is a rare thing for interest to be maintained in a given field without knowledge of that field in advance and without its being followed by gifts. Special mention of the missionary fields in which the school is interested should be made every Sunday, so that the scholars will be perfectly familiar with their particular field and their part in helping it.

### III. The School Will Pay

Where the heart is, the money goes. The gifts likewise should be specific and usually through the regular channels of the church. The paying should be done intelligently, systematically, and generously. Oftentimes the children give because it is a missionary day and they do not know what the money is for. This is all wrong, and this condition will not exist if the school has been properly instructed.

The writer knew of a school where, in the primary class, a missionary offering was taken on the first Sunday of every month and on that day the scholars were given little picture-cards. When the class was asked one day what the money they were giving was used for one of the scholars replied, "To buy the cards we take home with us." That was not true at all but that was the impression, because they had not been properly instructed.

At this point we want to consider what it would mean to give proper instruction in Christian giving. There is no appeal like the missionary appeal. The Sunday school enrollment of North America is twenty millions in round figures. If these twenty millions of people would add to their regular offering two cents per week for missions, in addition to what they are now giving, it would total more than \$200,000 in a year.

The best way to give is by the duplex envelope, asking a special pledge not only for the support of the local work at home but a separate pledge for missions, and keep an account with each contributor, no matter how old or how young. Dr. Franklin Goucher said, "Young people should receive as definite instruction in systematic and proportionate giving as they do in mathematics or in any other of the exact sciences, and they should have as definite exercise in giving as they do in praying, singing, or any other form of worship." The church has not been trained to give as it should have been trained, and our opportunity is in the Sunday school with the young people. Dr. Goucher has told us that 92 per cent of the members of the Christian

churches in the United States were gathered into its fellowship before they were twenty-three years of age, and the great majority of them before they were eighteen. Less than 20 per cent of those who pass twenty-three years of age without a personal identification with Christ ever become church members.

These three steps—KNOWING, PRAYING, PAYING—are absolutely vital to missionary instruction, and they work together naturally.

Dr. M. G. Brumbaugh, former Governor of Pennsylvania, tells the following incident after he had been in Porto Rico for a time, representing our government in the reorganization of its postal system. He was telling the story of Porto Rico and its needs to a class of boys in a Sunday school. It seems that the class was organized, and after the address one of the boys arose and, addressing the chairman, made the following significant speech: "I know more about Porto Rico than I ever knew before. I feel that we ought to help them. I move that we send them \$10.00 from our treasury." This was a perfectly natural order.

The "MISSIONARY REVIEW OF THE WORLD" gives some startling facts about China and the Chinese. Every third person who lives and breathes upon the earth is a Chinese. Every month in China 1,000,000 souls pass into eternity. Of the 2,033 walled cities of China 1,557 have no resident missionaries. Tens of thousands of towns and villages have no center of Gospel light. After a century of work, out of every 1,000 people 999 have no Bible, and this would be true even if every copy printed were still in use. Surely such facts ought to move the most reluctant life to action. It is said of the Lord that when he saw a leper he had compassion upon him. And then the Scripture adds: "He put forth his hand and touched him."

The late Dr. J. H. Jowett said, "He that loathes his Bible—in China, Japan, India, etc., shall find it." The purpose of our Christian religion, according to Max Mueller, is to erase the word "barbarism" from the dictionary of mankind and replace it with the word "brother."

With these three steps clearly in mind, we may now proceed to the fourth step in the development of our missionary program.

### IV. The School Will Glow

That is, it will develop life and show an interest it has never shown before. Illustrations are very, very numerous along this line. The way to get life is to give life. All are familiar with the story of the man who was freezing to death in the Alps. He had lost his way. As he lay down in the snow to die he discovered a log ahead of him, covered with snow, and decided to creep to that log and lay his head upon it for a pillow as he died, for he felt sure that death was coming. As he laid his head upon the log it did not feel like a log, and, brushing away the snow, he found a man. He supposed he was frozen to death but, upon examination, found yet the signs

of life and, with tremendous energy, he went to work to bring that man to life. He did everything he knew, rolling him over, rubbing, chafing, slapping, again rolling, etc. For two hours he worked away at this man, and the man finally came back to life again, but the first man who had given up to die was tingling with life. The blood was rushing into his fingers and toes, and he had no thought of dying now. How did he get that life? By trying to put life into somebody else.

The Bible story of old Elijah is familiar to all—how he was discouraged and lay down to die. He saw a woman gathering some sticks and asked her to give him something to eat. She replied that she could not do it, for she was gathering some sticks with which to prepare the little oil and meal she had left in her house, and this her boy and she would eat and die, for they were at the end of their supplies, but the man of God said, "Make me a cake first." This she did, and, as a result, the oil and the meal wasted not, and there was not only enough for the old servant of God but to sustain the life of herself and her family indefinitely! The church that will "make a cake for God first", and give a real, valid place to its missionary program will GLOW. It is a serious question whether a church can justify itself in expending more money upon its own local support than it spends for the great world-wide missionary work of the world. The day is coming when the churches will recognize how remiss they have been in this matter.

### V. It Will Grow

The church or Sunday school that "makes a cake for God first" will not only glow but it will GROW. When it gets the real vision of God's purpose in the world—that the world is to be saved through the preaching of the Gospel, the church will not only have life, but it will have strength and numbers and wealth. The church that starts on a giving contest with God will always come out second-best. The church and Sunday school that do most for other people will accomplish the most for themselves.

In an African tribe where there were a number of Christians, one of them was persecuted, and fled to the missionary's home. He stayed with the missionary a while and then wanted to go back to his tribe. When the missionary remonstrated, the African told him the following legend:

"The animals met in convention in the forest to have a discussion because there was no water.

"A turtle said, 'Inok where the water is.'

"The lion, in answer, struck him with his paw and knocked him several feet.

"The turtle slowly crawled back and said again, 'I know where the water is.'

"The elephant stepped upon him and the earth being very soft, he sank into the mud and was not much hurt.

"Again the turtle asserted himself, and said, 'I know where the water is.'

"The gazelle said, 'Show me where it is.'

"Then they all followed the turtle and the gazelle and got the water for which they were perishing."

The native Christian said, "I am the turtle. I know where the Living Water is and want to show them the Way."

—From "My Message to Sunday School workers."—Marion Lawrance.

A young man is handicapped when he starts life with a contempt for the glory of the past.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for April 8)

### Transfiguration and Service

Scripture Lesson—Mark 9:2-29.

Printed Text—Mark 9:2-8, 17, 18, 25-29.

Devotional Reading—John 15:1-8.

Golden Text—He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing.—John 15:5.

### LESSON LIGHTS

#### Introductory Note

The transfiguration took place in the summer of A.D. 29, the third year of Christ's ministry on one of the hills, or ridges running out from Mount Hermon. At the bottom of that ridge was enacted the service-feature of our lesson. Jesus in our lesson of two weeks ago, revealed to his disciples the fact that he must die and be raised again. That shocked their hopes; they had expected Jesus to set up an earthly kingdom and become in that sense the Savior of the Jewish people. They must needs have their ideas of the kingdom spiritualized and their faith in him strengthened.

#### Inherent and Reflected Glory

(The following comments by Rev. Dyoll Belote, arrived too late for *The Angelus*, and we are giving them space here instead of our selected notes—Editor.)

"Mountain-top" experiences in our lives are occasions to be treasured in our memories through the long years. And "mountain-top" experiences are also occasions to be sought for. It is not wrong to desire to see Jesus "transfigured before us", but having seen him so we dare not ever again live the common, easy-going, careless life which preceded the granting of the vision.

The nearer we live to Christ the more clearly will he be manifested unto us. It was those closest to Christ in sympathy, understanding, and love whom he took with him into the mount.

If Christ's death on the cross and the atoning work accomplished thereby were of such concern in heaven, how much should they concern us for whom they were endured? The cross still divides the world.

Moses and Elijah on the Mount of Transfiguration answer forever the questions as to the continuity of personality hereafter, and whether we shall know our friends and others in heaven. The three favored disciples had never seen either Moses or Elijah and yet they recognized them.

It is prayer that accomplishes the Transfiguration of life today, as it was with the Master. Jesus had gone to the Mount to pray and while there was transfigured. From that experience he came down to the foot of the mountain to heal and bless the needy multitudes waiting there.

Peter may have been a bit forward in proposing to build booths for the Master and his celestial companions, but it was far from being to his discredit that he was far from remaining in such company. Some folks are ill at ease in the company of godly men, and we understand the reason.

The glory which the apostles saw surrounding Jesus on the Mount of Transfiguration the angels saw always. The glory which has always been his shone through his form and clothing unhindered and vindicated his claim and right to the homage of men.

This unique and convincing experience doubtless furnished for the apostles who

saw it the hope, conviction, courage, strength for the times of sorrow, doubt, fear, suffering, suspense, opposition, and martyrdom through which they were later called to pass.


It may not be far—as reckoned in miles—from the scene of the Transfiguration to the foot of the mountain, but down there waited the uninviting, sometimes baffling tasks of everyday life. It is never very far from privilege, blessing, uplift, to the place of need, distress, sorrow, pain, weakness where ministry is needed.

The glory on the faces of Moses and Elijah was reflected, while that which shone in Jesus' person and apparel was the inherent glory of his own person shining through. We may never attain such glory

as was his, but we may, like Moses and Elijah, reflect his glory so that men may "take knowledge of us that we have been with Jesus."

While not unaware of the presence of Moses and Elijah on the Mount, God passes them by without a word to call attention to his "beloved Son" and to bid men to "hear ye him." No one really hears Jesus, who does not recognize him as God's Son.

The need of the lad at the foot of the mountain was especially difficult because the child was deaf and dumb, so could not ask for relief nor hear the words of cheer and hope which Jesus spoke. But such incidents were marks of Christ's sovereignty—"the deaf hear, the blind see, the lame walk."

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>L. V. KING,</b> Associate New Lebanon, Ohio</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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Young People's and Junior Topics in **THE ANGELUS**

## Society Reports

### NEW LEBANON, OHIO, CHRISTIAN ENDEAVOR

Our Christian Endeavor work is going along nicely. We observed Christian Endeavor Day and have a nice sum to be given for Kentucky work. That meeting we had on the platform at Conference gave those of our own number a little enthusiasm for the offering.

Since the first of December we have the three organizations. One for the Adults, one for the Young People and one for the Children. The Children's C. E. is proving one of the most worthwhile thus far. They have around 30 present nearly every Sunday evening. The new plan is also increasing our evening church attendance.

L. V. KING, Pastor.

### "THE SPIRIT OF CHRISTIAN ENDEAVOR"

That is the name of a little Christian Endeavor folder being printed monthly by the Christian Endeavors of the First Brethren church of Johnstown, Pennsylvania. During the past year Robert Ashman has been the successful president of the Senior society and with the first of January Charles Horner took the presidency. Thomas Hammers is president of Cambria County Brethren C. E. Union, composed of the societies of six churches. We are promised some news of their activities soon. This week we are re-publishing some interesting items found in the First church society bulletin.

\* \* \*

Just how big a program of service have you? Is it bounded by the limits of the church? Is it as broad as the program of the Brotherhood? Are its boundaries the world? Nothing short of the last is worthy of true Christian Endeavor. Get a program big enough to give every member something to do; a program that will make every committee something more than a fulfillment of the requirements of the constitution and by-laws. Endeavorers ought to work, not "sit around," and committees should be working units, not just lists of names. Get a program big enough to put all your members

at work and that will be always demanding more workers.

\* \* \*

Christian enterprise cannot succeed without the help of God. Our society cannot succeed in Christian Endeavor without such aid. That calls for prayer. Prayer in the meetings is needful and should be given a large place on every program, but the prayer that counts most is the private and habitual prayer of the members. The society that has a praying membership can't help being a success. Such members are constantly in touch with the source of light and power, and they will reflect the light and radiate the power. When such members take hold of a task it is far more certain of success.—*Earl W. McCash, in Front Rank.*

\* \* \*

No society can be successful that neglects its members. When a member is absent, find out why and let him know he was missed. If he is ill, see that he is visited, so that he may know that the society is really concerned about his welfare.

### A Letter Night For Missionary Committees

For this meeting the missionary committee prepares several letters from the missionary country or countries being studied. At the proper time a Junior, representing a postman, enters and delivers the letters to Juniors to whom they are addressed. These Juniors read the letters aloud to the society. After this some "sharp-shooting" may be done by having the Juniors briskly give items about the country, people, customs, missions, and so on.

### Birthday Mottoes For Birthday Committees

A good plan for birthday committees is to urge the Juniors when their birthdays come around to select for themselves suitable mottoes. The Juniors may themselves select the mottoes, or the superintendent may suggest suitable ones. When this is done, it is also a good plan once in a while to hold a birthday motto meeting. In this meeting the Juniors will tell what their birthday mottoes are, and perhaps also tell how their mottoes have helped them.



Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1330 E. Third St.,  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

### The Indigenous Church

By Stephen J. Corey

*(Editorial Note.—We are passing on to our readers the following informing article from The Christian Evangelist by the outstanding leader of Foreign Missions of the Disciples of Christ, with the feeling that it will be a real contribution to the thinking of many. To our foreign mission leaders, of course, the idea here expressed is not new, but has had proper place in their plans and direction of our foreign work.)*

The term indigenous is coming to be more and more used in connection with the church on the mission field, and it has developed a distinct meaning of its own. In order to define it, one cannot go to the dictionary, but must discover the meaning from the thing talked and written about—the native church in foreign fields. The dictionary is too old for this newly clothed term.

The following is a recent definition of indigenous Christianity, drawn up by a very representative group of Chinese Christian leaders, meeting in Shanghai:

"A form of Christianity which may be expected to develop in the Chinese church when the excessive pressure of foreign theology and administrative control is removed and a consequent greater initiative of thought and activity result under the stimulating power of the Holy Spirit; a form also which both in the realm of religious faith and in that of order will undoubtedly reveal and bring to fruition in Christ those distinctive spiritual values, e. g., ethical ideals, principles of polity, qualities of character, reverent response to beauty and truth, which have in the past become indigenous to the Chinese race."

The above is a very good expression of what is ideally meant by the term indigenous, when applied to the Christian movement as such, by the native Christians themselves, in a field like China. The following statement worked out by the findings committee of our Youth's Convention in Memphis last year, gives a very good definition for the practical side of the principle working in the church itself:

"The church shall be called indigenous when the native Christians shape and carry out the policies for their own church, which will eventually lead to self-support. The indigenous church is ideally self-governing, self-propagating and self-supporting, but the primary consideration is the determination of its own policies."

It is desperately hard to transplant any movement from one country and civilization to another, without carrying over many elements peculiar to the national life of the land from which the transition is made. Christianity is no exception to the rule. In all ages it has borne many of the distinguishing marks of the culture, philosophy and customs of the people among whom it has become a settled element in human life. Even in Oriental lands, where the factors in these civilizations are so different from our own, the above is inevitably true. Because of this, many national Christian leaders in the East have been restive under what they have many times thought was an attempt to fasten a distinctly Western type of Christianity upon an entirely Oriental

people. Their contention has been, and rightly so, that just as our Western church has Occidental marks upon it, so must an Eastern church be Oriental in much of its atmosphere, culture and other characteristics. The report of our Commission to the Orient, given at Memphis last year puts this point in a very clear way:

"It (Church of Christ) must be a field product and not a factory product. It must be a church that partakes of Oriental characteristics in its growth, and not a church that has stamped upon it in every detail of its organization and ritual and management, the trade mark, 'Made in America.' The Orientals rightly desire a church that fits into their environment and background, and not a church that is foreign to them—a church that is an indigenous product and not an imported product."

As Disciples, perhaps, we should appreciate this principle more than other religious bodies in America. Our movement, as in no other in our land, sprang out of American soil and has partaken of the spirit and characteristics of American life. Many times our fellowship has been spoken of as the "American Church." Our fathers revolted against the forms, the phraseology, the theology and the creeds of old world Christianity, which had been transplanted on our free American soil. They gladly welcomed the essential elements of religion which the best in all communions included, but rejected the additions and traditions of men, many of which imported from Europe the philosophy, political outlook and customs of that part of the world.

One can more certainly get their point of view if he is in the East and senses the Western marks of church architecture, vocabulary, hymnology, theology, creed and custom, which has gone along with the presentation and development of the church. Just as our own children become restive as they approach manhood and womanhood and wish to move out from under our authority and direct supervision, so the native church, child of Western missionary effort, wishes a similar freedom. It wishes to be of its own native soil, "naturalized", so to speak. Not that it is, in any sense oppressed, but it has a feeling that it is not sufficiently self-expressive and often under too close supervision from the West. This is all to the good and the majority of missionaries rejoice in the new day. It should not limit but vastly expand missionary effort. Mistakes will be made of course, but we of the West have made plenty. An indigenous church cannot be made by fiat, but has to grow the elements of leadership and strength to make it such. And yet, where is the hope of a world expanding Christianity without this freedom and self-consciousness in Christ, and the challenge to evangelize the unreached millions which goes with it?

Where it has gripped us vitally, Christianity has become the warp and woof of our social, industrial, educational and political life. So it must be for the Orient, and not destroy but complete the best elements in Oriental custom and civilization.

Neither Jesus nor his disciples made any provision for our order of worship in the church, for our church architecture, for necessary forms and ceremonies in religion, for hymnology, for religious education, for days or festivals, for creeds or ritual, for ceremonies at weddings or funerals, for systems of theology. Many of these things stand out distinctly in our Western religious life and as expressions of that life have been carried to the Orient. Many of the expressions in which the Western church has clothed these things do not fit into the life of the East. The indigenous church while desiring to hold with the West, to the great essentials of Christianity, increasingly wishes to settle these other incidental things for itself.

A few brief illustrations from our own churches abroad, will serve to illuminate the point:

"Our Norwegian congregations use an orchestra of guitars, violins and other string instruments with which to lead their music at church services.

"Our Argentinian brethren insist on having the communion at the evening instead of the morning church service, because it is a 'supper' and because of New Testament precedent.

"Our Congo brethren do not use wine, but orange juice, for the communion (government restrictions make wine impossible—grapes do not grow in Central Africa).

"In China our brethren do not shake hands with each other, but each with himself, so that the right hand of fellowship, as we know it, is impossible. In the interior of China custom makes it well nigh impossible for a man to immerse a woman, so it has to be done in turn by a woman.

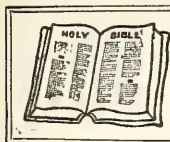
"In the Japan villages, to worship sitting on pews, or chairs, would be too 'foreign' for spiritual comfort and the congregation sits on the floor on its heels and bows to the floor in prayer.

"In India dedication of little babies to the pagan gods, has become such a part of life, that Christian parents request a prayer and dedicatory service of their babies to the 'One True God', as a witness before the people and a strengthening of their own faith and purpose to raise the child in a Christian way."

The above characteristics do not make a church indigenous in themselves, but they are simply indications of how Christianity is becoming a part of the life and custom of the lands to which it goes. Christ, himself, was an Oriental, and as the Eastern Christian comes to know more of him, he claims him and is disinclined to feel that the West has yet found all the deeper meanings of his revelation, or has discovered the full ideal of his church.

Since Christianity has been naturalized in our Western lands, the Eastern Christian desires the same for his own people. The church of the New Testament, simple in its forms and Christ centered in its teachings, can be made indigenous to the East.

To return to definitions, then, when does a church in mission lands become indigenous? The question might be answered as follows: When the native people who are members make their own decisions and direct and control the organization and life of the church. And again, what are the distinctive characteristics of an indigenous church? They are self-government, self-support, self-propagation and the necessary cultural and national characteristics which make it a home product and part of the native soil.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

#### BURLINGTON, INDIANA

This church completes the canvass of the Indiana churches. When in Indiana I was requested to defer canvassing this church until later on account of unsettled conditions.

The church is located about twelve miles from Flora and not far from the boyhood homes of Brethren J. Allen Miller and Martin Shively. It is also the home of Brother William Bock who is now an instructor in a high school in Indianapolis.

The congregation is small and is being ministered to by Brother Whitted who is also pastor of the Looee church where he lives. The membership gave me every courtesy and it is anxious to see the College and general work go forward. Brother Whitted made the canvass with me and helped to make my work pleasant. The total gift to the Endowment was \$545.00.

P. S.—Since reporting from Indiana I received an additional gift of \$50.00 from Goshen, \$100.00 from South Bend and \$100.00 from Warsaw.

#### Gretna Church (Bellefontaine, Ohio)

This is a rural church about six miles from Bellefontaine and is being served by an Ashland student, Brother Frank Gehman of Twelve Mile, Indiana. This is also a small church made up of loyal and faithful Brethren. I found the condition the same here as in most rural sections along financial lines. People with a disposition to give, but with very little to give. This is the home church of Brother E. L. Miller a member of the Board of Trustees, who entertained me and helped in the canvass. The gift here was \$435.00. The total of this report is \$1,230.00. W. S. BELL.

#### WAYNESBORO, PENNSYLVANIA

We continue in the Brethren church at this place under the approval and blessing of our adorable Lord. The Christmas season was fittingly observed. Two programs were rendered by the Sunday school in each of which Christ was exalted and the purpose of his coming proclaimed. The pastor and family were well remembered. Mrs. Benshoff and myself each received personal gifts from the classes which we teach. From the church as a whole there was a very generous donation of meats, fruits and vegetables. May the Lord bless the givers.

The annual business meeting early in January was well attended. At a called meeting in December a constitution was adopted by the church. With this as a guide and under the efficient direction of Brother Rush Hollinger as moderator officers were elected and plans laid for the year's work.

Our people, though busy at home, find time to participate in the union services in the city. The Week of Prayer and Christian Endeavor Week were fittingly observed by the churches of Waynesboro. Brethren people contributed their part to the making of the success of these special services.

At this writing plans are being completed for a special series of revival meet-

ings beginning March 19 and continuing till Easter. The pastor has been invited by the church to occupy the place of evangelist for these meetings. For some time special emphasis has been laid on the place and importance of evangelism through all the activities of the church. This week a number of cottage prayer services are being held. Next Sunday afternoon a special visitation campaign will be conducted by a personal workers' group. We are hopeful of great results. Five have recently been added to the church, four by baptism and one by letter. We ask an interest in your prayers. W. C. BENSHOFF.

#### FORT SCOTT, KANSAS

The work here is still moving forward slowly, and we are experiencing an increasing attendance at all regular services. Have baptized five since our last report and yet there are others to follow. Those baptized were: a husband and wife, a mother and daughter and another a mother, constituting three new families. That makes fifteen baptized during the last five months. In my last report I overlooked reporting a good Christmas program which was given in its season. At Christmas time the pastor was surprised with a check of ten dollars to purchase a new Bible; this was greatly appreciated by the pastor and the Bible is being made good use of now.

The Woman's Missionary Society meets each Thursday for work and once a month for their devotional meeting.

A cottage prayer meeting is being held every Tuesday evening in the homes where it is desired, and we have never failed to have a home for the meeting. This is a means of reaching new persons, as well as a spiritual uplift to those who attend, a mighty fine introduction of the homes of our new members to the church's activities. We are now launching a friendly attendance contest, with our church school at Ft. Wayne, Indiana, and it remains to be seen how we come out with that enterprise, but it will not hurt us to do our best. Each school will report to the other as soon as possible, the Sunday's attendance, by post card, and it will be reported to the schools the following Sunday morning.

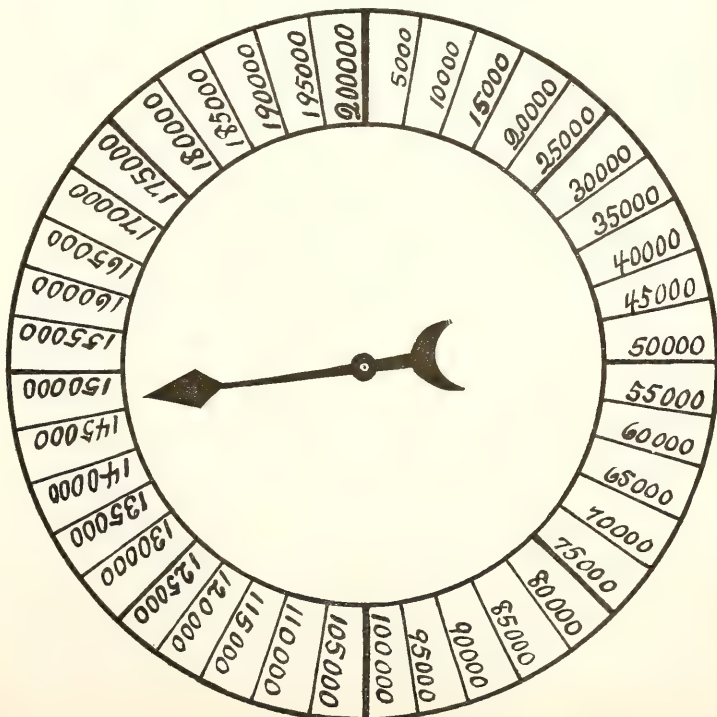
We are planning to conduct a pre-Easter evangelistic week, closing on Easter Sunday. Of course we enter that contest with much fear and trembling, for Brother Kimmel has a much larger field than we have, but we had rather be defeated in a good cause than to make no effort.

There has been much sickness in this city and community for the last six weeks, and considerable among our members, but it seems that the "Flu" is subsiding at the advance of nice spring weather. Remember Fort Scott at the throne of grace.

L. G. WOOD.

#### VICTORY REVIVAL, MASONTOWN, PENNSYLVANIA

We take great pleasure in reporting the Victory Revival the Masontown church has just had. Brother Charles H. Ashman, pastor of Johnstown First church was the evangelist. For pastor and people the three weeks were full of mountain top experiences. Brother Ashman proved to be an enthusiastic, straightforward, and jealous





worker that "needeth not be ashamed." Many of those who publicly confessed Christ as Savior and Lord were won during the day by the prayerful work of the evangelist in the home or where lost souls could be found. Personal evangelism was always a big factor in the meeting. Brother Ashman proved to be a fine co-worker. We will never forget the many pleasant times spent together. Pastor and people welcome you to come again, Brother Ashman. His preaching was of the character that builds up faith in the Bible and satisfies the longing of the soul for deep spiritual food. A most interesting feature in such service was the Question Box, of which a great many took advantage and all received Biblical solutions to their problems.

Usually it takes a week before people really get interested in a meeting and begin attending. Not so with this meeting. Monday night, the opening night of the revival, the church was full. Not one service was poorly attended. Chairs had to be used in the aisles at practically every service after the first week. People within a radius of twelve miles attended. The Sunday school also showed an enormous increase. The apex of attendance was 303. No trick methods were used to persuade people to come. There just seemed to be a willingness on the part of all to attend.

The visible results of the meeting were gratifying. In all 88 persons confessed Christ as Savior and Lord. Of this number four were reconsecrations. Seventy-four have already been baptized and others are to be baptized soon. More than half of the converts were men and boys. The church did not just work for numbers. The standards were placed high and none were asked to come unless they were seriously willing to yield to Christ. The additions to the church are just one phase of the visible results, for many who had been inactive a long time have become interested again and are already manifesting a fine spirit of service.

Monday evening the meeting closed with a wonderful communion service. It was surely a glorious close to a Victory Revival. Two hundred and fourteen people gathered about the tables, many of them new converts, communing for the first time. A spirit of love and harmony prevailed. The Holy Spirit's presence was felt. It was a time of rejoicing and heart-felt gratitude toward God for the mighty victories that he had wrought in the Masontown church. It was indeed the Lord's victory. To him goes all the glory and praise. "All authority hath been given unto ME in heaven and on earth."

HERMAN W. KOONTZ, Pastor.

#### VICTORY REVIVAL, MASONTOWN, PA.

Never in my experience in evangelism have I been called to a church for a revival where more consecrated preparation had been made prior to my coming. There have been other churches that equaled the Masontown church in this, but we question if any has ever excelled it. Under the zealous, intelligent, spiritual leadership of the pastor and his wife, everything possible had been done to "make all things ready" for this victory revival. Why, Brother Koontz started writing to me for plans and instructions six months ahead! Cottage prayer meetings were held, which proved far reaching in their influence. Prayer lists were prepared. A "Seventy" was organized, composed of personal soul winners. Sane and sensible publicity was given in advance. All kinds of musical numbers

were prepared—a Male Chorus, a Ladies' Chorus, a Male Quartette, a Ladies' Quartette, a Sunshine Chorus of Boys and Girls, a large church Choir, etc. There was not a service without a good, appropriate special in music. Every detail for the entertainment of the evangelist was all worked out ahead. I verily believe with this most excellent preparation, the pastor could have gone ahead with the revival and had great victory. We present the preparation of the Masontown church as a model and standard for all churches.

Now, the church did not make the common mistake of saying in their hearts, "The evangelist is here now, let him do it all." If they had prayed and labored faithfully before our coming, they redoubled their efforts after our arrival. Pastor and people followed our leadership and plans without a question. Such eagerness! Such hospitality! Such appreciation! These made our work as evangelist so much easier. It was possible for us to give and do our best. No small credit for all this splendid preparation and spiritual zeal is due the pastor and his wife. The Masontown church counts herself most fortunate in having so able and consecrated and spiritual a leader and companion. As long as the Brethren church builds up a ministry composed of young men who believe the Bible as thoroughly and preach it as faithfully and live it as consecrated as Brother Koontz, the future of the church is assured and insured.

Inasmuch as the visible results of this Victory Revival will be reported by the pastor, we will pass that by. We believe there is a great future in store for the Masontown church. Already they have outgrown their church accommodations. They must enlarge to care for their Sunday school and revival attendance. They have the field. They have the prestige in that field. They have the talent in the membership. We shall expect to hear of growth, progress, enlargement, and prosperity from this church.

Rendering unto God, the things of God, in all humility, we praise our Lord for this Victory Revival. There was a marvelous spirit of joy, unity, peace, and freedom manifested. God wondrously answered prayer. The Holy Spirit performed his office work in both Christian and sinner. Praise ye the Lord!

Evangelist CHARLES H. ASHMAN.

#### AGAIN ON THE PACIFIC

I believe it was Balboa who named this ocean "the Pacific." He named it that after climbing a hill on the Isthmus of Panama and looking out over its placid surface on a calm day in the lazy tropics. Had he seen it as we saw it three days ago when midway between Honolulu and Japan a hurricane lashed it into fury, he would have named it differently. We woke in the night being rolled about in our beds, now standing on our heads then on our feet and now and again being rolled from side to side. We were in the midst of a "Sou'wester" which blew for a day and a night about eighty miles an hour. If you have never been on a ship in the midst of such a storm, you cannot imagine what such a wind can do to water. Nor can you guess what a ship trying to keep its head and going at an angle of about forty-five degrees across those swells can do in the way of acrobatic performances, even a ship of 13,000 tons displacement. And what shall be said of the behavior of human beings on that ship, especially the landlubbers who are not used to the unsteady motions of whatever is un-

der their feet. It is fortunate that John and I have bodily organisms that adjust almost perfectly to this unsteadiness. But Mrs. Gillin is not made that way, nor were most of the other passengers. They were not used to a perpetual earthquake. I say earthquake, for someone on board who has experienced many earthquakes says that is exactly the feeling one has in an earthquake. The result of that constant uncertainty of motion was a great dearth of people in the dining room, and an abundance of effort to contribute to the fishes of the sea. All the old stories of sea-sickness came back to me, but I could hardly see any fun in them as I watched the antics of my fellow passengers bend themselves to the task of throwing up their socks. All of them did nobly; some better than others.

I wish I could picture to you in words the majesty of the storm. It is impossible. I can mention the vast expanse of ocean on every side, rolling and tossing, plumed with white capped waves; the gigantic swells rolling continually on and on with perhaps twenty-five or thirty feet between crest and trough; the tops of the waves being blown off by the sweeping, howling wind. I can only suggest the whistling of the winds through the rigging of the ship; the creaking and groaning of the ship throughout its length and breadth as its 13,000 tons adjusted themselves to the constantly changing conformation of the water. In the midst of all that howling chaos with only a frail ship between us and probable death my mind went back to the description of the Psalmist who spoke it the stormy sea in days when ships were much smaller and had no steam engines in them to keep their heads to the wind. Here it is:

They that go down to the sea in ships,  
That do business in great waters;  
These see the works of Jehovah,  
And his wonders in the deep.  
For he commandeth and raiseth the stormy wind,  
Which lifteth up the waves thereof.  
They mount up to the heavens, they go down again to the depths:  
Their soul melteth away because of trouble,  
They reel to and fro and stagger like a drunken man,  
And are at their wits' end.  
Then they cry unto Jehovah in their trouble,  
And he bringeth them out of their distresses.  
He maketh the storm a calm,  
So that the waves thereof are still.  
Then are they glad because they are quiet;  
So he bringeth them unto their desired haven.

You will find it in the 107th Psalm, verses 23-30. But that like all other attempts to describe a storm at sea fail of the stark and wondrous reality. Virgil, as I remember my Latin, even so long gone, tried it, and did not succeed much better. It is beyond the power of the pen—or the typewriter. Only in a storm does one fully appreciate how little man has brought under control the elements. No wonder primitive man worshipped the terrifying powers of nature. How beautiful she can be with sunset over mountains or on sea with the rays turning to all the colors of the rainbow the mist and cloud! How terrible she can become in the howling blizzard or in the storm at sea! I never tire of the splendor and glory, nor equally of the terrifying majesty. In the presence of these majestic splendors and terrors of nature no wonder that the Psalmist exclaimed,



Jehovah, what is man, that thou takest knowledge of him?

Or the son of man, that thou takest account of him? Psalm 144:3. Yet the religious man found evidence of God's care of him in the midst of this frequently hostile nature. In fact religion became one of the means whereby man kept up his courage to try to bring this tough and hostile universe under his control. Science enabled him to understand nature's secrets and finally to bend her to his will, but faith spurred him on in his efforts to find a way to tame her. And in the days before he could understand and control her, when so often she crushed him, man found a solace in his God for his defeat, and a courage to face her unflinchingly.

In spite of these ocean storms there are fewer people lost at sea all over the world than are killed by automobiles in the United States—yea, than in New York City alone,—in any one year. As you look out day after day at an expanse of water on which seldom appears a ship you come to realize that this ocean is not crowded. There is little danger of collision out here away from land.

We are nearing Japan as I write this. Day after tomorrow if all goes well we shall land. Then we shall have our first experience in getting on in a foreign land where we cannot use our own language very freely. We expect to see some wonderful sights there, temples, strange customs, etc. We shall try to find time to let you readers share some of these experiences.

I can scarcely think that it is six weeks since we sailed from New York. There has not been a dull day for me in that time. When I have not been seeing interesting things and talking with interesting people, I have been reading or writing. It looks as if on these long sea voyages I may get caught up with some of my reading. I have been so busy for the last twenty years teaching and writing that I have had very little time to read anything but books in my own field. This trip already I have read over a dozen. Besides two of Conrad's novels I have read, "Trader Born", Ludwig's "Napoleon", and his "William Hohenzollern", Oscar Wilde's "De Profundis", Durant's "Story of Philosophy", Spengler's "The Decline of the West", and several other lighter books. Books are a great experience. Pity the man or woman who does not care to read, or who cares to read only the trashy stuff. In books we learn to know the thoughts of other men. It is almost like having a man sit down in our home and having a long conversation with him, except that in his books he will express himself more fully and clearly. We do not read enough books today—good books. We are losing contact with the great minds of all ages. We are content to be fed with the product of the newspaper reporter, and the stuff of the popular magazine. How many of you have read a really first rate book this year? Well, perhaps a good many. How many of you have read some of the great literature of all time, such as the plays of Shakespeare, Homer's Iliad, or even one whole book of the Bible. In that Bible on your table, if you will take the time to read certain books in it as you would read any other book, say Job, the Psalms, the Gospel of Mark, clear through at one sitting or as nearly so as possible, you would have some of the really great literature of the world. Resolve now to read one really great book this year. Know the joy of having one great writer get hold of you.

November 13, 1927

J. L. GILLIN.

## TO STRENGTHEN THE VOLSTEAD LAW

Congressman W. H. Sproul of Kansas has introduced a bill, H. R. 11410, to strengthen the National Prohibition Act, commonly known as the Volstead Law. The Volstead Law was hastily prepared and passed by Congress after the ratification of the Eighteenth Amendment in 1919. Eight years of experience in trying to enforce it in all parts of the Country, especially in the large wet States of the East, has revealed that it was very carelessly drawn, that it is full of loop holes and that it is impossible to secure satisfactory Prohibition enforcement under it in great wet States such as New York, New Jersey, Pennsylvania and Maryland, especially in great wet Cities.

Therefore, for more than a year the National Civic League has been studying how the Volstead Law should be amended so as to make it more effective and more easily enforceable. The result is this Sproul bill. Among the new teeth or amendments which the Sproul bill will put into the Volstead Law are the following:

1. Without any additional expenditure of money, it greatly increases the number of judges, and enforcement officers. It will clear the court calendars which are now behind two and three years.

Using the concurrent power, it gives every state peace officer the authority and duty to enforce the Eighteenth Amendment. It makes it the duty of U. S. Marshals, and Deputy Marshals to assist in the enforcement of Prohibition.

It makes U. S. Commissioners serve as courts to try persons and to impose sentences in cases of pleas of guilty or convictions for first offenses only. These provisions bring into action an army of trained recruits which the Government could not duplicate with a billion dollars a year.

2. When a person illegally manufactures or sells liquor the Court shall issue a perpetual injunction against his ever again violating this law in that place or anywhere else in the United States, thus making him in contempt of court if he does so. For a second offense a prison sentence must be imposed.

3. When it is proven in court that a place has been maintained for the illegal manufacture or sale of intoxicating liquor, or when its proprietor has been convicted of so doing, the place shall be declared a nuisance and the court shall abate the same by padlocking it for one year and issuing a perpetual injunction against the place ever again being used for such purposes, by anyone whomsoever.

4. A minimum penalty for first conviction of \$300, the same as many State Prohibition laws provide. The Volstead Law fixes a maximum penalty of \$1,000 for first conviction for making or selling liquor, but has no minimum penalty.

5. The Homes and family life of our land are protected from becoming worse than saloons by providing that a search warrant shall be issued on the affidavit of a person that he "has reason to believe and does believe" that intoxicating liquor is being illegally made or sold in a certain named place. The Volstead Law requires that there must be affidavit of "sale" in a private dwelling in order to get a search warrant, but that is almost impossible. Thousands of foreigners have a home brew plant in their kitchen or a still in their cellar and will never sell any liquor on the premises to strangers. Many of them are doing an enormous liquor business, but the Government cannot get a warrant to search their homes and seize the big manufactur-

ing plants because the Prohibition agents cannot buy any liquor therein.

6. Better and easier methods of getting evidence against violators are provided than by forcing Prohibition agents to buy and drink intoxicating liquor.

7. An incorporated organization or any private citizen can employ a lawyer and start proceedings in the name of the United States Government to enjoin a liquor manufacturer or dealer and abate his place of business as a nuisance. Twenty State Prohibition laws so provide.

## 90,000,000 ATTEND MOVIES

There are 20,233 picture theaters in this country with an average weekly attendance of 90,000,000 people. The admission fees are \$1,000,000,000. The production cost of American films is \$150,000,000 annually, and the studio salaries amount to \$60,000,000 a year. These figures are given by Mr. Will H. Hayes, the "movie czar."

## THE TIE THAT BINDS

"CHILD MINNIE"—At the home of the bride's parents in Greencastle, Pennsylvania on the evening of January 5 occurred the marriage of Mr. Philip O. Crider and Miss E. Mae Minnich. The ceremony was performed by the writer in the presence of the immediate families and a few close friends. The ring ceremony was used.

Mrs. Crider is a daughter of the Waynesboro Brethren church. During the last summer she served as assistant pastor to Dr. G. C. Carpenter of Hagerstown, Maryland. She is a graduate of the Greencastle High school, Millersville Normal school and Ashland College. For a number of years she was a teacher in the Greencastle High school. Mr. Crider is an active church worker, a prominent and respected citizen of Marion, Pennsylvania, at which place these people are now making their home. They have the best wishes of their many friends for a long and happy life.

W. C. BENSHOFF.

WEIS-BOOTON—At the pastor's residence, in Fort Scott, Kansas, on March 1st 1928, Miss Ruby Boston of Fort Scott, Kansas, and Mr. Henry M. Weis of Elkhart, Indiana, were united in the holy bonds of matrimony. Mrs. Weis is a loyal member of the Brethren church at Fort Scott, being one of the early members received by the writer when the mission was started.

They will reside in Fort Scott. It was a very quiet wedding, the ceremony by the writer, L. G. WOOD.

## IN THE SHADOW

MILLER—Anna Naomi Miller, born at Hayesville, Ohio, August 8, 1858, departed this life February 25, 1928, aged 69 years 6 months and 20 days. In childhood she and her parents moved west to Iowa, and in the year of 1880 she came to Kansas, where she remained until death.

On April 8, 1880, she was married, and to this union were born seven children, two of whom preceded her in death. About the year 1905 Sister Miller became a member of the Brethren church at Portia, Kansas and remained faithful to her Lord and the church until God called her from this life. Some of her services were conducted at the Brethren church in charge of her pastor and assisted by the two other pastors of Portia.

S. LOWMAN.

SNIDER—Christian Snider was born near Troutwood, Ohio, December 14, 1858 and departed this life February 12, 1928 at the age of 69 years, 1 month and 28 days. He was united in marriage to Rachael Vaniman February 16, 1882. To this union were born three sons and three daughters, all of whom survive.

He united with the Brethren church at New Lebanon in its early history under the pastorate of Rev. Martin Shively and continued his membership until death. Sickness prevented his attending during the last year.

Funeral services were held at the New Lebanon Brethren church in the presence of a packed house, friends, neighbors and relatives gathering to pay their last respects to one they had known and loved for many years. The services were in charge of Dr. Beachler of Dayton, assisted by the pastor. Interment was made in the Bear Creek Cemetery.

L. V. KING.

BOWSER—Mrs. Arch Bowser, daughter of Clarence and Adeline Snider was born June 26, 1898 near Brookville, Ohio, and departed this life February 13, 1928 at the age of 29 years, 7 months and 17 days, at the home of her parents, 2040 E. Street, Dayton, Ohio.

She was united in marriage to Arch Bowser, February 12, 1916. To this union were born three sons, Robert aged 11, Kenneth, aged 10, and Clarence aged 9.

She united with the New Lebanon Brethren church five years ago under the pastorate of Rev. G. W. Kinzie. Sickness had been her lot for the past nine years. Some six months ago she was anointed and expressed her willingness to abide by the will of her Lord.

Funeral services were held at the New Lebanon Brethren church by the pastor. Burial in Lexington Cemetery, near West Alexandria.

L. V. KING.



**SWIHART**—Joseph LaFayette Swihart, the oldest son of Daniel and Sarah (Sumner) Swihart, was born at Tuscarawas County, Ohio, on the seventh day of March, 1849 and departed this earthly home on his seventy-ninth birthday, 1928, at the home of his daughter, Mrs. Roy McDonald of Brighton, Indiana.

In 1872 he was united in marriage with Anna May Horner, who passed away on July 15th, 1926. Surviving are the five children—Aura M. Wolfe of North Liberty, Indiana, Hollis J., Jason E., and Alma E. McDonald, living in the Brighton community, and Bertha A. Merrifield of Winnetka, Illinois; also ten grandchildren, two brothers and three sisters and many other relatives and friends.

Mr. Swihart was of a quiet and modest disposition. He was a member of the Brethren church of Brighton and gave generously to its support.

During the long months of his illness he was kind and considerate and patiently bore the shadows grow till his time came. The funeral services were conducted by Rev. G. W. Rench, the pastor, Rev. Brower assisting.

BERTHA A. MERRIFIELD.

**MILLER**—Mrs. Mary (Meyers) Miller, daughter of the late Peter C. and Elizabeth Lichy Meyers, was born in Elk Lick Township, July 18, 1847, and departed this life at her home of Summit Mills, March 15, at the age of 89 years, 7 months and 28 days. She was married to Elder John A. Miller March 8, 1863, and lived to enjoy the celebration of her 65th wedding anniversary the week previous to her death.

She is survived by four children: Mrs. Elizabeth Rishel, Somerset; W. J. Miller, Mrs. I. H. Pike and Mrs. M. W. Derner of Summit Mills. She is also survived by six grandchildren and four great-grandchildren, one sister, Mrs. John D. Gnaezy and one brother, Wm. P. Meyers. One son, Albert, preceded her in death 44 years.

Her death was due to heart disease.

She was a resident of Summit Mills for 44 years. She accepted Christ as her Savior early in life and lived a faithful, exemplary Christian life until death. She was a devoted wife and mother and a loyal and faithful member of the Brethren church.

Funeral services were conducted in the Summit Mills Brethren church, her pastor, Rev. Willis E. Ronk officiating. Interment in the Lichy cemetery.—Excerpts from Meyersdale Republican.

## OUR LITTLE READERS

### PAPA'S TRUE STORY

"Oh, papa, please tell us a story!" cried little Mary and Emma, running up to their father, who had seated himself on the porch, and was about to read the evening paper.

"Tell us a true story," said Emma, the little four-year-old, as she climbed up on her papa's knee.

Papa could not resist this appeal. So he laid down his paper, and began as follows:

"Once upon a time there lived a toad which had but three legs, having lost one of his hind-legs."

"Was it shot off in war?" asked Emma. "I do not know how he lost it," said papa. "He may have lost it in a battle with a snake. All I know is that he had but one hind leg, and that in jumping over the ground he reminded one very much of a crippled soldier."

"This old toad, being thus badly crippled, was put to many shifts in order to get his daily bread."

"Toads don't eat bread, do they?" asked Mary.

"I mean flies, bugs, and such things," said papa, "which take the place of bread with toads."

"He had to use his wits so much that he soon came to be very wise. He used to hide under a leaf, or a bunch of grass, and, by pouncing upon unwary flies, he was able to get quite a good living."

"One day he hobbled into a garden, and squatted under a cabbage leaf, hoping to catch a nice large bug for his dinner. But he was very tired, and before long he was fast asleep. When he awoke it was quite dark."

"Oh, dear!" said he; "I have overslept myself. How hungry I am! I wonder if I can find a bug in the dark!" So saying, he began to hop along, when down he went into a pool of muddy water. He sank to the bottom; but, by kicking lustily, soon got his head above water.

"Then he swam around, trying to find something to rest upon. At last he came upon a little hummock of earth in the middle of the pool, and there he sat waiting for morning. When morning came, the toad found that he was in a great square pit half full of water. It was a pit that had been dug by the gardener in making an asparagus bed."

The poor toad had to sit there all of that day and the following night without a bite to eat. Early the next day he was delighted to see two little girls come into the garden.

"Now I shall be helped out," thought he. "Those dear little girls will be my friends."

"They were both dressed in white jackets with brown sashes, and had on their heads chip hats trimmed with brown."

"Oh, Papa!" said Emma, "that is just the way Mary and I dress!" Papa went on without making any reply.

"When the little girls came to the pit, the older one cried out: 'Oh, look at that old toad sitting in the water!'"

"Let us throw dirt at him," said the smaller.

"So both little girls threw dirt and sticks at the toad, which raised such waves around him that he was in danger of being washed off."

"Oh, dear!" said the toad: "who would have thought that those little girls would be so cruel?" Just then a big piece of dirt struck the poor toad upon the head, and laid him sprawling on his back in the water.

"When the toad had recovered from the blow, and had crawled back to his resting place, he noticed a man, with a hoe on his shoulder, approaching the pit. 'Oh, dear!' said the toad; 'here comes a great, rough man; now I shall certainly be killed!'"

"But the man put his hoe under the toad, lifted him carefully out of the pit, and laid him on the dry grass."

"Well, I never!" said the toad. "Who would have thought it? One can't always judge by appearances."

Here Emma hung her head, and Mary giggled nervously.

"Do you know what little girls those were?" asked papa.

"I didn't know the toad felt so bad when I frew at him," said Emma, the tears starting in her eyes.

"No," said papa; "but you will be more thoughtful the next time, I am sure."

This was papa's true story.—The Nursery.

### THE MESSAGE OF THE BRETHREN MINISTRY

(Published by the Instruction of General Conference.)

The Message which Brethren ministers accept as a Divine Entrustment to be heralded to a lost world, finds its sole source and authority in the Bible. This message is one of Hope for a lost world and speaks with finality and authority. Fidelity to the apostolic injunction to preach the Word demands our utmost endeavor of mind and heart. We, the Members of the National Ministerial Association of the Brethren Church, hold that the essential and constituent elements of our Message shall continue to be the following declarations:

1. Our Motto: The Bible, the whole Bible, and nothing but the Bible.

2. The Authority and Integrity of the Holy Scriptures. The Ministry of the Brethren Church desires to bear testimony to the belief that God's supreme revelation has been made through Jesus Christ, a complete and authentic record of which revelation is

the New Testament; and, to the belief that the Holy Scripture of the Old and New Testament, as originally given, is the infallible record of the perfect, final and authoritative revelation of God's will, altogether sufficient in themselves as a rule of faith and practice.

3. We Understand the Basic Content of Our Doctrinal Preaching and Teaching to be:

- (1) The Pre-existence, Deity and Incarnation by Virgin Birth of Jesus Christ, the Son of God.
- (2) The Fall of Man, his consequent spiritual death and utter sinfulness, and the necessity of his New Birth;
- (3) The Vicarious Atonement of the Lord Jesus Christ through the shedding of his Own Blood;
- (4) The Resurrection of the Lord Jesus in the body in which he suffered and died and his subsequent Glorification at the Right Hand of God;
- (5) Justification by personal faith in the Lord Jesus Christ of which obedience to the will of God and works of righteousness are the evidence and result; the resurrection of the dead, the judgment of the world, and the life everlasting of the just;
- (6) The Personality and Deity of the Holy Spirit who indwells the Christian as his Comforter and Guide;
- (7) The Personal and Visible Return of our Lord Jesus Christ from Heaven as King of Kings, and Lord of Lords, the glorious goal for which we are taught to watch, wait, and pray;
- (8) The Christian should "be not conformed to this world, but be transformed by the renewing of the mind", should not engage in carnal strife and should "swear not at all."
- (9) The Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which are (a) baptism of believers by Trine Immersion; (b) confirmation; (c) the Lord's Supper; (d) the Communion of Bread and wine; (e) the washing of the saints' feet; and (f) the anointing of the sick with oil.

## ANNOUNCEMENTS

### WARSAW, INDIANA

The Brethren church at Warsaw, Indiana, will observe the Holy Ordinances Thursday evening, April 5th. There will be special services the two preceding nights. All neighboring Brethren are invited to attend, as well as any who might be passing this way. "If ye know these things happy are ye if ye do them."

E. M. RIDDLE, Pastor.

### MARTINSBURG, PENNSYLVANIA

We are planning a week's meeting beginning Sunday, April 1st and closing the following Sunday evening with a communion service and we solicit the fellowship of any of our neighboring brethren.

JAS. S. COOK, Pastor.

### OUTLINE AND ARGUMENT

Of the Epistle of Paul to the Romans—by Alva J. McClain. A 30-page booklet, which will prove helpful as a guide to the study of Romans—25 cents per copy. Order of Alva J. McClain, 919 16th Street, Santa Monica, California.

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Number 15

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1902

# *The* **BRETAREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -



Artist: Lodovico Cigoli.

Appearance of Christ to St. Peter



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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## EDITORIAL

### In Preparation for the Communion

We need to reassure ourselves occasionally with regard to the Biblical authority and significance of the forms and ceremonies that we practice. This is especially true of the forms connected with the communion service. A service so filled with action is fraught with possibilities of formalism that is deadening on the one hand and a vivifying of spiritual truth that is fascinating and spiritualizing on the other. Which it shall be depends largely on our taking time frequently to think through the grounds for their practice and to re-evaluate them to our hearts. And the thoroughness and constancy with which we keep these ordinances filled with spiritual significance and power will determine their worth to, and the extension of their practice by, the forces of the Kingdom.

Nothing is more essential to the life and perpetuity of our church than that we should be continually exercised about keeping alive the spirit as well as the practice of the ordinances of the house of God. To do that it is important that we individually in our homes and collectively in our churches should meditate upon the truths so beautifully objectified by these forms and to study devotionally the Scriptures which make their practice a Christian duty. Our pulpits are frequently accused of not giving enough attention to instruction along these lines, and all too infrequently are they the subjects of home investigation and discussion. There is no time better than the present for beginning to make amends for our negligence by a universal and intensive program of doctrinal instruction and research.

For the convenience of our readers we suggest the following scriptural references, the reading of which will be found helpful for the reassuring of our faith in and the strengthening of our love for the practice of the means of grace which the Lord Jesus gave unto his church.

On the subject of Feet Washing we have the authority of divine command and example as well as the spiritual significance with which it is freighted set forth in John 13:1-17. He who has "all authority", as Jesus claimed for himself in Matthew 28:18, he who came from God and returned to God, he who was conscious of the fact that the Father had "given all things into his hands", and loving his own and being concerned for their spiritual welfare both then and in all future time, "began to wash the disciples' feet and to wipe them with the towel wherewith he was girded." When he had finished he said, "Know ye what I have done unto you? Ye call me Master and Lord: and ye say well: for so I am.

If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet." There is the command, the explicit enjoining of the disciples to practice feet washing as an ordinance. And he follows immediately with the assertion "For I have given you an example, that ye should do as I have done to you." And do not think it beneath your dignity, but keep in mind your position as servants. Moreover there is blessing for the obedience: "If ye know these things, happy are ye if ye do them." And if you should wish evidence of the practice of the ordinance in the early church, scriptural proof is to be found in 1 Timothy 5:10, where Paul insists that a widow, to be entitled to the aid of the church, must be one who has "washed the saints' feet." That was one of the evidences of being in good standing and fellowship with the church.

The Love-feast, or fellowship meal, was a part of that last service which Jesus conducted with his disciples. In Matthew 26:26, we have reference to a meal that preceded the giving of the bread and the wine: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." A similar reference is found in Mark 14:22, and in Luke 22:14. Jesus spoke of the meal of which they were partaking as a "passover," and afterwards he distributed the emblems of his broken body and shed blood. Again in John, we find they were all seated at the table when Jesus arose and performed the feet-washing, resuming his place at the table and engaging in the meal after the cleansing service had been instituted, for it was during the supper that the traitor was revealed. (See John 13:18, 26).

The Eucharist, or the service of the bread and the wine, the third part of the communion program as set forth on that last night in the upper room in Jerusalem, is universally observed by the churches of Christ of whatever name, though with varying significance. It is a memorial of the saving work of grace as wrought by Christ on the cross, and a symbol of the impartation of the divine life. Read Matthew 26:26-29; Mark 14:22-25; Luke 22:14-20 and 1 Corinthians 11:23-27.

"Finally, brethren, whatsoever things are true, . . . think on these things", hold fast to that which is good, and be ready to give a reason for the faith that is in thee. Neither neglect the assembling of yourselves together for the observance of these ordinances, as the manner of some is, for they do so to their own hurt. Guard well and cherish with devotion the true significance of these means of grace. Observe faithfully both the form and the spirit, that there be no "spots in your feasts."

### If the Next President Should Be Wet

Would it make any difference in the Prohibition situation? One of our correspondents thinks it would not. He evidently has been overcome by the Al Smith for President propaganda, as he takes us to task for opposing him. Our friend insists that he himself is not wet, but rather believes in Prohibition and thinks it can and ought to be enforced. The marvel of it is that he believes a man like Smith would enforce the law, "because his oath of office would require it." He beats us for credulity! We cannot muster such faith in a man who is the self-styled enemy of Prohibition and whose record is one of consistent nullification of the Eighteenth Amendment. We cannot see how that being elected President would change his attitude toward Prohibition and the machinery for its enforcement. It is true that he has "declared publicly for the enforcement of any prohibition law on the statute books", as James A. Hagerty says in a contributed article to the Christian Herald of March 17th, but that means nothing or less except that he is indeed an "extremely practical" politician and hopes to be nominated on the Democratic ticket by the aid of some dry delegates. Some time ago when criticism waxed warm because of what he did to weaken the enforcement of the Eighteenth Amendment and to withdraw from the Constitution of the United States the legal and executive support of the state of New York, he declared that his state's enforcement officers must cooperate in the enforcement of the prohibition law, but at that very time they had no authority to act, if we are to believe the word of Semore Lowman, Assistant Secretary of the Treasury. Mr. Lowman has said: "New York state has thirty thousand peace officers, none of whom have any authority to do anything in connection with the liquor traffic." Judging by what Al Smith has done.

in New York it would make a vast difference if the next President should be wet.

But that does not tell the whole story; the responsibilities, some of them unique, that face the next president must be considered to really understand what it may mean if he should be wet. Dr. F. Scott McBride, general superintendent of the Anti-Saloon League, in an address in Pittsburgh recently, spoke these warning words:

The next president will probably appoint a majority of the members of the supreme court who pass upon the constitutionality of all prohibition legislation, said McBride. He also chooses the secretary of the treasury, who, with subordinate officers, is responsible for enforcement of prohibition; he names the attorney-general, who has charge of the prosecution of the liquor criminals. He picks the secretary of state, who must settle the international problems involved in liquor smuggling. Federal judges and the whole army of other federal officials depend upon the president for appointment.

Once allow the liquor element to gain control of the white house and the damage it could do to the enforcement of prohibition would be irreparable, the anti-saloon superintendent asserted.

Half the people of these United States are 25 years of age or under, McBride continued. Many of these have never known what the old-time liquor traffic meant. We must inform them concerning the perils inherent in that traffic.

Then follows The Christian Index, the church paper of the Georgia Baptists, with this bold comment:

And just what Dr. McBride has here pictured is what would happen if the Democrats should elect Al Smith. It is just what would happen if the Republicans should elect a liquor man. It has been unspeakably bad under Coolidge with his shut-mouth attitude and his man Friday as secretary of the treasury, a wet of the wets; but Coolidge has not said anything about anything, either positive or negative, which has at least saved the nation from the inevitable collapse of law observance which would ensue if we had a nullificationist like Smith in the White House.

Whatever may be a man's qualifications in other ways, if he is wet, that ought to disqualify him for the Presidency in the eyes of all Christian people. And we should go a step further and say, If he is not an upstanding supporter of prohibition, he is not adequately equipped to serve the highest moral welfare of the people of the United States.

## EDITORIAL REVIEW

As soon as your Foreign Mission offering is all collected, send it to Louis S. Bauman, 1330 East Third Street, Long Beach, California, treasurer of the Foreign Missionary Society.

The church at Ashland, Ohio, will observe Holy Communion on Sunday evening, April 22, and extends the invitation to surrounding churches and visiting brethren to share the service with them.

You will be interested in Dr. J. L. Gillin's description of his visit to Japan. Evidences of the disastrous earthquake of four years ago are still to be seen. The Gillins themselves were treated to a sample shock while there.

The Treasurer of the National Sunday School Association gives an additional report, the total now being \$4,115.50. Doubtless Prof. Puterbaugh would be willing to still continue his reports if others are minded to send in further offerings.

Brother Charles W. Mayes writes of his revival recently held at Udell, Iowa, the results of which were previously reported by the church correspondent. He found the people loved the Bible and gave splendid response to his work. Brother S. E. Garber is the faithful pastor of this flock.

President E. E. Jacobs of the College tells in his news installment of the meeting of the College trustees. Brother E. L. Kilhefner of Ashland is the newly elected president of the Board, taking the place made vacant by the death of Brother Orion E. Bowman.

Two members of the Publication Board recently to make a call at our office were Dr. W. S. Bell, the president, and George Kem, of Dayton. We were pleased to have them call, and shall be glad to have any of the brethren drop in on us when they happen in town.

Our correspondent from Clay City, Indiana, says the work is in good shape, considering the scattered condition of the field, under the leadership of Brother D. A. C. Teeter. A meeting held by the pastor with the assistance of Brother Harley Zumbaugh resulted in one confession.

Brother Floyd Sibert, pastor of the Springfield Center-Rittman circuit, informs us that four have been received at Rittman by baptism since his report to the Evangelist. That increases the number of additions to the membership to nineteen. The Sunday school also has struck a new high level and is keeping around or above the 100 mark. The situation remains encouraging at Springfield Center also.

Brother I. D. Bowman has not been heard from for some time, but he favors us with a welcome letter this week. He has been supplying for the Third church of Philadelphia during the illness of its pastor, Brother J. E. Braker, who is now back at his post. The giving of that church seems remarkable. What could the brotherhood not do if all gave of their substance in that proportion? His work in Delaware has been lagging, but he hopes to push it in the near future.

Dr. Bell reports the canvass of two of our mission points and it is encouraging to note that even among the smallest groups and those who are unable fully to support themselves the spirit of loyalty to Ashland College is manifest. Fremont, where Brother W. S. Crick is pastor, is a splendid little church, loyal and has the spirit of self-help, but since the erection of their new church, two and a half years ago they have found it necessary to receive some help from the National and State Mission boards. But as the church debt is whittled down they expect to get back on a self-supporting basis. Brother Crick has taken hold of the work with much zeal. At Fostoria no mission money is being spent. Brother Oberholtzer has labored sacrificially there for nearly two years, but he is not encouraged. The gift of \$887.00 added to the Endowment Fund this week, brings the total up to \$147,458.70.

Brother Fred V. Kinzie, pastor of the mission at Krypton, Kentucky, tells of a very successful year in their mission school brought to a close. The local community showed its faith in and appreciation of the work being done by making possible an enlargement of facilities. Brother Jones sent a large portion of his personal library to Krypton. Two things are needed—discarded clothing and a music teacher. To answer the former need it will require just a bit of time by the churches, but it will mean much to the mission work. Answering the latter need may call for sacrifice on the part of some young lady of the brotherhood, but the reward will be full and satisfying. This is an opportunity for some one who is qualified. We believe some one will answer. We do not recall that any appeal has gone forth for volunteers, but that the response has been equal to the need.

Last week we mentioned the slowness with which offerings for the Superannuated Ministers' Fund are reaching the officers of the Benevolence Board, but space forbade us saying all that was upon our heart, and so we bring up the subject again by way of reminding those who are responsible for sending in such offerings that it ought to be taken care of promptly. Possibly "promptly" is the wrong word to use; it cannot be done promptly now any more. The time for promptness was weeks ago, but surely no longer delay should be indulged in. Brother Frank Roscoe, the president of the Board, says the treasury is practically empty and the April payments are due. How can they pay without funds? And how are the aged ministers who are depending on these monthly payments for their "bread and butter" avoid suffering and hardship without them? Some of you may have thought that Brother W. I. Duker was dealing with an imaginary case, when he described the old minister toddling expectantly out to his mail box to receive his monthly check which was due, only to trudge disappointedly and dejectedly back again to his waiting, hopeful wife and to his unmet need. Unless the offerings are forthcoming at once, the negligent churches will be responsible for causing that tragic scene to be realized in more than one superannuate's home. Of course you are expecting to do your part by and by, but just remember that the Board's obligations cannot be met by the money that lies in the various church treasuries. The need is immediate; make the response immediate.



# GENERAL ARTICLES

## The Present Divorce Evil

By Edwin Boardman, Jr.

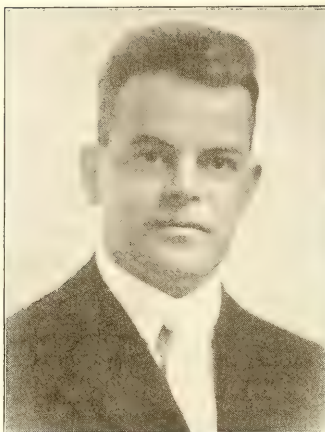
We have reached the stage of development in this country—and in the world at large—when social problems have to be settled right in the national body proper. There are no more frontiers; no more unsettled and unclaimed parts of the world toward which we can turn our "Mayflower" or "covered wagon." We cannot start new commonwealths and have life just as we want it. We have to take the old systems and strive honestly to fashion anew—by hard, conscientious effort—the social order.

The Divorce Evil is one of the social problems clamoring loudly for attention, and if the social life and home life of this nation are to be kept wholesome and sweet we will have to bend our efforts to the seeking of some solution for this crying evil. The growing instability of the marital relation and the home has become a matter of grave social concern. Marriage vows are being taken too lightly and are too easily broken. Home is coming to mean more and more: "A garage with one room attached."

Present conditions are a menace to the home and the welfare of society. Divorce has increased inordinately, having grown 500% in the last twenty years. There were 50% more divorces in 1924 than in 1923. In fact 13.4% of all marriages in 1923 ended in divorce. While marriages in 1926 were only 13745 more than in 1925; divorces in the same period leaped ahead 5419. If we add in the marriage annulments in 1926 we would have a total of 184,691 divorces and annulments as against 1,020,079 marriages. This makes divorces and annulments run about 17% of the total marriages in 1926. If the divorcees were the only people involved the matter would be bad enough, but it is estimated that about 80,000 children each year or nearly 2,000,000 in the last twenty years—most of them under ten years of age—have been deprived of one or both parents as the results of divorce. Then, too, the courts tell us that 80% of child criminals are victims of divorce conditions and come from broken homes.

Such conditions have been brought about by the great laxity in marriage laws; these laws being an insufficient safeguard to society, and also opening the door to further divorce. Many of the laws are inadequate as to marriageable age, requirements for license, notification, evasion, registration and common law marriages. They permit marriages that tend to increase our social problems by the propagation of the unfit, the feeble minded, insane, diseased, criminal, and paupers.

The enormity of this evil is understood when we realize that it is striking at the primary unit of our social organization,—the family. The family did not just happen. It is not the product of chance. It is old with age and has been the product of continuous development from the earliest times. It is no accident that the plan of society has finally reached the stage where one man has



ELDER EDWIN BOARDMAN  
Pastor, First Church Waterloo, Iowa

centered his affections on one woman. Men found through the ages that he could do better work by having a real partner instead of a group of women supported by his largess and modern society was blest by the establishment of the home comprised of a man, his wife and children. One of the real factors in bringing this happy fact to pass was the prolonged infancy of the human baby. Through this channel man learned to accept his responsibility as head of a family and by the increasing love he developed for his offspring he came to the place where he accepted the burdens of life. Woman lost her place as a mere piece of property and was given the rights and privileges of mother and partner. With this experience the modern family became a fact. Yet the divorce evil laughs at this gain of the ages and proceeds to tear down what age-old custom has ac-

cepted as the finest expression of social development.

Besides striking at the home the divorce evil strikes at marriage. So much so is this true that we are constrained to cry out "What is wrong with marriage?" As we think over the situation we arrive at the following conclusions:

There is altogether too much hasty marrying. There is no proper appreciation of the seriousness of the step to be taken. We want short ceremonies; the word "oh-y" is frowned upon; we fall in love and never land on the sober, serious plane of real partnership and mutual admiration and respect. We fail to take account of the biological factors involved. A pretty face or a handsome form covers a multitude of sins and shortcomings. Our very reading material and amusements have played up the "love-making" and the froth and foam of life rather than the more solid factors that make any wedding a real marriage. The independence of womanhood and her ability to earn a good salary in a multitude of different occupations has caused all too many to look with disgust at a kitchen and its implied service; has made girls cry out "I won't be the slave of a man." Childless marriages have played their part in the failure of marriage. A home can't be built out of two people in the best possible way. It takes man, wife, and child—or better yet—children. We get tired of loving ourselves. We must love others and the child is a gift from God because in the finest possible sense "a little child leads us" into the finest expressions of love and endearment.

Then marriage has been hurt by the fact of too easy divorce, and the graft of alimony. When young people know that they can generally get a separation on the grounds of "cruel and inhuman treatment" they consequently come to have a poor opinion of the marriage vow, and promising "to be true to each other till death do us part" means nothing in their young lives. Since woman has cried so loudly for equal rights with men the day is coming when they will be allowed to pay alimony just the same as the man. Why shouldn't they? Is there

any reason why a childless, able-bodied woman capable of making her own living, should put a tax on the powers of a man for years to come in the form of alimony payments, when if the truth were known what she seeks is support without responsibility? If a woman doesn't want to live with a man when the man is willing to bear his part of the load why shouldn't he have the right to ask for alimony from the deserting wife? It works both ways. You say, "Boardman, you're all wrong there?"

I tell you the day is near at hand when just this thing will take place. Already judges are lifting their voices against the crying wrong of all too many alimony decisions and women are soon going to find themselves taxed like the men in this department. Speed the day! for we are of the opinion that when that day comes many people who might otherwise want divorces will forget their want in the presence of a galling tax.

The Bible takes the position in the Old Testament that the man alone was allowed to ask for the divorce and the law of Moses made even this action hard enough so that man might be deterred. The Mosaic Law took this position because in those primitive times woman was not accorded equal position with the man, and only man's rights were considered. In the New Testament the Master (Matthew 19:3-12) takes the position that divorce

can be granted on one ground alone—infidelity in the marriage relation—and if divorce is granted on this count it were better for the divorced people to remain in single blessedness. New York State law maintains the Bible position of the one cause for divorce, and the facts must be first-hand even then.

What remedies might be suggested for the untoward condition? The advocated reform on the part of Women's Clubs, W. C. T. U. and other interested bodies is for a Uniform Marriage and Divorce Law buttressed by an amendment to the Constitution of the United States giving Congress power to legislate in this matter for all the states. Senator Capper is the senator who through the years has been advocating this reform in Congress. Slow progress has been made thus far and an aroused public conscience on this evil is a crying necessity.

In the meantime the States could easily tighten up their marriage and divorce machinery making it harder to procure a marriage license by the application of age, health and mental tests. They could make divorce harder to get, make it impossible by law to permit remarriage of divorced people; stop the alimony evil or greatly restrict its possibilities. Then we are persuaded that some at least of the Divorce Evil would be rooted out.

## The Whole Church Against the War System

By Galen K. Walker

(NOTE—At the request of Brother Daniel Crofford of Hallandale, Florida, we reprint the following discussion which was given as one side of a debate before the Ministerial Association of Johnstown, Pennsylvania, on the subject: "Resolved, that the church as a whole should set its forces against the entire war system." Another minister presented the negative side of the assignment. Brother Walker is pastor of the Walnut Grove Church of the Brethren of Johnstown. Brother Crofford in his letter says he thinks there is not enough said in our pulpits and press against war and in favor of the Gospel principles of peace, and we are inclined to agree with him. The following argument received the hearty approval of the Johnstown paper in which it was published.—Editor.)

Our answer to this proposition is affirmative, because of the following reasons:

1. The teachings of Jesus Christ, who is the head of the church, are anti-war and pro-peace.
2. No other organization outside the state has the commission, strength, power and influence to combat military propaganda and war endeavor, except the church.
3. Because, as great men have declared, "another war will wipe out civilization."

### Anti-War and Pro-Peace

1. The teachings of Jesus, who is the head of the church, are anti-war and pro-peace.

This cannot be denied, as the following words from his lips plainly indicate:

"Put up again thy sword into its place; for all they that take up the sword shall perish with the sword" (Matt. 26:52).

"My kingdom is not of this world, if my kingdom were of this world, then would my servants fight" (John 18:36).

"Thou shalt love thy neighbor as thyself" (Matt. 22:39).

"Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39).

"Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you" (Matt. 5:44).

"Blessed are the peacemakers" (Matt. 5:9).

The prophet, centuries before Christ was born, wrote

of him as "the Prince of Peace", and that of the increase of his government and peace "there shall be no end."

At his birth, the angels sang: "And on earth, peace among men" (Luke 2:14).

Jesus himself declared the church as his very own possession. "Thou art Peter and upon this rock (himself) I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18).

"Christ is the head of the church" (Eph. 5:23). "He is the head of the body, the church" (Col. 1:18).

How then, dare the body, the church, of which he is the head, misrepresent or deny the plain teachings of its head? Or dare the body misinterpret these teachings? Or theorize concerning them? Or treat them as impractical? Or sadly neglect them?

### Taught Eternal Principles

Jesus Christ taught eternal principles, of which peace is one. War is a moral, social and ethical problem, such as the church is commissioned to handle. No other body except the church is qualified to handle it. The social carbuncle of war must be removed and healed by the trained and capable hands of a power in whose province such a problem rightfully belongs.

For any body not to follow its head is unnatural, illogical and impractical. So the church as a whole, following its head in his teachings, must logically resist the entire war system.

Sherwood Eddy says: "War is the antithesis of everything for which Jesus stood. The essence of Jesus' message was love; the dominant motive of war is hate. Jesus teaches the infinite worth of personality. Nothing cheapens or destroys personality so much as war, making men targets, 'gunfodder', enemies, anything but what they are in his view, sons of God. Jesus taught the fatherhood of a God of love; war enthrones a tribal God of exclusive nationalism. Jesus taught brotherhood; war is the utmost denial of brotherhood in its mass murder and destruction. The heart of Jesus' philosophy of life is self-sacrifice; the inevitable nature of war is the destruction and sacrifice of others. Jesus taught the overcoming of



evil with good, without the retaliation of vengeance, or hatred, or vindictive reprisal. In a word, Christ teaches the way of the cross; war is the way of the sword. He comes that men may have life; war is organized for death. He launches in the world his great offensive of love, of positive good will; war is the reprisal of vindictive destruction. Christ seeks a kingdom of heaven; war is a method of hell."

If war is "a method of hell", still we have Jesus' own words of the triumph of the church over hell—"the gates of hell shall not prevail against the church" (Matt. 16:18).

### Duty of the Church

The church should set its forces against the entire war system, because no other organization outside of the state, has the commission, strength, power, and influence to combat military propaganda and war endeavor, except the church.

No other organization can command the ear of respect of the militarist and civil authorities and the general mass of people except the church as a whole. Where is there another organization of comparable numbers, potential wealth and power, to that of the Christian church as a whole, which can put across a program of morality, education, social ideals and ethical ideals equal to that of the whole church? There is none anywhere or by any name.

And is not the cleaning up of this world's wrongs and injustices a part of the great business of the church? What is the mission of the church, besides teaching proper worship, if not that of cleaning up the rotten and corrupt practices of society? What is the mission of the church in the world, if not that of holding up the proper ideals of life, while at the same time restraining and destroying the ignoble and base? Is the church to be called out only for dress parade? Is she not to grapple with wrong and overcome it? Is she the "called out" body only for the smug complacency of herself? Is she to put on her fighting armor and aggressively march into the strongholds of sin, social vice and error of all kinds? If not, then why do we sing "Like a mighty army moves the church of God?" Why do we sing

Onward Christian soldiers  
Marching as to war,  
With the Cross of Jesus  
Going on before.  
Christ the royal Master  
Leads against the foe;  
Forward into battle,  
See his banners go?

We use it because we desire to arouse and inspire the moral and spiritual forces of a sometimes latent people to action against wrong.

When the church was harnessed up to drive out the brewery, distillery and open saloon and bring about legislation to close up and destroy those poison centers, they stepped out of business. In their places have come clean, fruitful, legitimate institutions of business and in many cases character building.

Has this cooperative effort of the entire church in winning one of the greatest achievements of the century hurt the church any? Has the effort not made the church stronger? Has this cleaning house process be-smirched or soiled her garments any? Has she belittled herself by this entanglement in a so-called worldly business? Has she stepped aside from her real calling? No, no, no! The church would have been undeniably recreant if she had not acted unitedly to drive out the defiant god Bacchus. The church in so acting has not lost nor

lessened her prestige, dignity nor standing among the best of mankind. Rather she has come to her real place of noble service. And the brilliant victory which the church has won against the god Bacchus, she can duplicate in the fight against the god Mars. Why not?

I earnestly believe that if all the Christian churches would take a determined stand against the entire war system, we couldn't have another war such as we just closed.

The entire church strength, when applied to social questions today, can decide practically whatever it wants to and can have practically whatever it really desires.

To quote Sherwood Eddy again, he says: "I will take no further part in it (i. e., war). I will strive with a large and rapidly increasing number of Christians to lead the church to excommunicate it, that the state may finally outlaw it and make it as illegal as private murder. I will strive with all men of good will for the removal of the causes of war, the creation of an international mind and a growing sense of world brotherhood and for the strengthening of such international agencies of justice as the world court and the League of Nations."

### The Trouble with the Church

The trouble with the whole church, when the last war broke loose, was that we had no prepared procedure and policy of protest. We had built up no united or concerted conscience against the monster of war. We had done little anti-war teaching. Then when war was declared we were practically coerced to support the war, in one way or another. The state sought the aid of the united church, because she very well knew there was no other power which she could call to her aid like that of the church. Then we were muzzled in speech, nervously agitated and asked as ministers to bless the war. We were intimidated for fear of being incarcerated or called slackers. What would the church do today?

When war is declared is no expedient time to protest against war. The time to do it is now, in times of peace. Foch says that the "next war will take place in the next 20 years." Rear Admiral Plunkett declares: "We are nearer war today than ever before", and likely, he says, "with Great Britain." Such talk creates war. In order to meet such propaganda the church must be actively and aggressively putting on a program of education for world peace and brotherhood. Shall the church be dragged into the whirlpool of bloodshed again and be asked to bless the vagaries of the militarists and would be millionaires? God forbid it!

### An Appalling Heresy

Dr. Jefferson says: "The churches are under the delusion that war is unavoidable. This is the most appalling form of heresy to be found today in the Christian church", he says.

Therefore the whole church should prove her leadership, not by ambiguity, aloofness and pussyfooting, but by an active, vigorous campaign of education and assertiveness against the madness and insanity of the social evil, war.

Gen. Tasker H. Bliss wrote a letter to the churches of America, saying: "The responsibility is entirely on the professing Christians of the United States. If another war like the last one should come. THEY SHALL BE RESPONSIBLE FOR EVERY DROP OF BLOOD THAT WILL BE SHED."

Shall then the churches lie supinely under such an authoritative indictment as this? Surely not. Then we must unitedly act against the whole war system or be condemned as light-bearers to doom—a doom pre-expressed by public consent.

Field Marshall Haig of the British army says: "The

(Continued on page 9)

## SIGNIFICANT NEWS AND VIEWS

### ANOTHER CURE FOR LEPROSY

After ten years of intensive research the British Empire Leprosy Relief Association has announced another cure for leprosy. Chaulmoogra oil has been used of recent years with good results. But now a way to use the oil extracted from the dried fruit of the *hydnocarpus* tree has been discovered. As now perfected *hydnocarpus* oil is said to have a one hundred per cent efficiency in the early stages of leprosy and thirty per cent in advanced stages. The significance of the new cure is apparent when it is realized that the British Empire contains over 400,000 lepers. Any discovery that will materially reduce the suffering from leprosy will be a great boon to the world.—The Gospel Messenger.

### POPE AND PREMIER DISAGREE

The talked-of agreement of some months ago by which the Vatican should receive from the Italian state a rehabilitation of civil dignity appears to have been interrupted. A recent utterance of Mussolini was held to mean that he considered the education of the youth one of the most fundamental duties of the state, and an extreme Fascist newspaper took occasion to criticise the Pope's address to the Roman diocesan board, as reported in our news columns, and to say that while they were to venerate religion and incline before the pontiff, "our sole discipline is that of Italians of Fascist era, at Mussolini's order." The speech was held to be "inopportune and unprofitable", and as breaking progress toward reconciliation and annulling and destroying those well meaning forces which from both sides were endeavoring to reach an accord. These things would indicate that the acknowledgment of the claimed civil dignity and power of the Pope are not as near at hand as had been represented.—The Presbyterian Advance.

### THE GREEKS INVADING THE UNITED STATES

The presence of Grecians in the United States has never attracted much attention. They are thought of chiefly as restaurant keepers, but an examination of their work here shows that they have made substantial contributions to the life of this country. And generally speaking they have never been disturbers of the peace. Now the word is published that they are to have a university.

A Grecian village, containing a Greek university and a cathedral, which will become the headquarters of the Greek Orthodox Church in America, may soon be erected in Wantagh, L. I., according to Jacob Post of Freeport, L. I., head of a syndicate which recently purchased a tract of land said to contain 400 acres there. Negotiations are now under way to turn the property over to the Greek Orthodox Church.—The Christian-Evangelist.

### PLAN TO MAKE SHRINE OF LIVINGSTONE'S BIRTH PLACE

A movement to acquire the birth place of David Livingstone on the banks of the Clyde at Blantyre, not far from Glasgow, and to make it a shrine and center of missionary education and inspiration has been organized in Scotland, and is spreading throughout the Christian world, writes A. L. Warnshuis, of the Foreign Missions Conference of N. A. Near the early home of Livingstone there still stands the school where he received the rudiments of education and the cotton mill where at the age of ten he made intimate acquaintanc with hard work. Circumstances have made it possible to purchase now

the house where he was reared and the adjoining wooded park and river bank where he played as a boy. The house has fallen into disrepair and is threatened with demolition.

It is proposed to restore the house to its original state and make some necessary changes in it and in the house that adjoins it. When completed the edifice will form a home for personal relics of Livingstone. Another exhibit in which the missionary and geographic societies are to cooperate will show the vast developments in Africa which followed Livingstone's discoveries and labors. The proposed memorial is easy of access by rail and road and is within a few miles of half of the population of Scotland. It is believed that this spot will soon become a favorite place of pilgrimage.

For the purchase and repair of the property about \$35,000 is required; and an endowment of about \$25,000 is considered necessary for maintenance. It is expected that American Christians will assist in raising the fund.—The Evangelical Messenger.

### TEN SELF-TESTS FOR PARENTS

Superintendent Rundlett, of Concord, New Hampshire, recently expressed his belief that the cause of education would be greatly advanced by occasional self-examination on the part of parents and others who are interested in educational progress. To this end he prepared a list of ten questions for members of the parent-teacher association by which this self-examination could be had. He believes that these questions will start the user upon a definite parent-teacher intelligence:

1. Do I know definitely what the school is doing?
2. Do I know what studies my child is pursuing in school?
3. Do I know what studies my child is excelling in, and what studies he learns with difficulty?
4. Have I made the acquaintance of my child's teachers?
5. Do I simply sign my child's report card, or do I read it carefully before signing it?
6. Do I keep my children at home nights, and see that they get the proper amount of sleep?
7. Do I read the annual school reports faithfully?
8. Have I visited the schools enough to form an intelligent opinion of their value?
9. Have I ever talked school matters over with the teacher?
10. Am I a parent? If not, have I as much right to complain as the one who has children in school?

The widespread criticism of schools is forcing a reconsideration of our whole education system, with a pronounced emphasis on the necessity of the cooperation of the home with the school. Parents are being aroused to this necessity, and organizations formed to this end. When the home properly cooperates with the school and church, juvenile delinquencies and juvenile crime will be greatly curtailed.—Religious Telescope.

### ATHEISM IN GERMANY

Atheism is on the increase in Germany. The 1925 census shows that persons professing no religion increased from 200,000 in 1910 to 1,551,000 in 1925. Of these 640,000 are women. There are 40,000,000 Protestants, 20,000,000 Roman Catholics. Protestants have increased by 1,900,000 or five per cent; Roman Catholics by 1,300,000, or seven per cent, while the population, as a whole, shows an eight per cent increase. Jews in Germany numbered 535,000 in 1910 and 564,000 in 1925, the increase being mainly in Prussia and Saxony. The number of Jews in Bavaria, where anti-Semitism is strong, has decreased by 5,000.—Washington Post.



# THE BRETHREN PULPIT

## Thirst

By Thoburn C. Lyon

**TEXT:** O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is."—Psalm 63:1.

Thirst is one of the most terrible tortures known to man; few of us, however, have ever been really thirsty. We have been "thirsty", of course; but to crave water until it becomes a maddening obsession, and still be unable to satisfy that craving, is another matter. And just as an individual may thirst, so may a group of individuals be thirsty: the whole world is thirsty. It may seem strange to say it, but even Chicago is thirsty, in spite of Big Bill Thompson and his crowd of lawless law-makers.

A child tosses and tumbles in his sleep until his mother rises and brings a drink of cool water; then, his thirst quenched, he soon sinks back into calm and restful slumber. In his semi-conscious condition he had not realized it, but the child was thirsty. The world today is restless, tossing to and fro, simply because it is thirsty. The world at large may be as unconscious of its thirst as the child in his slumber, but it will have no rest or peace until its thirst is quenched at the Fountain of living water.

Traveling over dusty, country roads, clouds of dust rising up into the nose and throat, tourists become so thirsty that they feel that water alone cannot satisfy them. They try one soft drink and then another, but when they have tried them all they finish with a glass of cold water. Like the dusty tourist, the world goes from one new drink to another, trying to satisfy its thirst; but it will seek in vain until it comes to the one fountain of which a man may drink and not thirst again (John 4:14).

In Russia men are thirsty; their thirst is not merely for the Czar's power and wealth, nor is it for the life-blood of their fellow-creatures, nor that their own families might suffer and die; degraded as the worst pessimist may think them, their thirst is not for such things. Bolshevism was the newest man-made drink, guaranteed to satisfy their thirst for better things.

Christabel Pankhurst was thirsty. The uneven balance of things, the wrongs and injustices women were called upon to bear, the corruption in national and international government, caused her to believe that the franchise of the world's women was the drink that could satisfy the restlessness of the nations, and she offered this drink to the world through militant suffragism. But having drunk deeply herself at this spring, she was as disappointed to find herself as unsatisfied as ever, and she turned from it to drink at the Fountain that alone can satisfy. Her thirst satisfied, she has found peace; even so must the world turn from man-made drinks to the Water of life if it would ever find peace or rest.

Here in Chicago, if we may become a bit personal, we have suffered more from this spiritual thirst than ever before. It is true, one can go direct to the Fountain of Life; yet even there, God has ordained cups, or containers, that shall make it easy for us to drink thereof. We trust we are not so narrow-minded that we can drink only from our own kind of cup, or that we would spurn a cup of slightly different pattern that our Father's other children have learned to love and use; yet how we long and THIRST for the fellowship of kindred minds to which we have been accustomed in our own church! How fortunate are they who live where they may use the cup of their choice in satisfying their thirst—yet how lightly do they

often esteem this privilege! There are many living within the shadow of their own church steeple, with nothing to prevent them from going to the Fountain so regularly as they would go to quench their physical thirst; yet they spend their Sundays joy-riding, eating and drinking, entertaining and being entertained—and are left as thirsty, restless and unsatisfied as ever.

That David experienced this spiritual thirst is recorded in the Sixty-third Psalm. The heading reads, "A Psalm of David, when he was in the wilderness of Judah." We can readily picture the situation: exiled from his throne by the heartless plotting of his own son; exiled from the sanctuary where he had always been accustomed to quench his spiritual thirst, his life seemed to have become as a dry and thirsty land where no water is (v. 1). In such circumstances it was only natural that his mind should turn back to the seasons of refreshing he had experienced in the sanctuary, and he cried out that his life might yet become fruitful and pleasant, as by a wall of springing water, if only he could see him NOW as then (vs. 2 and 3). His longing and thirst has now become so acute that he determines to seek him until he does find him: "My soul followeth hard after thee."

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." Another vivid picture, from Psalm 42. We need scarcely dwell on the figure: driven by the hounds, its flanks heaving, its nostrils dilated not only with fear but with the very struggle for breath, thirst has become an agony. At last a brook, a pause of only an instant, then on with new strength, and the pursuers are distanced. How like the Christian, pursued by the cares of this life, no time to seek the Fountain of living water; finally, in his distress, he comes to the Fountain, stoops for only an instant to refresh himself, and in new strength is able to outdistance the foes that have been pressing him so hard.

Paradox though it may seem, the thirsty are happy—not that there is any great gain in being thirsty; but, being thirsty, what happiness to have it fully satisfied! And Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled!"

A man is lost, wandering blindly under the heat of the noon-day sun; finally he stumbles into a little settlement, built up around a spring. Tortured as he was by thirst, what must now be his joy to be able to SATISFY it! The little water he had in the desert he had been compelled to use as sparingly as possible, only moistening his lips, or his tongue; but now there is plenty,—his thirst may be fully satisfied. So Jesus said to the Samaritan woman, "Whosoever drinketh of this water (the ordinary things of life), shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Life; more abundant life, everlasting!

The world is thirsty; it pants, even as the hart panteth for the water brooks. It is restless, tossing to and fro in its agony, even though scarcely realizing the cause of it all. It has tried the various "modern", man-made synthetic drinks, and has found in turn that they do not sat-

isfy. We have in our keeping the Water that alone can quench the world's thirst, and we are commanded to carry it even unto the ends of the earth. God's word says that "they shall be filled"; this is expressive of God's determination that they SHALL be filled, whether we have part in it or not. Brethren, we cannot afford to lose our part in it; to consider the reward is not a selfish thing; think of the satisfaction of holding forth a cup of cool, refreshing water to one who is dying of thirst! "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42). Having found and drunk freely of the water of Life, let us give them to drink, that they may be FILLED.

### The Whole Church Against the War System

(Continued from page 6)

gospel of Christ is the only social hope and the sole promise of world peace. It is a crusade to which I urge you, a crusade... having for its object the freeing of the whole world from the devastating scourge of war."

But who has the custody of this redeeming gospel of which the marshal speaks? Only the church. Should we let any other body outdo us in using our talents as a whole church for the cause of peace, which even the officers of war advocate? Shame on us if we do!

#### Churches are Taking Steps for Peace

My daily said: "It was in 1924 that for the first time churches officially declared that they will not sanction any war of aggression, and not a few went so far as to outlaw all war and all preparations for war."

The church as a whole should set aside its forces against the entire war system, because another war means the doom of civilization.

The church has been the harbinger and promoter of the best civilization. Now, Secretary Hoover says: "Another war would be the cemetery of civilization." Pershing, Lloyd George and others of equal caliber have said the same thing. Does a nation wish to revert to barbarism?

The biologist says: "War is bad because it kills and maims the best human stock and leaves the inferior to propagate the race." The economist and sociologist says: "War is bad because it is a terrible economic waste." The theologian says: "War is bad because it is unbrotherly and opposed to the teachings of the highest ideals in the world—the teachings of Christ." The church is the custodian and the promoter of the best civilization—Christian civilization. Great states and nations have had their civilization long since buried in the dust. But the Christ of our civilization will lead his church victorious against all error, including offensive war. Let then this generation educate its youth in courses of instruction for peace and good will among the nations of mankind, so that the next generation may loathe the entire war system, the death blow of our civilization. Oh may the church now form a mighty crusade for the outlawry of war, so that the nations of earth may perpetuate their hard-earned civilization!

The church offers the only hope against the science of war, for the future—a future so deadly with new discoveries in disease, pestilence, blight, gas-poison, etc., that no human being can foretell the awfulness of the end. Therefore, I repeat, the church as a whole should set its forces against the entire war system. (1) Because the teachings of Jesus, the head of the church, are anti-war and pro-peace. (2) Because no other organization but the church has the qualifications, commission, strength and influence to combat the military propaganda and war endeavor, except the church. (3) Because "another war will wipe out civilization."

"There is no other book with which the Bible can be compared and no other reading that means so much to the human race. It is the support of the strong and the consolation of the weak; the dependence of organized government and the foundation of religion."—President Coolidge.

## Our Worship Program

(Clip and put in your Bible for convenience)

### MONDAY

OUR INVISIBLE HELPER—Matt. 28:16-20. "Lo, I am with you always." Like a blind man walking upon the crowded streets and through the congested traffic by the guidance of a friend whom he could not see, so we walk amid the perils and troubles of this world, unable to see the way, but we walk confidently and boldly because there is by our side the invisible Helper who has never failed us yet. And that companionship will inspire and strengthen us as we carry on the work we are commissioned to do—discipling the nations and teaching them "to observe all things."

### TUESDAY

A STRANGE AMBITION—Phil. 3:8-10. "That I may know... the fellowship of his sufferings." Why should one wish to know the sufferings of Christ? It is unusual, a strange ambition. But think who it is that Paul wished to know! and why it was that he wished to know him! It was the Son of God and the Savior of men, and he had come to know something of the attractive power of the love of Christ. But he desired a fuller acquaintance with him, and he wanted that knowledge strongly that he was ready to "count all things but loss for the excellency of the knowledge of Christ Jesus." That advanced step could only come through a "fellowship of his sufferings."

### WEDNESDAY

RESTORING THE FALLEN—Gal. 6:1-4. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." That requires sympathy for the fallen and a spirit of graciousness toward them. That is Christ's way of treating sinners, and it is according to his injunction to "bear ye one another's burdens."

### THURSDAY

WHAT JESUS SAW—John 9:1-7. "And as Jesus passed by, he saw a man which was blind." That was characteristic of the things Jesus saw, the things he valued, the things he considered worthy of his attention. When men would have pressed the crown upon his head, he turned away from it; he saw nothing worthy of his time and talent. But a man in need, even a nameless beggar, was worth his time to see. Some one says, "Jesus saw the value of doing little things". But these were not little things in his sight; they ranked big.

### FRIDAY

KEEPING HIS WAYS—Prov. 8:32-36. "Blessed are they that keep my ways." The path that leads to light and life leads to God, and Wisdom is here calling us to walk in that path. The ways of God are blessed because they are always right, and they are always victorious in the end. They suffer no defeat who walk in his ways.

### SATURDAY

THE CONVICTION OF SELF—Isa. 6:1-7. "Then said I, Woe is me! for I am undone!" We need supremely to be convicted of our own sin and unworthiness and to be bowed down in repentance and humility. For God can use a people who cry to him for help and acknowledge their weakness and failure. When we are face to face with our own inability, we are ready to throw ourselves upon the power of God.

### SUNDAY

WISE COUNSEL FOR ALL—1 Tim. 4:14-16. "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." This is good counsel not only to young preachers, such as was Timothy, to whom Paul was writing, but to all Christian people. First, "meditate", or reflect upon the goodness of God (the purpose of this column is to encourage that). Second, be fully consecrated, devoted, given over wholly to the Word and works of God. Third, be well-rounded, complete in your religion; show improvement "in all things."—G. S. B.



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# NATIONAL SUNDAY SCHOOL ASS'N MAGAZINE SECTION

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## International Council and Religious Education Association

### Field Open for Association of Bible-Honoring, Bible School Workers

Meetings of International Council of Religious Education and of Religious Education Association Reveal Former as Purely Denominational and latter as Largely Modernistic.

(Special to the Christian Standard)—by Edwin R. Errett.

Cincinnati, Ohio.—It is impossible for one who has attended two recent meetings of religious educators to fail to engage in some comparison and some speculations.

For two weeks in the middle of February there met in the Sherman Hotel, Chicago, the International Council of Religious Education and its "sixteen professional advisory sections." This is the organization which resulted from the "merger" in 1922 of the historic International Sunday School Association and the younger Sunday School Council of Evangelical Denominations.

During the period of March 6-9 there were held in the Benjamin Franklin Hotel, Philadelphia, the sessions of the Religious Education Association, an organization of men and women interested in religious education, but never claiming to be limited to Christians. This group has usually been considered quite radical and "highbrow."

### Two Purposes

The purposes of the two meetings, as of the two associations, are quite different. The International Council is gradually going beyond the purely promotional function exercised by the old International Sunday School Association, and is in an increasing degree exercising a legislative function. It is repeatedly asserted in its meetings—to the point of nausea, indeed—that the Council is the official representative of thirty-nine Protestant denominations (of which incidentally the "Disciples of Christ" is one), and, though the jealousies of these denominations one of the other serve as a check, they do come together as official spokesmen of their denominations, and determine upon curricula, text-books and policies. They have, indeed, recently gone into the publication of curriculum material.

The most important item of business in the Chicago meeting, moreover, was the consideration of the merging of the International Council. This merger was determined upon so far as the Council was concerned. This will to a very large degree emphasize the legislative character of the International Council for practically all the curriculum-making forces of the continent will be in this Council. The Council determines the standards for leadership training, and grants the certificates and diplomas for the same.

### R. E. A. Devoted to Free-for-all Discussion

The Religious Education Association, on the other hand, definitely renounces any legislative character. It can scarcely be said to have even any promotional character. The only item of business it transacts outside the election of its own officers and selection of place of meeting has to do with the publication of its magazine and pamphlets setting forth results of its research or other documents of value. The program of

the Religious Education Association's annual meeting is devoted to a free-for-all discussion of some major theme of religious education. There is not even an effort to arrive at some common conclusion. There are no resolutions nor motions.

The general theme of the meeting at Philadelphia was "Religion in an Age of Science." Some phase of this theme was discussed at each session—morning, afternoon and evening each day. Each session opened with two papers or addresses by authorities on the theme, and then followed a general discussion. The entire enterprise of the association may be characterized by the term "research," and the conventions themselves are designed to be in the nature of summaries of research.

### Membership

A similar distinction runs between the two organizations in the matter of membership. When the merger of the old International and the Sunday School Council was consummated, a large part of the difficulty arose over membership. The Sunday School Council was distinctly a federation of denominations so far as Sunday school work was concerned, and the purpose was to carry this denominational character over. The purpose was realized. The ideal is to have an equal representation by state and Provincial councils and by general conventions, on the one hand, and of members chosen by the denominations, on the other hand. Though some State leaders make a valiant effort to represent the great rank and file of Sunday school workers, the organization is always acutely conscious of an official interdenominational character.

The meeting of the Religious Education Association on the other hand, is thoroughly free from any such consciousness. Membership is altogether voluntary and upon payment of a membership fee. It is rare one knows the religious affiliation of a speaker, and there is ground to believe that some of the speakers have none. It is not necessary that one be a Christian. The term "religious education" is interpreted as broad enough to include Jews, Catholics, Mohammedans or any other such faiths, and Jews and Catholics are usually included on the program. One speaker this year advocated the philosophy of Plato as superior to Christianity. Naturally, no one pretends to speak for any one but himself, and his argument stands or falls on its merits. Naturally, the liberalism is radical, and ideas are advanced that conservatives resent so strongly that they consider the very utterance of them improper, and label the entire organization radical. The tendency is, therefore, for conservatives to remain away from the meetings except to the extent that those living in or near the meeting point are interested to come. There is, however, no inherent reason why the association should not give attention to conservative argument on its merits, though radical leaders certainly predominate overwhelmingly in its councils now.

(Note: The editor of this page heartily endorses the report of Mr. Errett. In its complete form one sees the futility of doubt-

ing the conclusions drawn. Movements which relegate orthodox, evangelical Christianity to the junk-heap in favor of an emasculated, de-vitalized and untried religious propaganda, may well be studied by Brethren people. It appears that the above organizations are not making proper room for a Bible loving people such as the Brethren are. Theirs is a different theology and consequently a different emphasis and plea is the result. The article shall be continued next week.—M. A. S.)

### WHITE GIFT REPORT

Previously Reported .....	\$4,015.55
†Highland Church (Marianna, Pa.) .....	8.00
†Columbus, Ohio .....	4.00
*Hudson, Iowa .....	27.60
Campbell Church, Lake Odessa, Mich. ....	12.00
Bethel Church, Berne, Ind. ....	48.35
Total .....	\$4,115.50
Notes: † Not reporting last year. * Showing an increase over last year.	

M. P. PUTERBAUGH, Treasurer.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for April 22)

### Jesus and the Home

Scripture Lesson—Mark 10:1-16.

Printed Text—Mark 10:2-9, 15-16.

Devotional Reading—Eph. 6:1-9.

Golden Text—Honor thy father and thy mother (which is the first commandment with promise).—Eph. 8:2.

### LESSON LIGHTS

#### Introductory Note

The place of the lesson is a town of Perea, east of the Jordan, possibly Ophrah, situated in the wide desert country north-east of Jerusalem. The time is March, A. D., 30, in the last three months of Christ's ministry, nearly a year since the transfiguration and the events and teachings closely connected with it. Jesus had not been inactive during this time, as we know from the record of Matthew 18:15 to 19:1; Luke 9:51 to 18:14 and John 7:1 to 11:57. "The Pharisees were massing for the final attack; Jesus was on his final journey to Jerusalem, at the end of which his enemies were seemingly to conquer, and were certainly to close his earthly ministry," says Alice D. Adams. Then she asks, "And what do we find? No great polemics against the evildoers of his nation, though that would come later; no gathering of his followers into a band for defense, which never came; no great ritual or plan for the organization of the kingdom which was now close at hand. We find Jesus teaching and preaching the sanctity of the home, and the enormous value of the children in it."

### Selected Paragraphs

(From Illustrated Quarterly)

**Divorce in Early Times.** The two schools of Jewish theologians, those of Hillel and Shammai, were at variance on this point, the former holding that a man could divorce his wife for any dislike, and the latter that he could divorce her only for unfaithfulness. Already in the Sermon on the Mount (Matt. 5:31, 32), Christ had sided with the second party, and perhaps the questioners knew of this stand, and merely sought greater publicity for it in order to add to the number of his foes. Herod Antipas, in whose territory Christ

was at the time, was a notorious adulterer, and the Pharisees probably wished to make Christ come out openly as an accuser of him. Almost any reason served in other nations than the Jews, and the methods correspondingly simple. In some the mere words "I divorce thee" spoken by the man were enough. The written "bill of divorcement" commanded by Moses was far in advance of other nations even centuries later, because by the writing, it, the reasons for it, were better known by others and were preserved for others later in history.

**True Marriage.** "Christ taught us that a man and his wife are a new single creation of God; God joins them together. If they come together without God's will, following their chance desires or their unhallowed impulses, seeking social status, wealth or dignity by that sacred step; if, in a word, they are married atheistically, not bringing God into the relation, then that is not marriage at all—it is only sin, and cannot be hidden as sin by any institution that the law chooses to create. But when they are married in the true way, joined together by God, then the tie that is formed is indissoluble; it is indeed for better or for worse they take each other."

We greatly need a national divorce law. A person will be a bigamist in one State and legally wedded in another. "All of the 48 States codes, instead of doing everything in their power to guard the Seventh Commandment, permit, not one alone, but fifty-two separate causes for dissolution of the marriage bond, not counting those for annulment. As no punishment is provided for such penal offences as adultery, cruelty, and desertion, but rather reward in the right to remarry, the assertion that the Seventh Commandment has been actually eliminated from the Decalogue by our legislatures can scarcely be called in question."

**Christianity and Childhood.** "Christianity stands peculiar and alone in its attitude and mission to childhood. No system of philosophy or ethics or government has given special recognition to children as such. Neither Athens, nor Greece, nor Rome, nor Egypt, was able to furnish a teacher in whose heart dwelt the sweet, tender spirit of love for child life. Jesus Christ rose above all other teachers in this respect, and breathed into Christianity, and through Christianity into the world, this deep love and interest in helpless, innocent childhood. This spirit is in some respects the greatest commendation and glory of Christ and his church."


**Jesus' Love for Children.** One of the most beautiful and instructive things in the character of Jesus was his love for children. The great men of the world outside of Christianity have dealt with grown people. But in Christ we get the distinct note of childhood.

"Jesus cared for the children just because they were children, with all the possibilities of citizenship in the kingdom of God. In the case of the grown-up people there could never be the chance for the kingdom which was before these children."

"Jesus belonged to a race remarkable throughout their history for the care bestowed upon their children. Mothers instinctively brought their babies to him for blessing. He not only welcomed them, but took them in his arms (Mark 10:16; 9:38). Often he alluded to children in his teachings. He spoke of the joy that a mother has in her baby (John 16:21). He draws the picture of 'a father who cuddles his children up with him in bed' (Luke 11:7), and dwells upon that love of parents which

is likeliest to the love of God for man (Matt. 7:9-11)."—Rev. Dr. Pascal Harrower.

**For of Such Is the Kingdom of God.** "Childhood at its best is the most truly and really divine thing in the world. It is the most complete and whole thing we have... It is human nature at its very best, highest and fullest and richest, before sin has very deeply entered. The first fact about childhood is its dependence, and the glorious appeal of the child spirit is felt when they act upon this dependence. These are the childlike souls, these in whom faith, or the sense of dependence and love, with its purity of motive, are perfected."—Pres. W. D. Mackenzie.

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>L. V. KING,</b> Associate New Lebanon, Ohio</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>Young People's and Junior Topics in <b>THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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### CO-OPERATIVE UNION MEETINGS

The ideal meeting of a Christian Endeavor union carries out the Christian Endeavor idea of "Something from Everybody", says R. L. Lewis, in the "Christian Endeavor World." A union meeting which listens to a powerful address from a brilliant orator is, of course, a great inspiration, and we must have such meetings occasionally; but really far more good is done by a union meeting in which the only speeches are tiny little ones made by a very large number of the Endeavorers themselves. For instance:

A Testimony Meeting, which is a great Christian Endeavor prayer meeting, made up of all the societies of the union.

A Current Events Meeting, in which the Endeavorers speak of recent happenings, and draw lessons from them.

A Question Box Meeting, to which questions are contributed by the Endeavorers, and answered at the direction of the leader by the older and more experienced Endeavorers, especially the union officers. Let the questions be given orally.

A Committee Meeting, taking up each committee for five minutes under the direction of a different Christian Endeavor leader, who will not make a speech, but propound rapid questions on his committee to be answered by the Endeavorers.

A Musical Meeting, with an open conference on the Christian Endeavor use of music, and with solos, duets, quartets and choruses from the different societies; also presenting various musical instruments, all played by the Endeavorers.

A New Work Meeting, each Endeavorer bringing with him some suggestion of a new kind of work the union or societies may do.

### PUCKER'S PERPLEXITIES

#### Nue Members

By Rev. William O. Rogers

Deer Skinny:

The C. E. Sossietty at Second church has a good way of Braking in Nue Members. They let them sit in the back seats and Look on for a year to see How it is Done. Then the second year they take those that are Still Coming and make Officers of them. And the old officers sit back and Boss them so they will Run the sossietty Right. That way the nue green hands don't get any chance to run the sossietty off the Beaten Track.

**Shall Not Enter.** Not only could not be first, as they were seeking to be, but could not even enter the kingdom, and have any part in it. Why? (1) Because the kingdom of heaven is a spiritual kingdom, and the self-seeking spirit is diametrically opposed to its spirit. The childlike spirit is the only gate to that kingdom, just as a musical taste is necessary to entering the kingdom of music, and a love of literature into the kingdom of learning. Sitting in a music hall or in a library does not give entrance into those kingdoms. (2) Because without this spirit one will not even seek to enter by the only door. He will be self-confident in his own wrong way.

The Sossietty in our church don't know Beans about handling Nue Members. Just as soon as a nue person joins our sossietty he is put on a Comittty, or given something to do, right off.

If he isn't Too yung and green he is soon made some kind of an officer. And when the Executive comittty meats they ask him if he can suggest any Nue Plans for their work.

Of course there's always old experienced members working with him, but you'd think putting green hands in would rock the ship.

But it don't. Our sossietty does Twice as much work as the Second church crowd does, and Our members don't drift away the first year.

Ain't it queer?

Yours,  
PUCKER.  
C. E. World.

### CITIZENSHIP COMMITTEES

Every Christian Endeavor society should have a citizenship committee. This is doubly necessary now that all the members, girls as well as boys, are prospective citizens.

The citizenship committee may get some well-informed person to conduct a class in civics, using some good text-book, or simply taking up one after the other the different branches of the local government, getting the heads of those branches to come and talk to the Endeavorers and answer questions.

The citizenship committee will try to acquaint the Endeavorers with the characters of the various candidates for office, and may even get up a public meeting at which they will speak, in which case you will invite the whole town to hear them.

The work of the citizenship committee will not be done, of course, in any partisan spirit. The committee will stand for Christianity in politics, however, and it may well have as its advisers some well-known Christian from each of the parties represented in the church.—Gilbert Fairchild.

Metternich on one occasion said to Napoleon that if he carried on a certain campaign it would cause the death of a million men. Napoleon's answer was, "What are a million men to me?" Over against this put the fact that our divine Master said that even a sparrow does not fall but that the father knows and cares.



Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
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Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
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 1101 American Savings Bldg.,  
 Dayton, Ohio

## MISSIONS

### Krypton, Kentucky

Since last writing to these columns the school has closed and another term of nine months of school has gone into history. The entire work of the school this year considerably surpassed the former year, in practically every respect. Facilities and equipment were somewhat improved, the enrollment and attendance were much increased, and because of this latter a third worker was necessary. Miss Thetus Hadden, graduate of Riverside and Los Angeles Bible Institute, helped teach. This made for better school work.

We are glad to record an incident (so-called, though really much more than a mere "incident") to show, more than we ourselves realized, the appreciation and interest of these people for our work in behalf of the children through the school room. When it appeared, on the last day of school, that the work might have to be given up because of the lack of imperative facilities (especially more kitchen room), the leading citizens, of their own accord, organized, and prepared to raise the necessary funds. A large part of this amount was pledged by reliable persons right on the spot, so as to guarantee the proposed addition. But many other names are appearing with lesser sums, showing the general and widespread loyalty to a work amongst the little ones—the work we are trying to pursue.

Some weeks ago a large assignment of perhaps 240 volumes, all told, from the library of Brother George Jones—books which he did not care to remove from Muncie, Indiana, when he went to Johnstown—were received by us. This goes far in formulating a school library, and we are very thankful to Brother Jones for his thoughtfulness.

And now, since the spring of the year is here, and it is the time for the annual and traditional housecleaning, why not send for some of our special clothing bags in which you can pack away some of those discarded, slightly worn, not-up-to-the-minute, garments, and let them be wending their way in this direction. We have a nice sunlight room with hangers, etc., especially to care for this clothing, the distribution of which is no unimportant phase of the work. Every family has clothing no longer worn, yet in fair or good condition, which can be wisely handled by us and appreciated by those who shall finally finish wearing it out. We will mail you one or more of these special bags, self-addressed, with heavy draw-cord, for your convenience, if you will drop a card, with your name and address.

One other matter, of especial importance, left until last because of its importance. Our music has been taken care of very nicely by our older daughter during the past two years, but now that it is necessary for her to be away in school, a problem confronts us. The music is entirely too important a feature to pass by lightly. It is therefore very necessary that a teacher be procured for next year who can give at least rudimentary lessons on the piano, as well as teacher the lower grades of common school, and be able to play for church and school and the various exercises and programs consequential. While the best is none too good, the high polish of

German scholarship is not essential, but above all, one fully consecrated to the work of the Master is of greatest need. Here is

This declaration is heralded by the Jewish press with unqualified approval. "The Jewish Tribune," in commenting on the utterance, regards it as an example of "real" good will, and says: "The first step to good will is the realization of and emphasis on those vital points upon which Christianity and Judaism agree, and not upon inconsequential dogmatic differences."

Has the Christian church a ministry to the Jews or are they to be excluded from her universal mission? If the New Testament is accepted as an authority, the answer is unequivocal. Christ himself devoted his entire ministry to his own race. His "marching orders" specifically enjoined his disciples to "begin at Jerusalem." Many thousands of Jews became followers of Christ before the messengers were scattered to other lands by persecution. Even there the apostolic program was to give the Gospel "to the Jew first."

Is the church neglecting its responsibility for giving the Gospel to the Jews? At the meeting of the Home Missions Council at Cleveland in January, a resolution was presented requesting the Administrative Committee to cooperate with the International Missionary Council in calling a conference of representatives of the Christian churches of the United States and Canada to consider their responsibility for the religious welfare of the Jews. The only opponent to this resolution is reported to have said:

"When it comes to going to the Jewish people and trying to get them to give up their faith, the background of our own religion, I would have no faith in such a program. Their modern church is influenced by ours; they sing the same old religious songs and worship the same God. I would say to a young Jew who has left his synagogue: 'Go back to your rabbi and your synagogue, and the God you and I hold in common.'"

From this position the church through nineteen centuries has never wavered. Her mission to Israel, it is true, has often halted, or its execution has been half-hearted, or what is vastly worse, has been prosecuted by barbarous and unchristian means. But through all there has been a conviction that Christ and his Gospel are for the Jews, and that without him their destiny cannot be complete.

Have we come to the time when the Jew no longer needs Christ and what he offers to all other races? Has the Gospel which was proclaimed to the Jews in apostolic days no significance for the Jews of today? Has salvation at last come out of Zion?

No one acquainted with modern Jewish conditions, or with current Jewish literature is under any illusions as to the real situation. The late Rabbi Blau, a few years ago, in deploring the tragic departure of his people from the ancient faith, said:

"What greater tragedy than the life of a people that has lost its God! And there is no new Sinai from whose thundering top

an opportunity for some of the ladies of the Brethren church who are looking for a field where they can find a wide range for their self-expression and where they can be glad to suffer the lack of many modern conveniences at the finger tips, for the sake of Christ's kingdom. Correspondence is invited from those who seem to be equipped and are in earnest in seeking a field of true usefulness. Address the writer. (School begins in July).

FRED V. KINZIE.

### The Church and the Jews

the God of our fathers may speak to his backsliding children."

And Dr. S. M. Melamed, the brilliant editor of the "Reflex", says in the January issue:

"At least half of the Jews today no longer observe the rabbinic law... One must be blind not to see that Judaism is being derabbinized daily. Of the four millions of Jews in America, not more than ten per cent observe rabbinic law, and their number is diminishing daily... It is obvious that throughout the world the days of rabbinic Judaism are numbered."

Would any representative of a Christian missionary organization have the wandering Jews of the world turn back to this? They themselves know better. Judaism has been tried and found wanting. No message from the synagogue today can satisfy the Jews' hungry heart. When earnest Jews everywhere are searching eagerly for spiritual satisfaction, shall the church founded by the Jews' Messiah pass by Messiah's people?

It is not a question of trying to get Jews to give up their faith. Most of them have none. Neither is it a question of making Baptists or Methodists, or Presbyterians of Jews. That does not greatly concern those who know the Jewish situation in America today. The supreme problem is to bring Jews face to face with Jesus Christ. He alone can vitalize their faith. He alone can enable them to fulfill their mission. He alone can recover for them their lost glory.

If we are to hold with the Jewish editor that all this is "inconsequential", then the Christ who is inconsequential to the Jew must be equally inconsequential to the Christian. Then missionary effort on behalf of any people is a blunder and even an affront. We should not merely send the Jew back to his rabbi and his synagogue, but the Moslem to his mullah and his mosque and the Hindu to his idols and his temple.

In a very real sense the presence of the Jew in our midst presents a test to the Christian church more searching than can be found in any other part of our work. The test is primarily as to our attitude to Christ and his Gospel, and then supremely as to what we regard as essential to the Jew as to the Christian.—J. S. C. in The Missionary Review of the World.

### THE BOLSHEVISTIC BAAL AND JEHOVAH WORSHIP

Russia, since the beginning of the World War, and especially since its close, has attracted the attention of thinking people everywhere. Correct information in regard to conditions in that country have been hard to get, and knowledge of what is going on there has come out very slowly. For some time everything seemed to be in a chaotic condition. It seemed that a per-

sistent effort was being made to destroy everything connected with the past, and especially to destroy all forms of religion. The predominant church was the Greek church. But there were other churches also. Persecution in many forms and with bloody hatred was carried out against all of the churches, and especially against the Protestants. It was felt at one time that Protestantism in that country had been practically wiped out.

So it is with gladness that the report now comes from that storm-torn country that there are still ten million evangelicals

who have not been compelled to bow the knee to Baal, but who had stood firm in the faith. A recent Jewish speaker in Petrograd said, "The most dangerous thing is the growth of the sectarian (meaning evangelical) movement. This reformed and purified religion is the most perilous thing for us. Yet it is almost impossible to take up a fight against it." It is to be hoped that this "reformed and purified religion" may spread until it covers the whole of that great land and has won all of the people to the Savior, in whom its followers trust.—Presbyterian South.

to my conviction that people are more interested in God's Word than anything else, after they get started.

The Udell church is fortunate in having Brother Sam Garber of Leon, Iowa, for its pastor. Brother Garber is both capable and orthodox. He is greatly loved by the people there. It would be fine if he could be there all the time.

The Udell church is now just ready for a period of growth. With the fine people now in the church, and with the many young people, more than the average it should quickly come to be a very strong church. If the Udell people will permit a bit of advice through this message, I would like to say, "Get Brother Garber for full time just as soon as possible. Anything invested thus will pay mighty big dividends in the future." When Brother Garber gets ready to take a wife, I have offered to marry him for nothing, so the Udell people will not have that to worry about.

I want to express my appreciation for all the kindnesses shown me while I was at Udell. Also my prayers for the young people there, prospects for Ashland College and service in the church.

We should expect great things from Udell in the future.

CHAS. W. MAYES,

1944 Arlington Ave., Des Moines, Iowa.

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### COLLEGE CANVASS OF FREMONT AND FOSTORIA

#### Fremont, Ohio

The church here has had a struggle, but the people have faith, determination and the spirit to do. A combination that always wins. While Brother Henderson was pastor the church was enlarged and remodeled, which with their parsonage gives them a good property in a growing district.

Brother W. S. Crick was lately called to be their pastor and is filling the bill in a splendid way. I had the pleasure of working with Brother Crick in the interest of the College while he was pastor of the New Enterprise circuit of churches in Pennsylvania, so it was agreeable to go over the same line of work with him again.

This is the home church of Prof. Charles Anspach whose sacrifice and service to Ashland College means much to that institution and the church at large.

I found the membership very congenial and interested in the school and did their part in the campaign, which was a real sacrifice, with an unpaid debt on their church, with local expenses and only a small group to meet the bills. I WOULD LIKE TO TAKE SOME OF OUR LARGER CHURCHES TO SOME OF THESE SMALL GROUPS TO TEACH THEM WHAT REAL GIVING IS.

Brother Crick recently closed a successful meeting. The church is a hive of activity and has a real future before it.

Their total gift was \$802.00.

#### Fostoria, Ohio

The situation here is not promising. We missed our opportunity in Fostoria and the future of the work is problematical. Brother Oberholtzer came here to help build up a church and has made tremendous sacrifices with very little progress to encourage him. He has been supporting himself and family by daily labor as the members are poor and only a very few of them. They have more than they can do to keep up the expenses of the church. I received \$10.00.

P. S. Additional \$50.00 from Camden, and \$25.00 from Mt. Zion (Logan county). The total for endowment in this report is \$887.00. W. S. BELL.

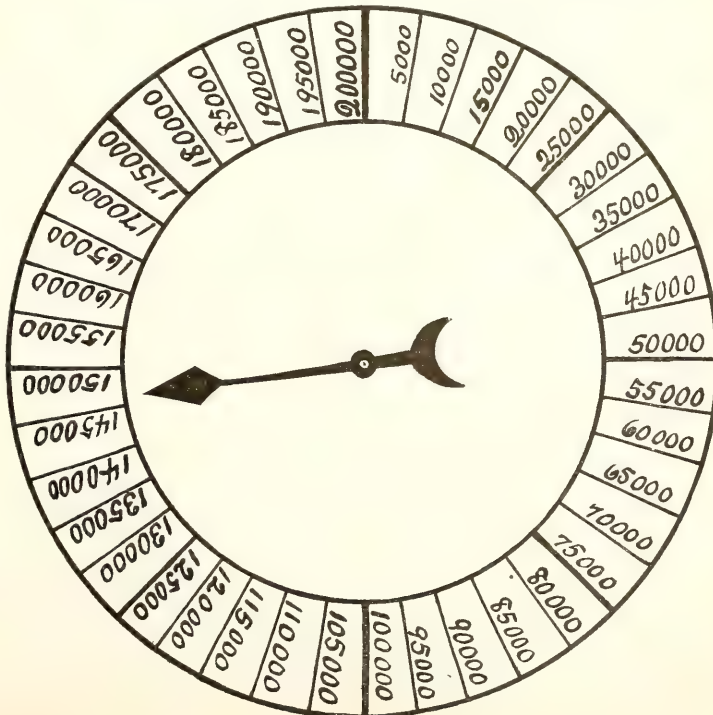
#### AT UDELL, IOWA

Some time ago, it was my happy privilege to hold a meeting of two weeks at Udell, Iowa. This is the home church of one of our prominent preachers, Brother

Staley of Conemaugh, Pennsylvania. My time at Udell was very pleasant and enjoyable.

There are some fine Brethren people at Udell, Iowa. Our stay there was a great opportunity for Bible teaching. The crowds were all we could expect—a house full every night.

At the afternoon Bible studies, the crowds constantly increased and the interest was more than exceptional. The Lord surely knew what we need, when he gave us Romans and Revelation. (We had hurried studies in both these books). And when people will stay two and three hours to study the Bible, it looks as though the Bible was really an interesting Book. This adds





treasurer had been made vacant by the death of Orion Bowman and E. J. Worst, so that the two brethren elected are now serving for the first time.

The usual routine business was transacted. We went over the finances very carefully and considered at length Dr. Bell's canvass. He is making satisfactory progress but the final results will all depend upon how well the remaining churches respond to his appeal. It is almost a life and death struggle, so again I call upon the churches to do their utmost.

The Board went on record as favoring the usual observance of Educational Day. We may capitalize the gift on this day at five percent to count towards endowment so that every dollar given represents the income from twenty dollars. In other words, every dollar given is equal to twenty dollars. If the College receives on that day \$5,000 it is equal to having ONE HUNDRED THOUSAND dollars invested at 5%. Think of that! It would take Dr. Bell more than ONE YEAR to collect one hundred thousand dollars. I am speaking for the Board when I thus early stress this part of our work. Keep Educational Sunday in mind.

Plans were approved for the celebration of our Golden Jubilee at Conference time.

Brother Ralph Horn who takes his A. B. this June, was called as Instructor in History to fill in for Professor Mason who was granted a year's leave to take his doctor's degree at Ohio State University. When Professor Mason returns, Mr. Horn will leave for his advanced work and then return here permanently.

All other teachers were retained. We have two new men here this year, Professors Monroe and Stuckey. They have filled their places well and the loss incurred by the resignation of the former professors was thus not so serious.

All in all, the year was satisfactory. We are bending every effort towards increasing the endowment for that is now our main objective. I ask a continuation in your prayers. It is our aim here to serve the church in conducting the kind of a college which will serve it best, and for this we need your prayers.

I am planning a trip by auto with my family to New York over the Easter vacation.

Judge Switzer, of the Wabash, Indiana, Circuit Court, spoke in Chapel at Board meeting. Professor Duker also spoke the following morning. Both addresses were highly appreciated.

EDWIN E. JACOBS.

#### WORD FROM I. D. BOWMAN

Dear Evangelist:

I have been receiving letters of inquiry wanting to know what has become of me. I thought the best way to answer was through the Evangelist.

I have not been quite normal in health for over six months. I have a rheumatic neck and some bronchial trouble. My throat is much better and neck slowly improving. I think I would have been well long ago but have been too busy to take care of myself. I have been using the method of "working out" rather than "rusting out"; although at the present time I believe the method unwise in my case.

We have some loyal Brethren in Delaware but I have neglected them because of pressing duties elsewhere. Our dear Brother Braker, pastor of the Third church Philadelphia, has been very sick, was near death's door but the Lord had mercy on him and is raising him up. I have been filling

his pulpit for the last six weeks. Will preach for him next Sunday yet, if it is the Lord's will. We expect him by Easter to be able to fill his pulpit again. He had the very best of care. The prayers of the First and Third churches were offered continually for him.

They had a successful revival meeting at the Third church, conducted by a good man from Baltimore, but I have forgotten his name. Brother Braker was very faithful during this meeting and overworked, and then collapsed. Quite a number were added to the church. I baptized four for the pastor and there are others to be baptized.

The financial support of this church is most wonderful. How they meet their financial obligations seems marvelous. The membership is small, mostly working people, no wealth among them. Only about thirty members contribute. They pay ninety dollars a month on a building and loan obligation, and every six months \$250 interest on a mortgage, besides paying their pastor and meeting all other obligations.

Two weeks ago they paid \$250 interest. They met the obligation without solicitation. The offerings one Sunday were \$70, the next Sunday \$90, and the next \$150. When it came due they had more than enough. Wonderful! They have kept this up through all their ups and downs for over three years. They have a pull of seven more years like this. If they do not faint on the way, it will be the greatest accomplishment financially that I know of in our brotherhood. Surely they should have some relief, but how or where I do not know. One Sunday school class of girls dropped an envelope of \$50 in the basket. One young man gave \$40, etc.

I hope to be able to push the Delaware work as soon as Brother Braker is able to fill his pulpit again. This pioneer work in Delaware is somewhat discouraging for two reasons.

1st. We have no church buildings in Delaware. We preach over a territory of thirty miles in private houses. This is a great handicap.

2nd. They are not able financially to support this work as it should be, hence I raise chickens and farm and do the best I can for them. I give them from three to four days of my time every two weeks. It will never do to forsake these people. We have some of the best and warmest meetings I have ever had here. Usually every member testifies at every meeting. They are out and out Brethren. They BELIEVE that Trine immersion is the only apostolic baptism. They BELIEVE that through faith, prayer and the laying on of hands they receive the gift of the Holy Ghost. They believe in ALL SIX OF THE FIRST principles of the doctrine of Christ. They believe all these should be obeyed before they attempt to go on to perfection. See Hebrews 6:1-3.

While I have twice as much work as I can do, and not well either, as long as I am able I will do the best I can for these people. I cannot forsake them. If I were able financially to give most of my time to them, in a short time we could have two or three strong churches here. I go 175 miles to this field every two weeks. It is a real pity that we cannot place a strong Brethren preacher on this field and support him.

I have done more or less pioneer work all my life, and am willing to continue until the Lord opens the way to place a man in the field and let me retire. Brethren, pray for these noble people.

ISAAC D. BOWMAN,  
Leesburg, New Jersey.

#### CLAY CITY, INDIANA

It has been quite a long time since the general brotherhood has had a report through the Evangelist from our little congregation. About the first of last October we secured the services of Brother D. A. C. Teeter as pastor. Since their coming he and his good wife have been very active in their work. As our membership is much scattered it is rather hard to get as full an attendance as we should have, especially through the winter months when the roads are bad. However, all services have been well attended and the general interest is good. In fact, Brother Teeter's frank and firm method of presenting the doctrinal teachings of Word and his forceful and uncompromising manner of flaying sin on every hand is awakening the community from a sleepy state of indifference and lukewarmness to that of being either hot or cold as was the desire of the Spirit for the church at Laodicea.

We have just finished three weeks of evangelistic meetings. Brother Teeter did the preaching and Brother Harley Zumbaugh led the music.

During the meetings there was a general epidemic of colds, and "flu" in the community and both preacher and singer as well as many of the members had their round with it. However every sermon came with the usual force and power and the music was excellent and inspiring. The weather was generally good and the attendance and interest was almost all that could be desired. Although there was no great ingathering in church membership we feel that without question it was a glorious revival not only for our church but also for many others from other denominations that attended with us.

One young boy came out for church membership and we believe many others have been stirred as they have not been before.

The meetings have closed but the Spirit is still working in the hearts of many and we have faith that the seeds sown will spring up and produce an hundred fold.

Very respectfully yours,

MARTIN R. GOSHORN,  
Corresponding Secretary.

#### HONOR ROLL OF STATES FREE FROM LYNCHING

Forty-one states were free from lynching during 1927, states the Roll of Honor prepared by the Federal Council of the Churches of Christ in America through its Commission on the Church and Race Relations. The 16 lynchings which occurred last year took place in seven states. The number of victims was 14 less than in 1926, one less than in 1925, and the same number as in 1924.

The high mark of states free of the evil was reached last year. In 1926 there were 38 states without a lynching; in 1925 there were 38; in 1924 there were 38, and in 1923 there were 39.

Georgia and Florida for the first time since records have been kept now appear on the Roll of Honor. Connecticut has been added to the list of states that never had a lynching because recent investigations of the Commission on Race Relations indicate that the case in 1886 recorded as a lynching by the Chicago Tribune, the accepted authority for early records of the evil, was probably a suicide of a murderer hunted by a posse and not a lynching.

All except one of the seven states that had lynchings in 1927 have been on the Honor Roll at least for one year since 1922. Now only one state in the country has an

unbroken yearly record of the crime of mob murder.

"The gain in territory free from mob murder is to be attributed, I believe, to the pressure of public opinion, which has been greatly stimulated by the white and Negro newspapers of the nation," said Dr. George E. Haynes, secretary of the Commission, which has headquarters at 105 East 22nd Street, New York City, in commenting on the Roll of Honor. "It is significant that ten of the sixteen lynchings last year occurred in two states in the Mississippi Valley," he said, adding: "The pressure of public opinion against mob violence should continue and increase until every person in America regardless of race or color is safe and secure in any state."

Speaking of the prevention of lynching Dr. Haynes said: "There were 42 instances in 1927, according to Prof. Monroe N. Work of Tuskegee Institute, in which officers of the law prevented lynchings, 8 of them in northern states and 34 in southern states. The Commission on Interracial Cooperation has designed and is awarding to officers of the law a medal for prevention of lynching. Five such medals were given to officers in Texas in 1926, and two were given in Florida, two in Louisiana and one in Kentucky in 1927. Virginia, through the leadership of Governor Byrd, has just enacted a law making lynching an offense to be prosecuted by the attorney general and other prosecutors designated by the governor in addition to local authorities."

The Roll of Honor of States Free from Lynching in 1927 classified by groups and by years follows:

States that have Never had a record of a lynching:	
Massachusetts, Connecticut, New Hampshire, Rhode Island, Vermont	5
Additional states that have no record of a lynching since 1885:	
Maine and New Jersey	2
Additional states that have no record of a lynching during the past twenty years:	
Delaware, Michigan, Nevada and Wisconsin	4
Additional states that have no record of a lynching during the past fifteen years:	
Idaho, Indiana, Iowa, Maryland, Pennsylvania, South Dakota	6
Additional states that have no record of a lynching during the past ten years:	
Arizona, New York, North Dakota, Montana and Oregon	5
Additional states that have no record of a lynching during the past five years:	
California, Colorado, Kansas, Minnesota, Nebraska, North Carolina, Washington, West Virginia, and Wyoming	9
Additional states that have no record of a lynching during the past two years:	
Alabama, Oklahoma, Ohio, Illinois and Utah	5
Additional states that have no record of a lynching in 1927:	
Georgia, Florida, South Carolina, Virginia and New Mexico	5
Total states free of lynching in 1927	41
Total states still have lynchings in 1927	7
Total number of lynchings in 1927	16

#### MEETING GOD IN NATURE

God is everywhere, and in all things. But all eyes do not behold him in nature's beauties and grandeur, nor do all ears hear him in nature's melodies. Alexander Pope wrote:

"All are but parts of one stupendous whole,  
Whose body nature is, and God the soul."

And Thomas Moore sang:

"Thou art, O God, the life and light

Of all the wondrous world we see;  
Its glow by day, its smile by night,  
Are but reflections caught from thee,  
Wher'er we turn, thy glories shine,  
And all things bright and fair are thine."

Also a Bible chant:

"The heavens declare the glory of God;  
And the firmament showeth his handiwork."

Two men are at Niagara. One sees nothing, hears nothing that stirs his soul. He is listless; time is heavy on his hands and he yearns to move on in quest of something more gripping—perhaps the glare and music of a Buffalo cabaret. The other hears God's voice in the roar of the cataract; feels God's power in the river's mighty leap, and sees God beauty in the rainbow of the spray. Why the difference? One is prepared; the other is not.

Benjamin West paused in an evening stroll to view a gorgeous sunset. "Come on," urges his companion, "I see nothing so wonderful in that." The enraptured artist exclaimed: "But, my friend don't you wish you could!" One was prepared; the other was not.

Only those who are prepared can see God in the starry heavens at night and the sun burnished sky of day the vivid lightning, and the green of the forest and tinted petal, and listen to his voice in the peal of thunder, the murmur of the brook, the anthem of the swaying pines and the songs of the birds.—George P. Rutledge, in *The Christian-Evangelist*.

#### WHY DO WE PRAY?

The following verse was written by Mrs. M. C. Rogers, Dayton, Ohio, for the Dayton W. M. S. meeting of February 2, 1928. She is past eighty years old and is a faithful member of the Dayton church and W. M. S. I think her lines which follow will be of interest to other W. M. S. members.—Mrs. Belle M. Ewing.

Why do we pray? is the topic for today.  
It is implanted in men's souls to pray.  
Heaven bow down to wood and stone,  
Thinking by that their sins to atone.  
How blessed to send the word of God  
To those benighted souls abroad,  
And free them from his chastening rod.  
Our monthly calendar calls for much prayer  
For our local workers and those "over there."

Why do we pray? For help from on high;  
We talk with our Savior who is ever nigh.  
We pray for numbers to join the W. M. S.  
To advance his cause, the world to bless.  
May the women of our church, Awake!  
And help the cause, for Jesus' sake.  
No one knows how soon he may come,  
And find his work but partly done.  
Not one person in all this city,  
(Although many deserve our pity)  
Are living in darkness, without God's word—

Everywhere his voice is heard.  
How sad it would be, for you, or me,  
To leave our homes, and go over the sea,  
Yet others have gone, left all behind,  
Not knowing what dangers they may find,  
While we who are not called to go,  
Can at least our help and sympathy show.  
If every church member gave his mite,  
We could send more workers to carry the light

To those living in darkness and despair,  
And take an interest in their welfare.  
Why do we pray? this missionary prayer?

#### A SOCIOLOGIST LANDS IN JAPAN

At last the long, long sea voyage across the Pacific is ended. We went to bed Sun-

day night with the assurance that early Monday morning we should be at Yokohama. I awoke before it was light and by the light of the moon discerned the dim outline of mountains through my porthole. It was too early and I went back to sleep. At 5:30 I was up again, and now mountains were to be seen on both sides of the boat. The sun was coming up over the mountains to the east. As I looked out on the other side I saw seemingly floating in the mist that shrouded the mountains the white cone of Fujiyama, the sacred mountain of Japan. There it stood silent and majestic with its snow-capped top glistening in the rising sun.

Soon we stopped and an army of officials came aboard. However, the inspection did not last as long as might have been expected. Soon we were out with our luggage and into a ricksha to stop first at the custom house for an examination of our baggage, and then on to the hotel. I doubt if the examination was as rigorous as that which we shall undergo when we return to the United States. It was a new experience to be hauled by a human being. These little fellows jog along at a dog trot without seeming difficulty. Soon we are landed at the Club Hotel, the only hotel which stands in a city of 500,000 since the earthquake. They charge us American prices, fifty cents each for our ride.

#### What an Earthquake Can do to a City

I had read about the earthquake, but had no idea of the havoc which one could work in a large city. After four years this city is still a ruin in many parts. The remains of the large buildings which once graced the waterfront still lie there in many places. Weeds grow all over the place. The streets are all torn up. Great vacant places are to be seen everywhere. Yet, the wonderful resourcefulness and grit of this people are to be seen in the debris which has been cleared away, in the new streets which are being developed, in the new buildings rising on every side, slowly but surely and built now to withstand an earthquake. Steel and concrete are being used for the permanent buildings. The temporary buildings which rose on the ruins for emergency use must be supplanted within five years by steel and concrete buildings by order of the government. Following the earthquake, as in the case of Elijah on Horeb, came a devastating fire. It raged everywhere, bursting out simultaneously at many points all over the city, and very soon beyond control inasmuch as the quake burst the water mains. 25,000 people lost their lives. How many lost their property it is impossible to say. Thousands of them probably. Our chauffeur today was one of them. He had had a thriving tailoring business when the quake started. When the fire died down he was a ruined man. I talked today with one Japanese gentleman, however, who escaped both bodily injury to himself and family and also loss of property. He was in the city hall when the quake occurred. He started for his office, but was unable to reach it because of the fire. He then made his way to his house on one of the hills and there found that one part of his home had collapsed but that his wife and children were in the other part. I imagine from the pictures which are to be seen of the place after the quake and fire had done their work that Sodom and Gomorrah did not look much worse after the famous rain of fire and brimstone from heaven. However, the city is rising splendidly again. Those I have talked to estimate that it will take another dozen years to finish the work of reconstruction.



That was Yokahama. Tokio was still worse by reason of the larger population, and the greater area burned over. 125,000 people perished in the quake and fire. But today everywhere in that city of 3,500,000 new structures are rising, some of them temporary structures, but many built of concrete and steel to resist future earthquakes. After we reached Tokio we were treated to an earthquake. We had been disappointed that the California people had not ordered one for us. Well, we got one about the third night after we landed. It must have been about 4 o'clock in the morning. I was awakened out of a light sleep with a noise which sounded somewhat like that made by squirrels landing on our roof, but scratching up the steep incline to the top. Then it became more distinct and the windows rattled. Then the bed under us rocked from side to side. After a few seconds everything settled down. We were glad to know what a quake feels like, but that is enough, thank you.

Only a few of the fine new buildings of Tokio stood the great quake, among them the Imperial Hotel, designed by a Wisconsin architect. In the four years great new blocks have risen on the ruins of the old. In some ways the quake and fire was a good thing, for many new streets are being put through heavily congested districts, once very much overcrowded. Strange that all over the world often things needed doing are postponed until some calamity strikes the community and makes the radical change seem more possible!

A Tokio Al Smith would have a great disadvantage in comparison with his American contemporary, for there are no sidewalks in most of the Japanese cities. Kobe is an exception among those I have seen. Originally the streets were so narrow that none were possible, or even needed, for only human beings went through them. Then, since everything was torn up by the earthquake and fire, even in the wider streets there are very few sidewalks. Doubtless they will come in time, as the coming of the automobile has made walking in the street more hazardous than when there were only rickshas. Even the country roads were built for only one vehicle at a time. As one rides over these roads today meeting and passing all kind of carts and trucks he feels that his life is at hazard all the time. Moreover, I should not like to drive a car in Japan, for in spite of the fact that chauffeurs toot their horns so much that if they were in the United States they would attract the notice of the police, the pedestrians pay very little attention to them. The driver is constantly having to slow up and stop to keep from running down some one.

There are not many motor cars in Japan. The ricksha still does most of the passenger conveyance, but the autos are increasing very rapidly. Most of those I have seen are of American make, chiefly Fords. I am told, however, that the past year the Chevrolet has been making great inroads. Curiously a Japanese will take a Ford, put a new body on it to hold seven passengers. It is very crowded for an American but the smaller Japanese seem to get along in it all right. The taxis have been driving out some of the rickshas in the larger cities. Many of the old ricksha men have had to find other jobs. Fares are cheap according to American standards. In the larger cities you can ride on certain taxis anywhere in the city for one yen—a yen being worth about 46 cents at the present writing. The ricksha men have had to meet this competition.

Yokahama and Tokio are not beautiful cities to look at just now when they are recovering from their devastation. Building is going on on all sides, streets are dug up, new bridges are being built over the canals, and yet business is going on in the midst of it. The Japanese of these cities are spending billions of yen in the reconstruction. The government is helping to some extent. The one touch of beauty was the chrysanthemum shows in Yokahama and Tokio. We got a taxi to take us for a drive over Yokahama. He could speak no English, so he drove us where he listed. We got to the top of a hill and he made motions to indicate that he wanted us to get out. Finally we alighted and followed him down a walk among trees. We landed in the midst of a fine park with beautiful displays of all varieties of chrysanthemums. I have never seen so many varieties. A greater show was going on in Tokio I was told but we had other things to occupy our attention.

From this point on I shall try to take up in each article a definite phase of Japanese life, as we observed it.

November 30, 1927 J. L. GILLIN.

## OUR LITTLE READERS

### THE BOOKS THAT RAN HOME

Missionaries have to learn to do all sorts of things. There are no stores around the corner in the African jungle.

Many years ago a missionary was trying to teach some of the African boys and girls to read. She had no blackboards, no tablets, no pencils. With a sharp stick she made letters and figures in the red earth. School books written on the ground do not last long. Sometimes the rain came and washed the lesson away. Sometimes people walked over it. The missionary was dreadfully discouraged. Then, too, there were only a few children who could see her book on the ground. She wanted books that could be sent to other villages.

"What are we to do about it?" she said to the other missionary.

Now the other missionary was a man, and he was very strong. "If I knew where a printing press could be found, I'd go right out and get it for you," he said.

But both of them knew there was no printing press in that part of Africa. He took from his pocket his sharp knife and looked at it.

"I'll tell you what I'll do, I'll make a printing press."

The teacher laughed. "Make a printing press with a pocket-knife! Who ever heard of such a thing!"

But the man missionary already had a good, smooth board in his hand and he began to whittle away with all of his might. He tried one way to whittle a letter and when that wouldn't work, he tried another way, and then, a half dozen other ways, until at last he had a wooden type that would print the letter A. After that it was easy to make all the other letters.

But his troubles weren't half over. Now that he had a printing press where was he to find the ink?

When the next boat came in there was some printer's ink in it, but there were no pads, and printer's ink is so thick it has to have pads and rolls. He found two empty tin cans and stuffed them full and running over with cotton.

"Now, if you'll give me one of your old

shoes," he announced, "I'll show you how to make the latest thing to be had in printing pads."

The soft leather was ripped from the top of the shoe and tied over the cotton, which stuck out from the ends of the two cans. The inventor rubbed the soft pads together in great glee. Then he dabbed some of the ink on them and kept on rubbing them together until the ink was thin enough for printing. He pressed the wooden type down on the pads and then he pressed the type on a piece of paper. There the letter A was on the paper! What should he print for the first words of his printing press?

One by one he made the letters "Babe watu wa njajini", which means "Our Father Who Art in Heaven."

One day a mission schoolboy was watching the wonderful printing press make the letters on white cloth. He pressed one of them on his body and the letter was printed on his smooth, brown skin. Then he added another letter and another until there it was, "Babe watu wa njajini." When the other children saw it they wanted the printing press, to give them some printing they could carry around with them, too, so the letters of the alphabet, or some words from a Bible verse were printed on their bodies. The boys and girls themselves were the first school books in that part of Africa, and they ran home to show the wonderful printing. Fathers and mothers and brothers and sisters began to learn to read from these living books. It wasn't very long before there were real books with pages of alphabets, and stories to read, but many people remembered the days when that first printing press was whittled out of wood and when the boys and girls were the books that ran home.—Everyland.

## FOR YOUR INFORMATION

### CALENDAR OF SPECIAL OFFERINGS

**Layman's Day Offering, Second Sunday in September.** Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana.  
**General Home Mission Offerings, Sunday preceding or following Thanksgiving.** Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

**White Gift Offering, taken by Sunday Schools at Christmas.** Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio.

**Publication Day Offering, Fourth Sunday in January.** Offerings sent to R. R. Teeter, Ashland, Ohio.

**Benevolence Day Offering, Fourth Sunday in February.** Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Flora, Indiana.

**Foreign Mission Offering, Easter Sunday.** Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.

**Educational Day Offering—Second Sunday in June.** Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

### OUTLINE AND ARGUMENT

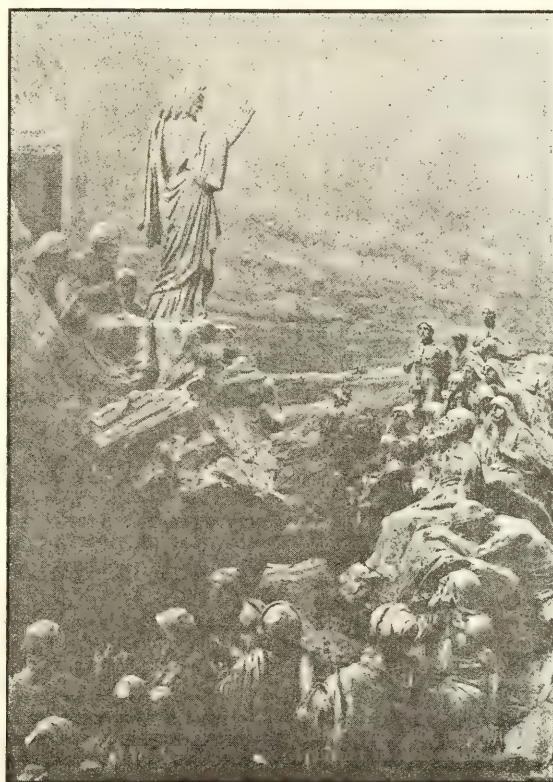
**Of the Epistle of Paul to the Romans—** by Alva J. McClain. A 30-page booklet, which will prove helpful as a guide to the study of Romans—25 cents per copy. Order of Alva J. McClain, 919 16th Street, Santa Monica, California.

Volume L  
Number 16

April 21  
1928

# *The* **BRETHREN EVANGELIST**

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -



Christ Teaching the Multitude



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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## EDITORIAL

### "Christian Science" on Sin

We are indebted to a Christian Science "reader" for presenting us with this occasion of warning the EVANGELIST constituency concerning the vagaries of this cult on the subject of sin. This good lady caught sight of a statement that appeared in this paper that suggested an absurdity in the attitude of Christian Science toward sin and brought the offending statement to the attention of "Christian Science Committee on Publication for Ohio", with the result that we have the following letter, to the publication of which we gladly give space, as requested:

To the Editor of The Brethren Evangelist:

A contributor, writing on the subject of sin, in the March 10 issue of The Brethren Evangelist, quoted a prominent newspaper writer as having said "to stroke it (i. e., sin) and call it 'nice doggy' is to be a Christian Scientist." What the writer meant by this characterization can only be inferred; but the impression likely to be gained by the average reader would be that Christian Science temporizes with sin. Such an impression would be far from the truth.

We are inclined to agree that our Christian Science correspondent has a point when he insists that the prominent newspaper man's characterization does not do justice to the teaching of Christian Science regarding sin. In view of the Christian Science denial of the reality of sin, we imagine that it would be fairer to say, To ignore the approach of a bull dog with threatening teeth, and even the while he is biting your shins to say, 'There is no dog, I merely think there is' is to be a Christian Scientist.

But let us have the remainder of the letter:

In one of the religious tenets of Christian Science, as given on page 497 of its textbook, "Science and Health with Key to the Scriptures", the author, Mary Baker Eddy, has stated clearly and briefly the teachings of this religion on the subject of sin, as follows: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts."

That statement is about as clear as an English fog, and possibly that explains why so many Christian Scientists are so muddled up on the subject of sin. At first it would seem that Mrs. Eddy would have us believe that she acknowledges the fact of sin, since she acknowledges "God's forgiveness" of it, but we must be mistaken, for evil is "unreal", and it is a sin to believe in sin. God could not forgive what does not exist. It must be that what Mrs. Eddy really means is that God forgives the belief in sin. But that is expecting a good deal. That a pantheistic God such as the Christian Scientist worships can even forgive the belief in sin is beyond imagination. What the God of Eddyism really does is

to deny sin. In "Science and Health" (page 113, Edition of 1903) Mrs. Eddy said, "Life, God, omnipotent good deny death, evil, sin, disease." That is an easy way to get rid of the sin problem—just deny it, say it has no real existence. That is the way many people like to do today; it saves them the necessity of the struggle, and leaves no need for the atonement. And if God were only an impersonal "Principle", as Christian Science says he is, (See page 169, edition of 1881) we could not expect him to deal with sin any more positively.

Moreover, how could man have any sin to be forgiven of, if he were what Christian Science says he is? In the first place he has no physical, or material reality (See pages 471 and 464, edition of 1898), and when one gets rid of his flesh and its appetites, there isn't much left with which to be tempted to sin. And in the second place man is really incapable of sin, since he is part and parcel of God, and so perfect. "God is the principle of man; and the principle of man remaining perfect, its idea or reflection—man—remains perfect" (Page 466, edition of 1898). Man as the "idea" or "reflection of God is as sinless and impeccable as God himself, observes Dr. James Snowden, who quotes Mrs. Eddy as saying, "To hold yourself as superior to sin is true wisdom." In other words, he is wise who refuses to believe and to acknowledge that he can sin. If man is perfect, if he is wholly identified with God, if he is part of that divine but impersonal Principle, as Christian Science says he is, then indeed is he above sinning and has no sin problem to trouble him.

But that is contrary to the good sense of men everywhere, and is in contradiction to the Word of God, as revealed through his Son, Jesus Christ. The consciences of men of every station, race and color, as well as the long history of mankind, agree with the divine testimony that "all have sinned and come short of the glory of God" (Rom. 3:23); "there is none righteous, no one" (Rom. 3:10). The pathetic prophet of the Old Testament was very strongly convinced of man's sinfulness when he said, "The heart is deceitful above all things and desperately wicked" (Jer. 17:9). Sin is so manifest on every hand and is so universally experienced, that for one to deny the fact of sin is to cause men to doubt either his sanity or his honesty. And the Apostle John was not slow about pressing this dilemma with all the force of his inspired words: "If we say that we have not sinned, we make him (God) a liar and his word is not in us." And he has scarcely gotten that statement out of his mouth till he repeats it with the emphasis on the other horn of the dilemma—self-deceived, and so mentally unbalanced. Hear him: "If we say that we have no sin we deceive ourselves and the truth is not in us" (1 John 1:8,10). So let no man delude himself into thinking that "evil" is "unreal" and that only "the belief in sin is punished." Sin is a terrible reality and he who relies on nothing more efficacious than his own thinking box to free him from its thralldom and death-dealing influence is due a terrible disillusionment at the end. Sin will appear to be a very real thing when it begins to deal out its wages in death and men will wish they had accepted "the free gift of God" which "is eternal life." One may talk glibly about "truth", "truth", and piously declare his desire to "know the truth" that "the truth" may make him "free", but unless he seeks the truth in the full and unadulterated revelation of him who declared himself to be "the way, the truth and the life", that man's religion is vain and his way is the way of death.

### "As It Was Told to Me" No. 2

"I will tell it to you as it was told to me" about a Sunday school superintendent who insists on following the old stereotyped method of conducting his school, and steadfastly refuses to fall in with any of the new and improved ways of doing things, nor will he use any of the new materials being brought out. It was a preacher that was telling us about the case, a case that was at first thought to be strange and unusual, but on further consideration was seen to be somewhat common. Said my visitor:

"I have a Sunday school superintendent in my church that is neither progressive nor cooperative. I have tried to lead him out and he simply won't be led. What am I going to do about it?"

I did not reply, because I have learned that it sometimes turns out to be embarrassing to cooperate in a blanket criticism on any subject or person, and besides I knew that it wasn't information that he wanted so much as just a chance to tell his troubles.

"My superintendent will work to no program," said this pastor, "things go haphazard and without plan or preparation. As a result, we are getting in a rut, always the same order of service, the same number of songs and prayers, and pretty much the same songs Sunday after Sunday. There is nothing of variety, there are no surprises, no forethought and planning."

"You certainly have got a problem on your hands", I remarked. "I should think your attendance would fall off with that sort of leadership."

"It does", he replied, "but my superintendent does not seem to think it is due to his leadership. 'The conduct of things has nothing to do with it', he says, "and he continues to stick for the old order. For instance, he is very insistent that the whole school study the same lessons—the old uniform lessons—in every department and class and that all gather in the assembly for the reading of the lesson in unison. It does not seem to matter to him whether the lessons suit the pupil or not, just so he can have that responsive reading with all the school together. I told my superintendent that those who were responsible for planning and making our lesson helps assumed that the kind of lesson the pupil has is more important than the responsive reading in the general assembly of the school, and besides a devotional reading more suitable than the lesson text is provided for reading in the worship program. If I could win him to my views, we could have better adapted lessons for the pupils, at least for the smaller classes, and we could use our own publications in almost the whole school, which would be beneficial all around. I would give a lot if some one would tell me how to do it", he concluded.

And I agreed that it would be a good thing if it could be done, but not being certain in my own mind whether or not there was much hope for such a superintendent, or whether it might be easier and better to get a new superintendent, I offered no solution. I am just telling it to you as he told it to me.

## Is There Another Side?

It is said that there are two sides to every question. What is the other side of the tobacco question? The No-Tobacco League distributes among school children, thousands of copies of the following about the tobacco habit:

WHY SMOKE ANYWAY? (1) It takes time. This is the most precious thing in the world. (2) It befouls the air. Pure air is God's first and best gift to man. (3) It burns up money. Money is the circulating life-blood of commerce and society. (4) It hinders work. By work we win in this world. (5) It weakens the heart. The time is coming when you will need every bit of its strength. (6) It endangers health. Grant and Mark Twain both died of tobacco poison. (7) It is a habit-forming drug. You become its slave. (8) It is not recommended by your mother. The boy's best friend is his mother. (9) It is unclean. Paul says, "Keep thyself clean." (10) All smoke is waste and impairs health. Tobacco smoke is doubly so. He who abates it is a benefactor.

That is one side of the question as seen by the No-Tobacco League. The League does not believe there is "the other side." It would seem that there is another side, even to the tobacco question, judging by the way it is being propagandized. No expense is being spared by the tobacco interests to popularize smoking, especially among women and young people of both sexes. Even the children are appealed to. It is scarcely possible for a boy to walk down the much-travelled streets of any of our cities without having his curiosity aroused and often his interest enlisted by some attractive and seductive advertisement of cigarettes or smoking tobacco. It is time to do something to build up sentiment against the tobacco evil, and to counteract the present tendency, or the next generation will reap a grievous harvest. We commend the work of the No-Tobacco League to this end. Their present plan to interest the youth and to stir their thinking on the problem is the challenge to any one to present "the other side." A prize of \$10 will be paid for ten valid reasons in favor of a boy or girl in the adolescent, habit-forming age acquiring the tobacco habit. A second prize of \$5 will be given for five good reasons. Is there another side? Prove it and take the reward. Address, No-Tobacco League of America, Chas. M. Fillmore, General Secretary, 820 Occidental Bldg., Indianapolis, Indiana.

It is usually found that the trouble with those who declare themselves against Religious Education is that they fail to make proper distinctions; what they are really opposed to is the teach-

ing of a mere curriculum with Christ left out; nothing is more important than religious education that centers the mind upon the truths of the Word of God and aims to prepare the heart for open decision for Christ.

## EDITORIAL REVIEW

The Indiana Ministerial program for the Brethren Retreat to be held at Shipshewana Lake, May 7 to 9 is to be found in this issue, over the signature of the secretary, Brother E. M. Riddle. It promises some splendid things and should attract a large attendance of the preachers.

We are informed that on a recent Sunday four hundred and fifty attended the Sunday services at the First Brethren church at Elkhart, Indiana, where Brother W. I. Duker is the pastor. The cash offering for the day was \$1,200.61. In the last five months the church has raised \$4,660.00 for its building, an average of \$932.00 a month. The church has a membership of 400.

Brother Fred V. Kinzie of Krypton, Kentucky, is anxious to have a volunteer to teach music at the mission school this coming school year. Will not the one who is prepared and able to leave home consider this a call to an unusual service? If it should mean sacrifice to answer the call, the reward will be all the richer. Besides it would be doing a work that needs to be done and helping people that need to be helped.

Dr. W. S. Bell writes that the Endowment canvass at Williamstown, Ohio, netted the college \$985.00, which raises the total amount of the fund to \$148,443.70. This church is being served by Brother B. F. Owen, who with his wife graduated from Ashland and is an enthusiastic booster of his Alma Mater. The congregation has made a splendid contribution in life as well as in substance to the work of the kingdom.

Dr. C. F. Yoder gives us a most interesting report of the work in South America. Brother Yoder being released from his pastoral duties at Rio Cuarto now has much time to spend at the various mission points and the results that are beginning to show bear witness to the wisdom of the plan. Eight baptisms are reported and two Daily Vacation Bible schools conducted. The progress at Tancacha is especially noteworthy.

Our good correspondent from the First church of Philadelphia, where Brother R. Paul Miller is pastor, gives us a glimpse into a church that seems to be continually moved to prayer and clothed with power. The Sunday school "prayer council" is a splendid feature and is doubtless one of the secrets of the church's progress. Six souls were added as a result of a Pre-Easter revival. The Easter offering for foreign missions amounting to \$2,400.00 is a remarkable demonstration of that church's readiness to back with its substance the consecrated lives that have gone out from it into the foreign fields.

At New Lebanon, Ohio, where Brother L. V. King is the energetic pastor, a remarkably successful revival was conducted with Brother F. G. Coleman as evangelist. He tells us that the unusual results were humanly due to the pastor's extraordinary pastoral work. Sixty-six souls made the confessional and fifty-six were added to the church, bringing its membership above the 400 mark. The Sunday school attendance of 300 was the largest in the church's history. Brother Coleman's work both in the pulpit and in the home is highly commended by the pastor.

Brother W. E. Ronk, pastor of the church at Myersdale, Pennsylvania, writes of his closing of his Clayton-West Alexandria pastorate, where he did a splendid work while pursuing his seminary work at Bonebrake. He is now well established in the splendid Myersdale charge and has won for himself the confidence of the people. They are frequently showing their appreciation of his leadership in very substantial ways. A Pre-Easter revival closing with a communion resulted in four additions to the church and a communion attendance of 170. He speaks appreciatively of the Christian courtesy and years of service of his predecessor, Brother H. L. Goughnour. This sort of thing is becoming more common among our ministers, and we commend them for it. It always pays and from every standpoint, to show the grace of Christian courtesy.



## GENERAL ARTICLES

### God's Next Move

By N. Victor Leatherman

That God is doing unusual things today, no one familiar with the present workings of real Christianity will deny. Yet the present unusual workings of God may be considered the usual thing when we stop to consider God's next move.

We have some idea how God dealt with man before the fall. Certainly there was a different relation between man and his God while man was yet innocent from all sin. It is interesting to contemplate the joy our early parents must have experienced in their fellowship and communion with God while he was peculiarly present with them. But the time came when man sinned, and then was our God compelled to deal differently with them than previously he was wont to do.

We know how folks neglected God before the flood. Jesus said, "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark." Quite the usual thing. Then the flood came. The world was drowned. That was something quite unusual. Jesus says, "So shall also the coming of the Son of man be."

After the waters of the flood had receded and the world was populated again, men took things as the usual, and soon forgot God. God then moved to call out a single family for his purpose. He moved through the patriarchs, the Egyptian bondage and wilderness wanderings to form a new nation or people. Israel and her history has forever stood as the unusual in this world's order. Yet they became hard, stiffnecked, uncircumcized in heart and took God as the usual and commonplace. Theirs was not a psychology of fatalism; but of eternal determinism. To be a child of Abraham was one and the same to them as being a child of God. They were so certain they were right that they placed judgment upon the only begotten Son of God. Then God was pleased to do the most unusual thing he had ever yet done. He gave them Jesus. The advent of Jesus Christ was the greatest move that God could make. But he came unto his own and his own received him not. The Jews did not see the unusual in Christ. To them he was common and common place.

However God through his infinite grace and love moved again to deal with the peoples of the world through his church. But people in this church age of now nearly two thousand years have become much accustomed to the church. And excepting those who are real lovers of the Christ and his church and those who are openly criticizing the church, the majority of the people in the world consider the church merely as the usual thing, commonplace and let God and his interests and concerns for them go as quite the usual thing. Many have become tired of the church, even some church members, and take their own organizations and social groupings as just as good. Some might even ask, Is the world blessing the church today with its appropriated goodness? Or is the church becoming apostate to grace, like the Jews were apostate to the spirit of the law in Jesus' day?

We ask plainly: If the Lord moved in Eden; if the Lord moved in the flood; if the Lord moved in Israel; if



Elder N. V. Leatherman  
Pastor First Church, South  
Bend, Indiana

the Lord moved in the first advent into the world and exaltation from the world; what will his next move be? To the answer to this question there is none plainer in all his word. That healing balm for the soul in John 14, a scripture used to soothe and quiet wounded and sorrow riven hearts, tells us, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

There is no scripture or revelation of any kind given, that indicates that God will use any other method of dealing with his people, than the present method, until he comes again. Since God has been executing his will by his blessed Holy Spirit, through believers in his church, wonderful changes have been wrought in the world. Christ has been preached to the world in a very large and far reaching way, although not completely. Christianity, riding upon the waves of civilization, has also in its turn colored civilization. We first find that persecution set in and sought to destroy the church. After that the state swallowed up the church. Then ignorance enfolded and blindfolded the church. Yet the church broke from each of these, shall we say, instruments of his satanic majesty? to destroy the church. The acceptance by the state broke persecution's power. Ignorance is very largely responsible for breaking the power of the state over the church. The renaissance certainly released the church from the power of ignorance. The present crisis in the church is not that of persecution, not of the state, neither is it ignorance.

No, if we can see clearly the age that is close upon us, we would say the present danger threatening the power of the church, is apostasy, ushered in by the pride of intellectualism. The church of Rome has been saying that the church itself with the Pope at Rome is the authority in religion, in Christianity. Protestantism, under the leadership of Martin Luther, Calvin and other reformers, have said that the Bible, the Word of God is our authority in matters of Christianity. Today we have a swing of the pendulum, implied and asserted, away from both the church and the word as authority. The growing tendency is to place the intellectualism of men upon the pedestal as a judge or authority in Christianity.

Shall intellectualism, that broke the power of ignorance, which ignorance broke the power of the state, which state broke the power of persecution, itself become a barrier that needs to be broken? Certainly no one would want to destroy the good will intended in these few remarks by casting intelligence by the wayside. The same issue was up in a minor way in Jesus' own day. The disciples were ridiculed as ignorant and unlearned men, when really theirs was the intelligence to trust a loving Savior, and to search out the ways of salvation. We are no alarmist. We are no pessimist. The church is not the house that Jack built. It is the house that Christ is building. The prophetic word is the most optimistic

outlook the world has today. If we were to listen to our statesmen we might have reason for pessimism. If we had nothing better to look forward to than the civilizations of mankind we might really become pessimistic.

We know when man fell God moved to help him. We know when the flood was imminent God moved Noah to prepare an ark. We know when the world was filled with wickedness God moved Abraham to be the father of a peculiar people. We know when Israel failed to accept the Christ God moved to institute the church. We know that the church shall not fail. It will be a finished product, complete, entire, without spot, or blemish, or any such thing. The gates of hell, (that unseen realm) shall not prevail against the church. We know too, that that for which our Lord is coming, is the church. That is God's next move. It is a moving of his church out of the world unto himself.

First Thessalonians 4:15-18, "For this we say unto you by the word of the Lord, that we which are alive and re-

main unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." We ask sincerely. Are we provoked, disgusted or comforted with this last statement of Paul's?

Our mission therefore is not so much to patch up and whitewash the old world, which every Bible student admits God himself will make new together with the heavens, one day. But our mission is to interest and comfort folks in the Christ who will come to receive them unto himself. Then faithfulness to this charge will make even this world better, cleaner and a more wholesome place in which our children left behind until his appearing may dwell. South Bend, Indiana.

## What Rome Does Where She Has the Power

Striking Illustration of the Aim and Animus of the Roman Catholic Hierarchy—Pastoral letter of the Cardinal Archbishop of Turin against Protestantism—A Remarkable Document Proving an Unchanging Intolerance.

There was published in *Il Momento*, a leading daily paper of Turin, Italy, on January 28, 1928, a Pastoral letter of the Cardinal Archbishop of Turin against Protestant propaganda. Part of the Letter was also published in the *Osservatore Romano* of Rome, a semi-official organ of the Vatican, and other Catholic papers in Italy. It was read in all the churches of Turin and vicinity on January 29, and commented upon by the priests who read it. It was also published in pamphlet form and distributed in all the schools. Further, the Catholic boy members of the Y. M. C. A. were visited by a priest who threatened the parents and all the family with excommunication if the boys did not leave the Association.

The Pastoral Letter puts the recent Papal encyclical into active effect in an effort to suppress all Protestant work in Italy. It is a very perfect illustration of how Italy, ruled by a despotism in the State, is ruled equally by a despotism in the Church. It expresses the spirit of high Roman ecclesiastics toward Protestantism. This special attack is not merely upon the Y. M. C. A. alone but upon all Protestant effort. This Letter, our readers will mark, is not medieval but of this very year 1928. The Cardinal Archbishop of Turin, moreover, is one of the sixty-six cardinals who will elect the successor to the present Pope, and is himself eligible for the succession.

The Pastoral Letter being too long for publication in full, from the translation we give the following abstract and extracts which reveal the spirit and temper of the document.

The Letter opens with reference to the special perils of youth at this decadent period, and then solicits earnest cooperation "against another and extremely serious peril now facing the faith of our youth. . . the recurrence of more intensive Protestant propaganda in our midst." "From the start of the present century, various Protestant sects fall with peculiar fury upon Italy as upon a land of conquest, aiming at evangelizing her, or at protestantizing her. Thanks to the complicity, or at least tolerance, of those then in power, the Protestants were able to take a footing in various parts of the country, gaining ground, at the most, among the poorer folk and among those whose mode of life little resembles that of the Christians. The Holy Apostolic See has with vigilant care many times given warning against them; the immortal Pontiff Leo XIII in order to place a bar against the inflow

of Protestant propaganda founded in 1899, in the Eternal City, the "Society for the Preservation of the Faith in Rome", to which the Holy Pontiff Pius X gave great extension. Yet, if the propaganda carried on by these sects did not achieve such apostasy, it has nevertheless succeeded, and is now succeeding further yet, in spreading that religious **indifferentism** which is so serious and ruinous an evil for souls. . . ."

The Letter then calls special attention to one of these "sects", "assisted by a strong organization, . . . and the too indulgent Italian hospitality." After charging the Y. M. C. A. with taking advantage of the war time to spread wide its activities, and with camouflaging its real ends, the Letter says: "The war over, the Association threw down its mark and showed what it really was—'an instrument for insidious anti-patriotism and anti-Catholicism, organized at great breadth by the Protestants of various sects, more particularly American Baptists and Methodists . . . As such, it seeks to lay ambush for the Catholic church. Strong because of its powerful financial resources—but poor in its spiritual resources—the Y. M. C. A. would be the scout of that **EVANGELICAL PROPAGANDA** that is to civilize and Christianize Italy.'"

To gain its end, the Letter says, the Association has a thousand means—everything to build up an irresistible attraction for the young. It says a well informed review, the *Civiltà Cattolica*, has revealed "the excessively underhand work of disintegration of the Catholic conscience that the Y. M. C. A. carried on among the young acting as the most cunning tool, not only of the Methodist heresy, but also of that sect which is the church's sworn enemy, Masonry."

The Letter then quotes from the Apostolic See its 1920 warnings "over the insidious manoeuvres of anti-Catholic sects in general and the Y. M. C. A. in particular," and its reminder to bishops that "it is their important and most special duty to watch vigilantly that the young 'be kept immune from all contact with such society.'"

The quotation which follows (from the *Acta Ap. Sedis*, No. 14, December 17, 1920) is especially significant: "Moreover, by dint of being in constant touch with pastors and comrades of another faith, of talking intimately with them, of helping them in their lectures, which are not free from error, of reading their books and even



the Bible and the Gospel, falsified according to Protestant usage ... the young people lost almost unconsciously that **SUSPICION AND REPUGNANCE** they might have towards Protestantism and towards its promulgators, so that every barrier is thrown down and the step of adhesion to the sect is made much easier.

"Yet what astounds and grieves us the most is the connivance of the parents. For the sake of material gain, they allow their own sons to face such grave perils, to risk the losing of their faith, to become spiritually ruined for ever! What blindness and responsibility is theirs!"

Blindness, indeed! They are becoming blind to the benefits of Romanism, which enslaves the intelligence, but enlightened to the blessings of an open Bible and the reading of religious books that have not been made to bolster up a disintegrating Catholic system. It is the reading of the Protestant Bible (which is simply the unmanipulated Word of God) and the wealth of Protestant literature that, in the mind of this Catholic Cardinal, causes Catholic youth to lose "their faith" and "to become spiritually ruined."

You will now see how impossible it is for the Bishop to keep silent when faced with such a situation. He would have to answer before the Lord for it if he did not give a cry of alarm!

And please do not think that my fears and my warnings are exaggerated; they are not. Should we perhaps wait until the evil becomes more widespread, until the Protestant centres are multiplied tenfold, and until remedy grows more difficult or becomes impossible?

What regret and grief would be ours if, through an ill-advised silence, we were the cause of ruin brought even to one single soul entrusted to our care!

Having thus accused the Association of carrying on the Protestant propaganda with "diabolical cleverness", the Archbishop turns to his pastors, as well as to all parents, educators, and Catholic teachers, to guard everywhere the young people against "Protestant insidiousness" in general and the Association in particular. Then follows a warning, the meaning of which no Catholic would misunderstand: "Persuade those who have impru-

dently given in their names, to withdraw them immediately; and those who attend the premises, never to set foot there again; remind them also of the **HEAVY PENALTIES THAT THE CHURCH HAS ESTABLISHED AGAINST HERETICS, APOSTATES, AND ALL WHO KNOWINGLY IN WHATSOEVER MANNER COLLABORATE IN THE SPREAD OF HERESY!"**

In closing the Archbishop says:

"I feel sure that you will appreciate the full importance of my letter and will be tireless in preventing the inroads of a propaganda like this Protestant one, which is extremely destructive not only of souls but even of the social fabric of civil society....

"Particularly do I urge all very dear Pastors fervently to warn the faithful regarding the gravity of the duties incumbent upon all Catholics: (a) to avoid any contact whatever with Protestants from fear of the risk of adhering to their doctrines, and more especially are they obliged to abstain from taking any part in their lectures, meetings, etc.; (b) they are, moreover, strictly forbidden to read, diffuse, or **IN ANY WAY WHATSOEVER** lend their collaboration to periodicals issued by Protestant societies, or to books dealing with religious subjects that they publish for their following; (c) it is, moreover, a **GREAT SIN** to put down one's name in a Protestant society or sect, whatever its name may be, and in particular it is forbidden to belong to the society of the Y. M. C. A.

"In order to protect members of our Catholic Associations from the grave peril, I hold all ecclesiastical auxiliaries and their presidents bound to strike out from the rolls of their own Associations those members who, **EVEN IF THEY ARE NOT REGISTERED AT THE Y. M. C. A.**, frequent its quarters and those of other Protestant societies."

"Fully confident that the Lord will bless this work (that of the Pontifical Society for the Preservation of the Faith) and will give us the grace to block the fatal and pernicious propaganda of the Protestants, thus freeing our beloved arch-diocese from the most baneful of perils, I invoke upon all the choicest blessings of Heaven."

## Obedience and Blessing

By J. S. C. Spickerman

"Yes, I believe in foreign missions, but I think all we can give is needed for the work in this country."

How often we hear some one who claims to be a Christian using an expression like this. Surely Jesus does not authorize any such limitation of missionary effort. The command, "Go not into any way of the Gentiles, and enter not into any city of the Samaritans", was given to the apostles for one expedition, when they were beginners in his work; but after his resurrection, he said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you" (Matthew 28:19, 20).

"Go ye into all the world, and preach the Gospel to the whole creation (Mark 16:15).

"And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem (Luke 24:47).

"And ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth (Acts 1:8).

If we disregard this plain command, how can we expect God's blessing on our home mission work? Surely

we can not expect it to succeed without his blessing. We can not convict men of sin; the Holy Spirit does that. Our buildings and equipment may be of the best, our preachers logical and eloquent, our membership zealous; but without God's blessing, we can but fail. So it is customary to pray for the success of our work. How would this prayer do?

"Lord, we have set aside thy command to preach the gospel to the whole world because in our judgment the work in this country requires all that we can give (or feel like giving.) We are willing that the present generation of heathen shall die without hearing of Jesus: his compassion, his sacrifice, his coming kingdom. And now Lord, we ask thy blessing on the work which we consider worth while."

Surely we will not have the nerve to add "in Jesus' name" or "for Jesus' sake", to such a prayer.

Certainly more money and effort should be given to the spread of the Gospel in this country: but the most of us could and should retrench on other things than mission work abroad. If Jesus' disciples are subject to his authority, and to the guidance of the Holy Spirit, we need not fear that the work in our own land will suffer.

## SIGNIFICANT NEWS AND VIEWS

### FIGHT CRIME WITH RELIGION

Lack of religious training of the youth is one of the main factors in Chicago crime, State's Attorney Robert E. Crowe asserted recently in a speech at a luncheon of the Evanston Chamber of Commerce.

"We have two main types of criminals", he said. "One is the racketeer, the mature man who is ruthless in his pursuit of money and power. The other is the youth of 19 or 20 years. Youthful crime would be lessened if parents gave them religion as well as education."—Chicago Tribune.

### PORTO RICO

The worst living conditions in the United States exist in Porto Rico, according to a report by Dr. George Luther Cady. His report was based on a tour of inspection by nine prominent Congregationalists. Dr. Cady is familiar with the living conditions of the under-privileged classes in various parts of the country. Poverty makes it impossible for the people to provide sanitary conditions. Diseases are uncontrolled in any adequate fashion. There is a dearth of religion in the island, only one-fourth of the population being affiliated with any church. The population numbers about 378 persons to the square mile. The schools are able to provide for only half of the school population, and the children run loose on filthy streets. According to Dr. Cady, the conditions are appalling, and the Christian church is responsible for seventy thousand people in this island. As we think and plan missions, we should think and plan specifically with the need in mind.—The Christian Sun.

### A PROPOSED ENORMOUS TELESCOPE

Whether the planet Mars is inhabited and whether vegetation exists on the moon are two of the moot points, debated for years by astronomers, that will be settled if funds can be raised for the construction of a new giant telescope for Mount Wilson Observatory, Pasadena, California, according to Miss Mary Proctor, Fellow of the Royal Astronomical Society. Miss Proctor, who is a daughter of Richard A. Proctor, British astronomer, has come to the United States to do what she can toward raising \$12,000,000 for the new telescope. In an interview she outlined some of the things it would do for science and told of her plans for bringing about its construction, which include lectures and mass meetings in various cities throughout the country. The proposed telescope designs for which were completed by Dr. F. F. Pease, designer of the present 100-inch mirror at Mount Wilson, weighing 1,600 tons and capable of catching 2,000,000 times as much light as the human eye, Miss Proctor said. It would be housed in a dome 192 feet in height and 200 feet in diameter. Such a telescope would enable inhabitants of the earth to gaze three times farther into the depths of space than is now possible with the 100-inch mirror, and, according to Miss Proctor, the problems of whether Mars is inhabited and whether there is vegetation on the moon, constitute only a fraction of the new knowledge it would bring.—Presbyterian Banner.

### ANNIVERSARY OF FIRST JAPANESE-AMERICAN TREATY

On March 31, the seventy-fourth anniversary of the signing of the treaty with Japan negotiated by Commodore Perry as "Special Ambassador" of the United States, Teijiro Tamura, Japanese consul at Chicago, took occasion to "extend to the American public in this section of

the United States" Japan's most cordial greetings, "by recalling the lofty ideal of friendliness and mutual respect with which our earlier treaties were animated, in the earnest hope that they may survive as the guiding spirit in all national dealings between the United States and Japan for all ages to come." "It is interesting", said he, "to note that in these early days of the American-Japanese diplomacy, it was the Americans who so persistently sought admittance to Japan in spite of her unwillingness and that it was not until as late as in the treaty of 1894 that citizens of both countries were given 'full liberty to enter, travel or reside in any part of the territories' of the other on the same footing as its native citizens!" He did not say so, but one wonders if he were not thinking that there were certain things in which America had failed to live up to the spirit of that treaty.—The Presbyterian Advance.

### MISSION COLLEGES OPEN IN CHINA

Most of the missionary colleges and universities in China and more than half the middle or high schools under mission auspices are now in operation, despite the military and political troubles of the past year, according to information received by Mr. Leslie B. Moss, secretary of the Foreign Missions Conference of North America, 419 Fourth Ave., New York, from the National Christian Council of China.

A large number of these institutions have complied with the regulations of the Peking, Nanking, or Hankow governments and have registered.

"Most of the colleges are in operation with large and in some cases increased enrollments", says Mr. Moss. "In the provinces of Chihli, Manchuria and Northern Shantung, where Peking is in control, very few secondary schools have closed, and more than half have approved the principle of registration. In the provinces of Chekiang, Kiangsu and Anhwei there were in the fall of 1926 seventy-six senior middle schools; today thirty-five of these schools are open with 6,085 students attending. In Fukien and in Kwangtung provinces, South China, about half the Christian schools are open. In Hunan, Central China, only a few isolated primary schools are open; and in Hupeh the situation is somewhat better, with the best primary schools and two or three junior middle schools in operation. Practically all of the schools in distant West China are open and being run largely by Chinese teachers.—The Evangelical-Messenger.

### CATHEDRAL STONES TEN DOLLARS EACH

Medieval cathedral builders, if they could come back to life, would probably regard with superstitious awe the modern power-driven saws, drills and planes that speed up the shaping of the thousands of tons of stone used in the construction of Washington cathedral, now going up on Mount Saint Alban.

Each of the 260,900 stones that the builders' estimates call for, must be separately designed and shaped for its particular place. As soon as the architect determines the specific shape and dimension, each of the stones that weigh from 300 to 500 pounds apiece, is numbered. These numbers appear on all drawings, on the individual time cards, which record the progress of each stone through the cutting plant, on the completed stone and on the plan followed by the masons.

The cost of the stones varies from \$10 for the plain ones, used for the basic construction, of which 146,000 will be needed according to the estimate, to \$300 each for the 5,000 elaborately sculptured ones. In addition to this thousands of molded and carved stones at \$50 and \$100 apiece will go into the complete structure.—The Christian-Evangelist.



# THE BRETHREN PULPIT

## The Believer's Relationships

By W. H. Schaffer

Scripture—Romans the 6th Chapter

Relationship is a common term, a term with which we are all acquainted. But we shall not deal with relationship as it is most commonly known.

Paul in the sixth chapter of his letter to the Roman church tells us about a different relationship than exists among us mortals. Human relationship is faulty, unreliable, not trustworthy, but the relationship Paul speaks of is certain, positive and lasting.

We find in this chapter the DEATH and LIFE character of the Christian. The beginning, the cause and effect, are all clearly stated. To the unregenerated soul this chapter is just full of unsolvable riddles, but to the sincere follower of the Lord it is a blessed consolation and a valuable assurance.

This chapter is just an exact portrait of the birth and life of the new inner man. It teaches:

### I. THE BELIEVER'S RELATIONSHIP TO CHRIST.

This relationship is higher and above all other relationships. Even above the relationship of a mother and her babe. Jesus himself says, "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold and shall inherit everlasting life" (Matt. 19:29). The rich young ruler was not willing to forsake his riches and lost out on eternal life. Men and women today would rather forsake Jesus Christ and cleave to their father, or mother, or sisters, or brothers, or husband or wife. The people who cater to the flesh shall after the flesh reap corruption, and not everlasting life. If anybody ever forsook anything we have a strong opinion that Paul did. He forsook all the chances of becoming a real figure in Jewish history. He forsook all the pleasures of the flesh, the comforts of home and family, the friendship of friends. He forsook all of that and endured imprisonments, stonings, beatings, scoffings, and many other things but in the face of it all what did he say? "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:7, 8).

But Paul goes deeper than that. In verse six he tells us that his old man of sin is **crucified** with Christ and in verse three, "Baptized into his death." **SPRINKLED? NO! BAPTIZED!** Completely covered over! "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit (1 Cor. 12:13). Our first connection with Christ is with his death. Our first dealing with God must be as a sinner. Life for God implies the death of self. "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself up for me" (Gal. 2:20).

Before God can accept us the question of sin must be settled. The Christian's sin is settled with God when he puts it on Christ. The sinner has died with Christ. Not only died but buried with Christ.

When a man is buried he is supposed to be out of sight, completely covered over. Paul says, "Therefore we are

buried with him by baptism into death." Live men are not buried. As long as there remains a spark of life in a body we do not bury that body. Paul likens sin to an old man. It is this old man sin that is crucified with Christ and buried with him. But if you do not crucify him and see that he is dead before you bury him, then he is liable to show up from time to time.

Too many professed Christians have not buried their old man of sin. They just laid a temporary covering over him, sprinkled a bit of dust and said, "He's all right now", but it is not long until he bobs up and plays havoc. We have to bury our old man of sin and see that he stays under the sod! You ask, "Why should we see that this old man sin is crucified, dead, and buried out of sight?" Let Paul answer: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, **EVEN SO WE ALSO SHOULD WALK IN NEWNESS OF LIFE.**" Resurrection can only follow where death has occurred. The old man sin has to be buried before the new life of service can be raised up. "Ye must be born again." The old life dead, buried, the new life resurrected by its own self? **NO!** By the glory of the Father!

This new birth is from God, from above, born from above, **A NEW CREATION!** Just as surely as we have been dead and buried then just so sure are we that we have risen up into this newness of life. "Verily, verily, I say unto you, he that believeth my word and him that sent me, hath everlasting life and shall not come into judgment but is passed from death (spiritual) unto life" (John 5:24). Verse five tells us, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The resurrection likeness is a result of being planted in the likeness of his death. If we have not felt the pangs of crucifixion we cannot have the resurrection image, any more than we can have a day without night.

Jesus Christ bore the prints of the nails, the scar of the spear, to show as evidence upon his risen body that he had conquered the weakness of the flesh. Jesus conquered death. He was a conqueror indeed and thus if we are to be like him in the new resurrection then we too will be conquerors, yes, more than conquerors through him who loves us, imbued with power from on high.

### II. THE BELIEVER'S RELATION TO SIN.

The believer's relationship to sin is the relationship that life has to death. Sin is not dead, never will be as long as this humanity remains, but the believer is to be dead to it. "Likewise **reckon** ye also yourselves to be dead indeed unto sin" (Verse 11). When the cold hand of death rests upon life then is the end of fellowship between earthly friends and loved ones gone. Jesus in the parable of Dives and Lazarus said there is a great gulf fixed between the living in Abraham's bosom and the tormented in hell. There is no passing from one to the other. So ought it be with the Christian and **SIN!** The believer's relation to sin is the relationship the acquitted have to the broken law. "For he that is dead is freed from sin" (Verse 7). If a prisoner dies before the trial takes place the law has no more claim on him. Even so the believer in Christ has been liberated from sin for he has died to sin. The claims of the law and in death! The be-

liever's relation to sin is the relation the victor has to the vanquished. "For sin shall not have dominion over you", says Paul in the fourteenth verse. Sin then is a foe unarmed, a king dethroned, a despot overthrown, as one whose power and authority are destroyed but whose nature remains unchanged and unchangeable. Sin, once our master, ruled over us but we must no longer obey it. (Verse 12). "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."

### III. THE BELIEVER'S RELATIONSHIP TO SERVICE.

The believer's relationship to service is one of personal surrender. "Yield yourselves", says Paul, "unto God." The true believer should first give himself to the Lord. That is, **THE WHOLE MAN MUST BE CONSECRATED TO GOD.** Some day, "I will give my spare time", others say, "I will give some of my money", Paul says you gave of your time and money and even yourself to the devil, now you ought to do the same for God. "I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness" (Verse 19).

The believer's relationship to service is one of hearty obedience. Verse 17, "But God be thanked, that ye were servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Service is merely superficial if not done from the heart. We do much service just to please men but God looks upon the heart. He looks deeper than the surface. He looks at the motives. The man or woman who has not obeyed the doctrine of Christ cannot be a servant of Christ. Truth and work go together! The believer's relationship to service is one of singleness of purpose. Verse 22, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Servants of God! "Whatsoever ye do, do it heartily as unto the Lord."

Call no man master in this matter, listen to God! James says, "The double minded man is unstable in all his ways." The believer with the single purpose, with the single will, the single eye, will not be a man pleaser but a worker for God. "Ye are not your own, for ye are bought with a price."

Hamlin, Kansas.

### LOVE, THE GREAT AWAKENER

Love is the great awakener,—not fear, not force, not scorn nor hate, but love. Love releases life for action. Love puts us at our best. It rings the bells until even the dead hear the call and rise from their graves.

Love is the alchemy for the paralysis of doubt. You will never kill doubt with reason. There is nothing more futile than to argue with a mind hostile to God. "The natural man receiveth not the things of the spirit of God. They are foolishness to him. Neither can he know them, for they are spiritually discerned."

Religious truth is a revelation, a discovery. It comes with the light, and light steals into the soul through experience. Hence the medicine for doubt is not a head but a heart process. "With the heart man believeth unto righteousness." Be patient, be kind, be tolerant, and doubt will release its paralyzing grip and the soul will be free.

Love is the remedy for the stupor of grief. Broken wings must be healed with love. The dead heart must be awakened by love....Are there prophecies? They shall fail. Are there tongues? They shall cease. Is

there knowledge? It shall vanish away. But now abideth faith, hope, and love, and the greatest of these is love.—James I. Vance, in "Love Trails of the Long Age."

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

**SECRET SPRINGS OF JOY**—Acts 16:19-25. "And at midnight, Paul and Silas prayed and sang praises unto God" (vs. 25). Think of the situation. These men had been beaten by an angry mob, scourged till their backs were red with blood, and with stripes unwashed, they were thrust into the closest prison and their feet put into stocks. In the midst of all this suffering, and in the darkest hour of the night they burst forth into songs of praise to God. How could they do it? What was the secret? Here it is: They had a consciousness of the presence of God. The light from heaven shone within their hearts. There is where joy springs from—it issues from within. It depends on the inner life. When grace floods the soul the lips are given to praise.

#### TUESDAY

**CONSISTENT LIVING**—Gal. 5:22-26. "If we live in the Spirit, let us also walk in the Spirit." Christians are charged with not being consistent. They profess but do not possess. They take upon themselves the responsibilities of the Christian life, join the church, promise to take the New Testament as their rule of faith and practice, but they do not show forth the transforming and keeping power of the grace of God. Their Sunday piety has lost caste because it is not accompanied by everyday righteousness.

"Go put thy deed into thy creed,  
Nor speak with double tongue."

#### WEDNESDAY

**FILLED WITH GOD**—Eph. 3:14-19. "That ye might be filled with all the fullness of God." Can man be filled with "the entire fullness of God?" Perhaps it will help us if we follow C. C. Albertson, who thinks it is taking no liberty with the text to read it, "filled unto fullness." We cannot contain all the fullness of God, but we can contain our own fullness, filled out of the fullness of God. How much it would mean if we were completely filled, out of divine fullness! Filled with love, joy, peace—filled; so that there would be no empty spaces left in our hearts for envy, jealousy, or bitterness!

#### THURSDAY

**THE SPIRIT OF SACRIFICE**—Phil. 3:7-10. "Christ Jesus, my Lord! for whom I have suffered the loss of all things." The Apostle Paul loved the church at Philippi and he himself was loved and trusted by the people. There was a tender intimacy between them that enabled him to speak frankly of his sacrifices. He did this not to boast but to reinforce his message and to encourage them. It is no doleful, defeated note that he sounds, but one of satisfaction and victory. He glories in what he has lost because of the infinitely greater portion that he has gained—he had gained Christ.

#### FRIDAY

**MASTER AND LORD**—John 13:13-17. "Ye call me Master and Lord: and ye say well, for so I am." It was a noble compliment that Jesus paid to his disciples when he said "Ye call me Master and Lord." Those terms indicated what they thought of Jesus, and men show what they are by what they think of Jesus. Not all spoke of Jesus thus. Some said he had a devil, others that he was a malefactor, a blasphemer, a deceiver. What do we call him? If we call him Lord, we should love and obey him.

#### SATURDAY

**THE MULTITUDES SEEK JESUS**—John 12:16-23. "Behold, the world is gone after him." Why? Because he answered then, and answers today, the deepest needs of the soul. Men find in him the way to the solution of all their problems.

#### SUNDAY

**THE TEST OF DISCIPLESHIP**—John 13:34. 35. "But this shall all men know that ye are my disciples, if ye have love one to another." Christ first demands faith: it is the baptismal test. But faith must prove itself by love. Faith is the outreach; love is the realization. Faith makes connection and love brings the possession. Love, therefore, becomes the test of a living faith.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N

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## International Council and Religious Education Association

Field Open for Association of Bible-Honoring, Bible School Workers

(Special to the Christian Standard—Continued from last week)

### Parallelism

In spite of the contrasting purpose and scheme, the two organizations are paralleling each other to an extent that causes speculation as to the future, especially because where they parallel they differ somewhat in method.

An outstanding feature of the International Council, of which it is quite proud, is the group of sixteen "professional advisory sections" (to which two more were added this year). The International Council is extremely careful that these sections be entirely professional. No one is permitted to be a member unless he be an employed worker in the field designated, and in some cases it is also necessary to have graduated from a college course in religious education. The matter is standardized and crystallized to the limit in the Council.

The Religious Education Association is also developing advisory sections. There is one for ministers and directors of religious education, and another for week-day school workers. The most significant action taken in these sections this year was a provision that membership should not be limited to professionals, but that all who are interested in the work could be members. This broadening is in line with the policy of the Religious Education Association, and sets the advisory sections in contrast with those of the International Council, though, in both cases, they are research factors in principle.

### Both Doing Research Work

Another interesting parallelism is evident with respect to research work. A few years ago the Religious Education Association paid an organization of specialists to determine whether their association had any real service to perform in the light of other organizations in the field. The report of the specialists was to the effect that the Religious Education Association has a function to perform, and should persist. Its function is declared to be particularly research. Now, however, the International Council is making research one of its major operations. It has a department well organized and extensively financed to do this work, and hopes to do more of the same work.

### Radical Tendencies

The International Council does, of course, contain more representatives of a conservative Protestantism than does the Religious Education Association. But even there the tendency has been to liberality for some time. There is an effort to get away from the Bible and its authority in the lesson materials, and to substitute discussion of social problems. In like manner there has been in the leadership training texts especially a decided evidence of "highbrowism." In this year's meeting there was evidence of some improvement along this line. Even Professor Bower seemed somewhat fearful that his proposed new curriculum, based on

"life situations", might turn out to be a lot of disorganized atoms without strong spiritual sanctions.

The radicalism of the International Council, however, sounds quite like conservatism when compared with most of what was put forth at Philadelphia. One may entertain the suspicion that the radicalism was more outspoken at Philadelphia than at Chicago, particularly because of the theme before the Philadelphia meeting. Theories have been advanced in the Chicago meetings that would seem to us to be as fatal to prayer as some of the arguments at Philadelphia.

The Religious Education Association developed in its discussion what seems to be indications that the tide is turning in the matter of the dogmatic attitude of scientists toward religion. A most interesting debate took place between Prof. James H. Leuba, of Bryn Mawr College, and Prof. Wm. Adams Brown, of Union Theological Seminary, Professor Leuba taking the position that prayer is nothing but a relic of barbarism and superstition, while Professor Brown maintained prayer has genuine efficacy beyond what can be scientifically explained. Applause indicated that the majority of the crowd stand with Professor Brown.

Another unusual debate developed out of the papers of Mrs. Sophia Lyon Fahs, of New York City, and Prof. A. Duncan Yokum, of the University of Pennsylvania. Mrs. Fahs is conducting in the Union School of Religion an experiment of teaching children of all grades without giving them any doctrines as assured. The idea is to lead all the children, even the youngest, to enter on a "great quest" for religious truth. Even the reality of God is left an open question with the very youngest of children. Professor Yokum maintained that there are some attributes which the experience of the race shows to be virtues, and that by research these can be determined, and that is then the duty of elders to teach these to children and youth.

Mrs. Fahs herself confessed a strain upon the emotional nature of children and of grown-ups resulting from her system—to us a quite damning admission.

A most significant definition of terms came up several times in varying forms. In effect it was, as put by Professor May of Yale, that modern science has nothing to do with interpretation of the facts it discovers, and, since Einstein's theory of relativity can not even deal with causality. All modern science can do is discover and present facts. If a modern scientist proceeds to interpret and evaluate these facts, he goes out of his proper realm, and is advancing a religion. The difficulty comes in the fact that the age has such a great regard for science that a scientist's interpretation has great prestige. There is no conflict between science and religion. The

conflict is between religions—the scientist's religion and others.

Another forceful paper from Prof. G. B. Smith, of Chicago University, called upon speculating scientists to face squarely some practical values of religion.

In brief, radical doctrines were advanced, but there was from even liberal voices a disposition to "call a halt." The crowd frequently gave evidence of conservative faith. The radicals were, as usual, most vocal, and all through the group were strong conservatives who did little speaking. One who spoke conservatively and creditably was Prof. A. LeRoy Huff, of Drake University.

### Between Two Stools

On the one hand, we have a denominationally organized federation whose constitution is repulsive to many of us, and whose tendencies have kept it, and still keep it, out of the reach of a large Bible school following. The whole Southern Baptist fellowship, not to speak of a large part of our own and other fellowships, is out of touch with the International Council. On the other hand is the Religious Education Association freed from denominational trammels, and conceived on lines that admit of fellowship on the basis of interest in the common task. But it is too broad. It rules out the Christian message as a revelation and the supreme message of God.

A great Bible school clientele has no fellowship, and can have no fellowship, with either as at present constituted. And Bible school work in general has been marking time. Must it fall between these two stools?

## Editor's Select Notes on the Sunday School Lesson

### The Cost of Discipleship

Scripture Lesson—Mark 10:17-27; 12:41-44.

Devotional Reading—Isa. 55:1-5.

Golden Text—"Where thy treasure is, there will thy heart be also."—Matt. 6:21.

### LESSON LIGHTS

#### Introductory Note

The time of Christ's conversation with the rich young ruler was in March, A. D. 30, in the last year of Christ's ministry, and took place somewhere in Perea, the country east of the Jordan. The incident regarding the poor widow is dated April 4th, Tuesday the last day of Christ's public teaching and is located in the temple in Jerusalem.

Concerning the interpretation of the former narrative, Dr. A. T. Pierson's words are of interest: The story of the rich young ruler has caused as much diverse comment as almost any other narrative of Scripture. From it some have hastily gathered that a man might be acceptable in God's sight in every respect but one, and that a comparatively small lack, which being made up renders him perfect. This is a very dangerous inference, wholly out of accord with the general teaching of the Word of God. The Scriptures teach that one lack, as in this case, implies a lack everywhere else, because of the very nature of righteousness and holiness. In the case of this young man there was external rectitude, so that he was beautiful in his general character as it appeared before men. He was rich, he was cultivated, he was a good son, he was undoubtedly a good citizen; but the omnipotent eye, piercing behind all this exterior, saw that he was really a slave to

greed; that he had that love of money which is the root of all evil; that his rectitude, therefore, lacked that highest motive, the fear of God, that highest principle of living—giving God the supreme preference—without which there is no real godliness. This whole passage is a divine revelation of the shallowness of worldly morality; and this is the greatest lesson here taught.

#### Riches as an Impediment

"Of course the teaching is that it is a very difficult thing to get to heaven if you are rich. This the world does not believe, and never has believed. The world has always believed that riches are a very good thing, and that every one is better off for being rich, and the richer the better. This is proved by the way in which men toil for money. Yet Jesus never warned men against poverty, though he and his apostles often warned them against the acquisition of earthly gain.

"Why are riches so dangerous? For several reasons. They often lead to a fatal trust in them. The man who has amassed or inherited large wealth is often flattered by others who want to gain his favor. If he has gotten this wealth himself, they call him smart, often regardless of the way in which he has acquired it. This tempts a man to think well of himself, and to trust in his riches, which have procured him so great a measure of respectability in this world. He forgets that God thinks nothing of gold, but paves the streets of heaven with it. It is of no more worth there than cobblestones. So it may happen that while a man is thinking himself very wise in piling up gold here, God is all the time estimating him as a colossal fool.

"Can a rich man, then, be saved? Yes, he can, though only in one way. If he is saved, his wealth will have nothing to do with it. If he were the poorest beggar on the street, he would have to be saved in the same way. Repentance and faith in Jesus alone can save him. But the possession of riches will endanger his eternal life unless he is very careful."—Selected.

#### Rewards of Service

Jesus gave this young man the greatest opportunity possible. He offered him the most happy, glorious, heavenly blessings that were possible for him. His wealth was but dross compared with what it could do in advancing the kingdom of God, by giving to the poor, helping in every good cause. If the young man would sell his possessions and take up his cross and follow Jesus, he could dream no dream or see no vision of glory that would give him such blessings as Jesus would give him, for he would make him rich toward God and give him "treasure in heaven." He might join the company of the apostles who were to carry on the kingdom of God in the world. He might be the business man of the apostles in the place of Judas, who had failed. He would thus be able to have a noble and glorious part in the redemption of the world, and thus have treasure unspeakable in heaven. There is no greater blessing than the privilege of making this world better. The disciples, as they gave up everything to make Christianity a success, were happier, as well as more useful, than all the wealth of the Caesars could make them. Missionaries and ministers and Christian business men are realizing God's promises far more to-day than ever before in the world's history. —Illustrated Quarterly.

#### The Man God Meant

"If thou could'st in vision see thyself  
The man God meant,

Thou never more would'st be the  
Man thou art content."

#### Heart Trouble

"There is a kind of heart trouble which is pathetic and tragic. A heart is such a delicate and divine part of life, that it seems too bad to make it abide in a factory, or a store, in a bank or building.

"A man whose only treasure is money, whose only concern is profits, whose only interest is dividends, who spends only upon himself and his, and growls at every benevolent and humanitarian proposal, forces his heart into a mean and humiliating dwelling place.


"See what a palace one gives his heart in which to live when his treasure is in the beautiful and the good, when one thinks in the terms of satisfied and enlarging life, when one puts his treasure in a poor boy or girl who hungers for an education, when one puts his treasure in forms of unselfish

service. Then the heart lives in a fashion that fits its divine nature.

"If your treasure is in the stocks and bonds in a closed bank vault, then you must expect your heart to become blind and atrophied from such a dark and dwarfing dwelling place. For where your treasure is, there will your heart be also."

#### The Big Things

"The really good things, the big things, are inside and not outside the man. The big thing is not luxury, but contentment; not a big house, but a big satisfaction; not accumulated art treasures, but a fine art appreciation; not a big library, but a serene studiousness; not a big estate, but a large vision. The big things are not the things that are seen, but the things that are not seen. Seek peace and ensue it. Seek the things that are above. Seek ye first the Kingdom of God and his righteousness. Such are the goodly pearls."—Dr. John Henry Jowett.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b>  Young People's and Junior Topics in <b>THE ANGELUS</b>	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio
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#### THE FAITH OF CHRISTIAN ENDEAVOR

George Quam, General Secretary of the Minnesota Christian Endeavor Union, wrote some time ago the splendid outline of **What Christian Endeavor Believes**, and had it published in the **Christian Endeavor World**.

In youth, in the Bible, in the church, in Jesus Christ.

That the youth of today will respond to an appeal for consecrated Christian living and service as surely as the youth of yesterday. That Christian Endeavor is the best means known to the church for persistently and earnestly presenting this appeal to youth and enlisting them definitely in Christ's service.

That acceptance of Christ as a personal Savior is the supreme issue in every one's life, and that every young person should be encouraged to face this question and make a decision for him.

That confession of Christ and open commitment to his cause is one of the great needs of the church and the everyday world.

That expression, through testimony and prayer, through good works, etc., is necessary for the best development of Christian character in young people.

That a strong personal devotion to Christ acquired through daily Bible reading and prayer is the best, yes, the only, safeguard against the sin and temptations of the world.

That the future success of Christian Endeavor lies in its continuance as a Christian society, always emphasizing spiritual growth, and in continued close relation and loyalty to the church and its pastor.

Minneapolis, Minnesota.

#### MAYTIME MERRYMAKING

(Arranged by Mrs. Chester A. Rudy of Taft, California, Social and Recreation Superintendent of the California Christian En-

deavor Union.—From the bright little paper issued by the United Society's Travel and Recreation Department.)

A Christian Endeavor Picnic is a delight-way to usher in the merry month of May. If the picnic grounds be close and the picnickers chiefly high school people, plan to meet at a convenient point and hike out in time to gather wild flowers to fill some dainty May baskets to be hung mysteriously on the doorknobs of some dear old folk or shut-ins as the merry party returns later in the evening. (See paragraph, "May Baskets below)."

After the inner man has been thoroughly satisfied, gather the crowd about a glowing bonfire, and tune up the ukuleles and guitars for a good "songfest." The old college and folk songs are always good.

Be sure to wind up with some real Christian Endeavor songs and a brief prayer. A concluding word by the pastor is a lovely way to close, when possible. Surely at such a time and place, where "the heavens declare the glory of God and the firmament showeth his handiwork", it should not be forgotten to thank him definitely for all the beauty of nature as well as the beauty of friendship that surrounds our lives; yet many Christian Endeavor parties are no different in any respect from any other. Make your next one different. God honors the socials that honor him.

**Mother's Day** is sometimes somewhat neglected by our Christian Endeavor societies. Let us make a special effort to honor mother this year with a special pre-social hour in her honor on the second Sunday in May. Each Endeavorer should bring his own mother if possible to do so. The social committee should greet each mother at the door with a cheery smile and a flower to wear. The whole society should act as a committee to see that no mother, whether rich or poor, is neglected. The cooperation of the minister's wife and of several more of the ladies should be secured to make this little social hour a success. A few musical numbers, a reading, and a brief word from the society president—all in mother's hon-



or, of course—and then just tea and wafers daintily served and the brief half-hour of fellowship will linger long in their hearts.

**May Baskets.** The first day of May is the time for hanging May baskets on door-knobs. If you haven't tried it before, find out what joy it is to do, and what joy it brings to others, to make some dainty May

baskets, fill them with flowers, and distribute them to invalids and other folks who need cheering on that day. Your pastor can supply you with the names. The baskets can be made of crepe paper and candy boxes. Make an informal evening party of it, and the work will be quickly done and with much fun in the doing.—C. E. World.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1330 E. Third St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Argentina

Inasmuch as I am now free from the work in Rio Cuarto, I can give more attention to the work in other parts, and there is plenty of it everywhere. During the past three weeks I have accompanied the workers with the Bible Coach. In this time we visited ten towns that have no Bible teaching whatever, except what they get from an occasional visit like this. The results of such a condition can be imagined. Almost never does a family leave a house entirely alone on account of thieves. Some member remains to guard what little there is to guard. Young girls seldom go about alone because of the danger to which they are exposed. Even lovers must do their courting in the presence of others. A friend who has a large estancia (cattle ranch) recently told me that he was robbed of about \$5,000 worth of stock during the past year. He paid the constable in charge \$200 to guard the place, but the thieves paid him more to let them rob, and so they had a free hand. The tenant was an accomplice. This is just a sample of the difficulties to honest business in this country.

Elections are being held this month and there is the usual excitement and danger. Sunday while I was in Cabrera two men were killed there by drunken party zealots. One of them was a brother of one of our new members here and was a sober workingman who leaves a family. The people of the United States who talk against prohibition are making an exhibition of their ignorance when they pretend that prohibition is a failure. It is they who are failures.

But the Gospel is making changes in this country and the sentiment against liquor is growing. Wherever the Bible coach has been it finds a welcome when it goes again.

I have related how in Tancacha a man and his wife were interested in the Gospel through a visit of the Bible Coach two years ago. Now we have in that town fifteen baptized believers, a flourishing Sunday school in the house of Brother Humbert and many people interested. Brother Humbert has donated a fine corner lot for a church and almost enough bricks to build, and says that when he and his wife die the rest of his property will all go to the church. Brother Spring has a mosaic factory and says that since he is giving tithes he is prospering so much that he will not have any one work for him who is not also a tither. He offers to donate the floor and all the work of building. Another gives the sand and another the lime. The ground has been cleared and as soon as possible work will begin on the building.

In Cabrera I remained a week while the town was being canvassed. I had vacation Bible school for the children in the forenoons and preached in the evenings. There were 33 in the school and two baptisms at

the close of the meeting. In Deheza the following week there were 52 enrolled in the Bible school and three were baptized, all grown people. One was the mother of Brother Luis Siccardi, our colporteur. We held love feasts at Tancacha and Cabrera which gave quite a number their first opportunity to participate and were attended with much blessing. One man in Tancacha was interested, and his family also, but he was told that another sect in Cordoba (The Plymouth Brethren, here called the Free Brethren) have better doctrines than ours, so he waited to investigate. After witnessing our baptismal service and love feast in Tancacha and then that of the Free Brethren in Cordoba he decided that we are right, so his wife and two daughters were baptized and participated in the supper in Cabrera. The man will wait until next month so as to be free from some offices he holds in some cooperative society which occasionally has social meetings with drinking and dancing. He wants to be a consistent Christian.

From Deheza we went one day to sell Bibles in an inland town of about a thousand and inhabitants fifteen miles away. Brother Sotola had tried to sell Bibles there once, but the priest incited a crowd of drunkards to follow and impede him. This time four of us went and I engaged to visit the priest while the rest sold Bibles. However, the priest was not in town. The drunkards were there in abundance but we sold about twelve dollars' worth of literature, and a few people want our revista regularly.

Our church paper, "El Evangelista Argentino" is meeting with favor, as is also our doctrinal booklet—"La Fe del Evangelio," which is about like Brother Bauman's book, "The Faith Once for all Delivered to the Saints", adapted to this country.

There are many, many things to encourage us in our work, but we are constantly confronted by the vastness of the field and the limited resources to occupy it properly. As the time for the Easter offering draws near let the Savior's command to pray ring more than ever in our ears. Pray for laborers and pray for funds. Pray for those already at work and for those who have believed through their word. And the Lord of the harvest will answer.

C. F. YODER.

### THE APPEAL OF CHRIST TO INDIA

(The Rev. Robert A. Hume, D.D., Ahmadnagar, India, missionary of the American Board, 1874 to 1926, in *The Missionary Review of the World*.)

It is universally recognized that Indians are a very religious people. India is called the birthplace and home of religion. I once asked the most eminent political leader of a decade ago, the Hon. Gopal Krishna Gokhale, "Are you interested in religion?" In-

stantly and truly he replied, "I am more interested in religion than I am in politics." In general, religion is still the principal interest of Indians. The immense crowds that with intense discomfort ceaselessly move on foot or by rail for scores and hundreds of miles on pilgrimages to distant shrines and sacred places toil and gather, not to see at much expense, football games and athletic contests for an hour, but with religious aims. For a Mohammedan to have performed a most wearisome pilgrimage to Mecca is the highest honor. To have bathed in some sacred tank or river, or in a hurrying crowded stream of pilgrims to have had merely a passing glance at a renowned idol, is for tens of thousands of Hindoos reward enough for a long, self-denying pilgrimage.

These myriad pilgrims, and multitudes who stay at home, are all seekers, seekers, seekers, after some vague religious goal. If after years of meditation one claims, like Gautama Buddha, 2,500 years ago, to have found the secret of his long, long meditation, then he becomes the one famed Tathagata, i. e., the one who has attained his goal.

By contrast Jesus appeals to the devout Indian as one who never sought and never found the Unknown, but as the only one who was the Truth, who never appealed for authority to any teacher or book or past, but who could calmly and truly say, "I am the Way, the Truth, and the Life"; "I do always the things which please my Father." Such absolute religious consciousness and ceaseless life with God makes a most powerful appeal to every devout Indian. God-consciousness was Jesus' supreme characteristic. It makes a tremendous appeal to the Indian.

### MISSIONARY PROMISES

The missionary meditates more than others over the missionary promises. These are the most astonishing and inspiring utterances in the whole world. Use has blunted the edge of our wonder, and only by an effort can we dismiss dull associations and grasp the unflinching optimism of the Bible.

The greatest literary miracle in the world is the unity of the Bible, and its hope for the conversion of all nations. Its writers belonged to one of the smallest and most exclusive races in the world; its books were written at different times, by very different men, and amid various tendencies, and yet they all introduce us to a King who is to establish a world-wide and age-long Kingdom. The hope of the conversion of the whole world lives in the heart of the whole Bible. The strongest utterances came from the prophets when their land was in ruins.

The same spirit pervades the New Testament. Its great, oft-recurring words are outgoing—teach, call, heal, say, go, etc. The Beloved Disciple, even when a prisoner in Patmos, and in a day when heathenism was triumphant everywhere, wrote as if he already heard the tread of the coming millions of Gentile converts hurrying on to the mystic Zion, the seat of him who is "the Desire of all nations." He saw his divine Master going forth conquering and to conquer and crowned with victory. The missionary lives in the spiritual ozone of such truths.—*Missionary Review of the World*.

No man can look upon the wide expanse of land or sea without feeling within himself a fellowship with the limitless. We know that we belong where infinite powers pass into infinite possibilities.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

WILLIAMSTOWN, OHIO

This church is well known as being near the home of Dr. Charles Bame and Brother Wolford. It is a rural church, located on the edge of a small village about fifteen miles south of Findlay. Brother Owen, the pastor, has endeared himself to the congregation and has served them for the past seven years. He carries this work and the church at Glenford and lives midway between at Columbus.

Brother Owen was unable to be with me during the canvass as he was engaged in an evangelistic meeting at Rittman, his wife took his place and gave me every aid I could ask. Both Brother and Sister Owen are Ashland College boosters, as they completed their school work there.

The congregation here is not large, and like all small churches, have their struggle in keeping up their local work. I found some very sympathetic people toward Ashland, who gave cheerfully.

The total gift of the congregation was \$985.00. W. S. BELL.

## MYERSDALE, PENNSYLVANIA

If I am going to fulfil my promise to the Editor and make two reports to the Evangelist this year, it is evident that a start must be made. But where to begin—"there's the rub." It has been a long time (if my memory serves me right) since a news letter has appeared from this charge, and probably a longer time since the writer last reported church news.

We began our work here the first of September last, after bringing to a close a six year pastorate in Southern Ohio. Two years had been spent full time at Clayton and the next four years half time, dividing time with West Alexandria. The pastorate at Clayton was the longest in the history of that church, and the writer must have preached more sermons there than any two or three previous pastors combined. Considering the history of this church, the troubles through which she has passed and the limitations of the field, I consider the work in good condition. The church at West Alexandria too has had her difficulties, but seems to be emerging to better things. I have faith to believe that this charge will witness a healthy growth under the leadership of Brother Deeter.

We cherish many tender memories of these six years. Friendships formed, fellowship in joy and in sorrow, disappointments many, heart aches aplenty, but still some of the greatest joys of our ministry and our life. We shall always owe a debt of gratitude to these people for the privilege of attending Seminary for three years, for numerous courtesies extended to us during the years, and for kindly words of appreciation.

We were indeed glad to "get settled" here after all the hurry and turmoil of moving. A real welcome was awaiting us upon our arrival here. The parsonage had been renovated, new paper, varnish, windows washed, a bed made, cooking utensils

and provisions in the pantry, all was ready to the minutest detail. From that time till now numerous courtesies have been extended, and many presents left at the parsonage, for all of which we are thankful.

The charge here is composed of two churches, Myersdale with two hundred and twenty-five active members, and Summit Mills, three miles out, a congregation numbering one hundred and twenty-five active members. At Summit Mills we have a splendid little congregation doing effective work. They have Sunday school every Sunday morning and Christian Endeavor every Sunday evening. The preaching services are held every other Sunday morning. This is the home of Elder John A. Miller, who has fathered the work from the beginning.

Doubtless many of our people would be as surprised at the plant at Myersdale as was the writer on his first visit. We have here a nice brick parsonage and church on one foundation. The church has been renovated and some important changes made within the last two years, and the organ was rebuilt at a cost of about three thousand dollars. We indeed have a plant here of which the church can be proud. We also have splendid, capable leaders. Most of the tasks that so often take most of the pastor's time are cared for by the leaders. The

organization is systematic and efficient.

The work is moving along nicely. We have just closed our week of Pre-Easter and Easter services. The services were well attended and an increasing interest indicated. The services were brought to a close with communion on Sunday night. One hundred and seventy surrounded the tables. Four new members were added to the church.

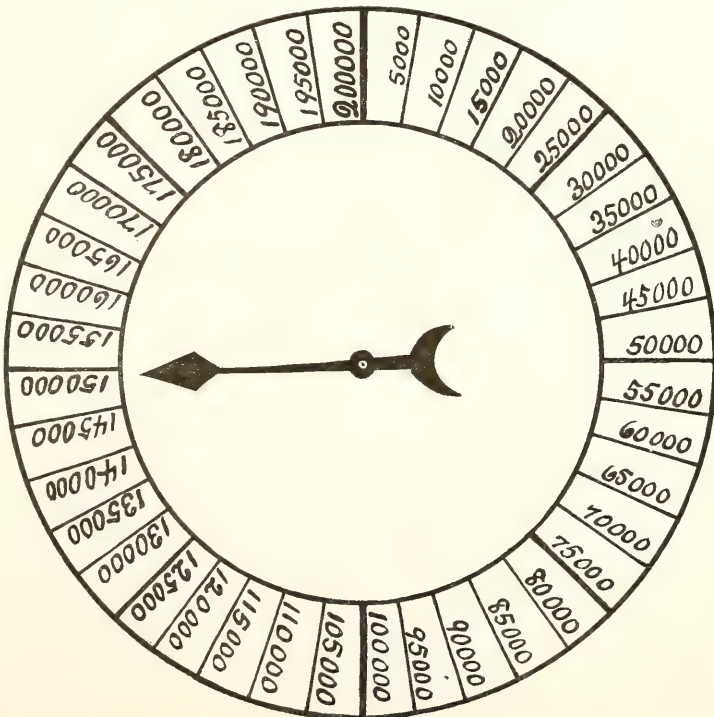
This letter has already become too lengthy, but I can not close without a word of appreciation for the years of service rendered here by Brother H. L. Goughnour. In the two pastorates he served twelve years here. He was a pastor loved by his flock. He has done all possible to make my coming acceptable and to encourage the people in the support of their new pastor. I cannot help express these words of appreciation, for these Christian courtesies which all too often are lacking.

WILLIS E. RONK,  
Myersdale, Pennsylvania.

## NEW LEBANON REVIVAL

No doubt Brethren people interested in the work at New Lebanon, Ohio, have been anxiously awaiting a report of our revival campaign of March 5 to 25 with Brother F. G. Coleman as evangelist.

We too can report with the Masontown Brethren a victory revival, not only from the viewpoint of numbers won but in the great help received on the part of the membership. On the first Sunday a consecration service was held with practically every member present coming forward signifying their willingness to stand back of the campaign of 100% and to make right any past failures. It was one of the outstanding services of the campaign and gave life and spirit to the rest of the campaign. Many felt that it was one of the best services they ever attended.





There were 66 individuals who came forward at the invitation. Of this number 45 have received the rite of Christian baptism, the laying on of hands and the right hand of church membership. Eleven were received by letter or relation, making a total of 56. Five are awaiting baptism, one will go to the West Alexandria brethren and four were quite young and will not be baptized at this time. This brings our total membership above the 400 mark.

On the last Sunday 300, the largest Sunday school attendance in the history of the church, crowded the building. Attendance was good throughout, there were only two evenings when the building was not full. The weather was ideal. No sickness, disease or programs of a community nature interfered. We could not have selected three better weeks.

Too much cannot be said in appreciation of Brother Coleman's work. His messages rang true to the Book and were an outstanding testimony of the fact that the Book is still "the Power of God unto Salvation to all that believe." Often good pulpit evangelists fall down in their testimony in the home. This cannot be said of Brother Coleman. His conversation in the home was very effective and meant much in bringing men to confession at the church. For example, one family visited made the confession at the first service attended. At the close of the service they expressed their appreciation to Brother Coleman for coming into the home and helping them to see the need of Christ in their lives.

Brother Coleman has the ability of an evangelist and should be giving his entire time to evangelism in the Brethren church. He has had a wide experience in evangelism and has the ability to help bring conviction to the unsaved. He loves the Word and loves to preach it in the home as well as in the pulpit.

In behalf of the congregation let me thank Brother Coleman again for the splendid services rendered the church here. And we say, come again. L. V. KING.

#### NEW LEBANON, OHIO

For many months we were looking forward to our meeting with Brother L. V. King, at New Lebanon, Ohio. Arriving there Monday, March 5, we were placed in the Fred Wysong home and told that it would be our home during the stay in New Lebanon. We certainly appreciate the thoughtfulness of Brother King in placing us in this splendid home. The finest Christian atmosphere prevailed. We were given the liberty to choose our own hours for eating or sleeping, two very important factors in an evangelist's work. To this was added the most congenial fellowship making our stay happy and fitting us day by day for the task.

Brother King and I were not old friends, having known each other for not more than a year. There is nothing like a soul winning campaign to weld the ties of friendship. I love and appreciate Brother King very much. My work has led me into many fields and among many pastors of all denominations and I can say truthfully that nowhere have I met a pastor who knew his field as did Brother King. He has called at every home on his field and personally interviewed the heads of the family and took a census of ages and church relation. We did not have to spend time running around to ask whether Brown belonged to church, or whether his children attended Sunday school or not, all we needed to do was consult the record. It was

Brother King's untiring energy and thoroughness that made for victory. We had a great meeting, but we want Brother King to have any human credit that is coming, for our part was small compared to his.

The Lord gave us three weeks of the very best weather. The crowds were good from the first service. Brother King led the singing and proved himself quite as capable in the capacity of song leader as pastor. These people must soon build a new building or remodel the old one. The Sunday school is overflowing every room, and if they are to hold the interest of the community they must build. We pray that they may not sleep on their privilege for if they do not take care of the community with adequate buildings some other group will. Brother King has some very fine helpers in the Sunday school. Brother Maurice Hoover, Brother Geo. Kinzie and Brother Frank Weaver. Brother Weaver is teacher of a men's class of fifty men. The revival is on in the New Lebanon church and we know that you will soon see some glowing reports of the work there.

FRANK G. COLEMAN, Evangelist  
Flora, Indiana.

#### A TRIP TO SCHWARTZENAU

*(Sometime ago we received the following clipping from a North Manchester, Indiana newspaper, sent us by Brother Forrest Emerson Reed, a graduate of Ashland College, now teaching in Manchester College, and as space now permits, we gladly pass it on for the benefit of our readers. Dr. Otto Winger, President of Manchester College is making a trip around the world, and being a Dunker, he stepped out of the beaten path of world travelers to get a glimpse at the birthplace of Dunkerism. President Winger's report of his trip to Schwartzenau will be of interest to our readers who cherish with him and his people a common religious heritage.—Editor.)*

Schwartzenau. How shall we go there? There are but few maps that show this town for it is very small. From whichever way you come you will likely pass through Marburg. We came from the east, from Berlin, Dresden, Leipsic, Halle, Cassel, Marburg. If you came by the west you might go by the way of Paris, Strausburg, Frankfurt, Marburg. Now from Marburg to Schwartzenau. We might leave at 9 A. M., go to Frankenburg and after a two hour wait, get a train up the little valley to Schwartzenau. Or we might get a train at 6:30, go to Laasphe and try to get an auto. We chose the latter. It is a 90 minute run. It seemed to us that the train stopped every two or three miles at a station. There were many people getting on and off at this early hour. It was raining too. It was raining too when we arrived at Laasphe. I could speak no German worth while. I could say "Ich spreche kline Deutsch." Well I did not need to tell them that. But they could speak no English, so we were even, except my need was greater. I wanted a way to Schwartzenau. I saw some post cards on display. I went in and asked for "postkarten." I selected six and asked "wie kosten?" To help my ignorance the man held up his finger and said "eine mark und swanzig pfennig." I held out my hand and let him pick it out. Then I continued, "Ich wunchen auto nach Schwartzenau." He pointed down the street and rattled off a rig a ma row, not a word of which I understood, but for manners' sake I grinned and said "yaw, yaw, Ich danke" and on I went. I saw an auto standing at a hotel and tried to say some-

thing to the driver but he shrugged his shoulders and twisted his hands, and I saw it was no use.

By this time it was eight o'clock and the bank was open. I went and presented an American Express order and asked for Deutsche marken. He was a kind looking chap, wearing the same cut of a coat I was wearing. I felt in style for once. He made the exchange all right and then I asked him as best I could. He pointed out a house down the street and said "auto." There I went. I found three boys in an office and asked for an "Auto nach Schwartzenau." They called their mother and she understood what I wanted. After a while a young fellow came in and said he was ready—I suppose he said that. I guessed at it and grinned. I said "we costen?" His reply was fifty pfennig kilometer. I understood that to be about 18 cents a mile. Reasonable enough for them to soak an American when they had a chance. Really reasonable when I found out the kind of a drive it was. We were soon aboard and going. By the way it was no cheap American make of an auto, but a real first class German car.

This young man was a careful driver. I could not understand a word he said. He talked too fast, but I could make him understand a few words. Our trip from Laasphe to Schwartzenau was one of the most beautiful mountain drives I have ever seen. The drive between the two towns I should guess by this route, was 16 or 18 miles. I learned there was a shorter route but this was the better. The road wound up the mountain from one valley and down into another. There was much ice on the road part of the way and the driver took great care. We were willing. An hour and a half brought us to Schwartzenau. We have often wondered what kind of a place it was, and here it is for us to see at last.

Schwartzenau is a little town on the beautiful Eder river. The view at a distance is very beautiful, and we imagine in the summer the whole town is very beautiful. If I have the directions right the Eder flows east here. On the north bank of the stream are a few large houses. One was a garage. One was a doctor's residence. One looked like a large storehouse. We cross the bridge to the south side. Here the view was not so pleasing. The houses were not so small or poor but built in German fashion, huddled together, like some of the Pennsylvania Dutch towns I have seen. (I know now where they got the plan). No plan at all. Just built in any direction like some of the squares in London—in Pennsylvania.

We only saw in one or two houses but from what we saw in the streets somewhere in each of these houses there must have been kept a cow or two. At least most of the cow quarters were under the same roof with the family.

When spring comes and the straw and refuse is moved to the garden patches on the hills yonder, no doubt the little village will be beautiful, but not now. We tried to talk to some of the people. But here in the fastness of the mountains they never saw such bold intruders. Drizzling as it was, we tried to take some pictures. By this time half the people in the village were in their doors or windows watching us. They wondered what we wanted. They asked our driver, but he did not know. We certainly were the center of attraction.

We tried to find something to buy but could find only a meat shop. Our driver then came and pointed to a large house on the hill and said "spreche English kline."

There I went and rang the doorbell. After a while a fine looking man came and invited me in and up two flights of stairs to his office. He was a doctor. His English was about as small as my German was. But we had a good time together. He tried to talk English as far as he could until he would get stuck; then he would grin and scratch his head while I would try a bit of Deutsch. He told me I would find the name Sauer in the next village. He tried to find a letter which he had from a professor in America. After some time we gave each other our names and addresses, shook hands, bade each other God's blessings and parted.

Well, why all this visit, and why this description? First, it was one of the most interesting days we have had in these back mountains of Germany, where the stranger seldom comes and where you have no guide nor representative of Thos. Cook and Sons to help you out. It was great fun to grin and make motions and try it. And this was an insight into a primitive German community, just such ones as have existed through here for hundreds of years and out of which the ancestors of most of you have come, if you have German blood in you at all.

But I had another reason. For in this community more than 200 years ago lived earnest thinking, God fearing men and women who read their Bibles, the German Bibles Martin Luther had given them in their own tongue. They were not ignorant men. Some of them had gone to the University of Marburg. Some to Halle. This had become a center of persecuted men and women from many places for the good Count von Wittgenstein whose castle is yet to be seen at Laasphe had given these people a home contrary to the terms of the Peace of Westphalia. I imagined that these men looked much like these we see here today and such as I have seen of your fathers or grandfathers. It was a great step for Alexander Mack and his associates to break with the state church for that was the same as treason. Yet they dared to do. And I thought of that picture on some morning, we know not the day nor the month, only the year and that it was here that Alexander Mack, with his wife and six others marched down to this beautiful little stream, and on its banks read their Bible, prayed their prayer and then one after another were baptized in this stream as a symbol of regeneration and new life that had come to them. I thought of the few years of peaceful worship and growth here as long as the good count could protect them, of the persecution that followed, of their exodus to America, of the growth of the church in the wilderness, of the recent growth and development of which many of us are the recipients. The work that started here was similar to that started by the Wesleys in England, a protest against formal ritual compulsory religion under any form.

Yes, the visit was worth while—one of the most impressive days we have had yet. We shall never forget it.

#### THE MINISTERIAL PROGRAM

Brethren Retreat, Shipshewana Lake, May 7, 8 and 9

Monday Evening, May 7

7:30 Devotions. J. W. Brower

8:00 Bible Lecture. J. L. Kimmel

8:30 Sermon. E. M. Riddle.

Tuesday Morning

6:30 Sunrise Prayer Service. G. L. Maus. (Doctrinal Session)

9:00 Devotions. D. A. C. Teeter.  
9:30 The Fundamentals of the Brethren Church Apart from other Churches. G. W. Rench.

9:45 Discussion.  
10:00 The Doctrine of Taking an Oath. B. H. Flora.

10:15 Discussion.  
10:30 The Three-fold Application of Feet-Washing. O. G. Lewis.

10:50 Discussion.  
Tuesday Afternoon  
(Problem Session)

2:00 Devotions. J. W. Clark.  
2:15 Our Most Serious Problem as a District. N. V. Leatherman.

2:35 Discussion.  
2:45 Our Weakest Point in Church Administration. W. I. Duker.

3:05 Discussion.  
3:15 Are We Drifting? Where? C. A. Stewart.

3:35 Discussion.  
3:45 Our Church Literature; Its Strength, Its Weakness. F. G. Coleman.

4:05 Discussion.  
Tuesday Evening  
(Preacher Session)

7:30 Devotions. R. L. Humberd.  
8:00 The Preacher and his Reading. S. C. Henderson.

8:20 Glorifying our Ministry. A. E. Whitted.  
8:40 The Preacher's Source of Power. S. M. Whetstone.

Wednesday Morning  
6:30 Sunrise Prayer Service. W. F. Johnson.

(The Minister's Wife Session)  
9:00 Devotions. Mrs. A. E. Whitted.  
9:30 Round Table Discussion, led by Mrs. S. M. Whetstone and H. F. Stuckman.

Subject: General Problems of the Minister and his Wife in the Church." Adjournment.

E. M. RIDDLE,  
Secretary Ministerial Association.

#### FIRST BRETHREN CHURCH OF PHILADELPHIA

Though we haven't been in print in the church paper for some time, we are still very much alive in Philadelphia.

In the first month of this year we sent forth another of our young men into the active ministry, Samuel J. Adams, now pastor at Kittanning, Pennsylvania.

No doubt you'll hear him speaking for himself through the columns of your paper soon, for he is well able to do so. We rejoice for the good news that comes to us already, of his ministry.

We have brought into our Sunday school routine a regular evening set aside, once a month, as a "prayer council" for the teachers of our Sunday school. We have supper together at six o'clock and discuss the work around the tables, then at eight o'clock we go to prayer; and have a precious time as we unitedly pray very definitely for our specific needs, and the salvation of our scholars. We believe we can trace to this source, more than any other, the continued increase in attendance and interest in our school. Although we want to hasten to say, that our prayers are followed by a ceaseless activity, fulfilling our human part, to bring about the answers to our prayer. We believe in praying for our pupils, and we pray, but we believe in going after them too and we go! Our Sunday school is just fine in every way.

We had an innovation this month, in setting the week before Easter as a special evangelistic effort, led by our own pastor.

who, the brotherhood well knows, is behind no one as an evangelist. Our attendance was unusually large, the main auditorium overflowing into the Sunday school room on several evenings. And the neighborhood responded to personal canvass and invitation, as perhaps never before.

While the week didn't see a large number of conversions, yet we believe we have just begun to reach many, who will decide to come all the way for Jesus later on. We had a number of confessions however, six were baptized on Easter, with more to follow next Sunday.

Easter Sunday was to us the climax of a week of great spiritual blessing. We had a perfect day as to weather (could not be beat even in California) and it just seemed as though everybody came to church on Easter. We had a combined service in the morning of Sunday school and church, with an attendance far beyond the average. The music was inspiring and uplifting, the programme of the Sunday school splendid. And the service ended with the sermon, "The Risen Life", by our pastor. Then the offering for foreign missions about took our breath away. We heard much talk recently about hard times and folks being unemployed, but our Easter offering wasn't affected at all, for the response at the morning service was \$2,400.00 in cash for foreign missions. All together our offering will be about \$2,700.00 from church and Sunday school. Our hearts surely did rejoice in the risen Christ, and the hearty response to make him known unto the "utmost parts of the earth." So we feel that our Easter was indeed a "Joyful Easter" in every way.

On April 22nd, we are to start another week of special services under the leadership of Dr. George Guille, a noted Bible Teacher.

So, the first months of the current year have brought us many good things, for which we thank God, and take courage.

MRS. H. RAUDENBUSH,  
Church Correspondent.

## OUR LITTLE READERS

### WOULD YOU LIKE TO GO THIS WAY?

I went to Switzerland, and one day we were in a beautiful valley with high mountains all about it. Two or three were covered with snow, but most of them were not quite high enough to have snow on them in the middle of the summer. Down in the valley where we were was a good school house, for Swiss people think a great deal of a good education, and away up on the mountains, two or three thousand feet above us, were little homes with children in them.

There was no school except the one in the valley, and the children living high up on the mountain sides had to get to school. Now, how do you think they manage it?

It is quite clear that little children can not walk all the way down a high mountain and up again after school, nor even the big boys and girls. Yet they must somehow come to school.

They showed us a wire rope, stretched from a point high up on the mountain to the floor of the valley, and that is the way the children reach the school house. A big sort of basket travels along the strong wire rope, and in it are the children and any parcels that need to come down from those high places. After school they mount



up again in the same way. The wire rope is what is called an "endless" rope, and the affair is worked, I think, by turning a handle. I wondered how the mothers and fathers felt the first day of school, but the children seem to get there safely enough.—From Cousin Joyce in Baptist Times.

### HOW GLAD ARE YOU?

Rod and Amy were perched on either arm of mamma's big chair, looking at the pictures as she cut the leaves of a new magazine. "Oh!" cried Amy, "that's funny!" and she pointed to a little bare-backed boy sitting under a stream of water which came from a big pipe just over his bent head!

"Japanese boy washing away the lies he has told," read Bob. "As if he could, that way! and I'd rather go in swimming, any way."

"So would this boy, I don't doubt," said mamma. "The Japanese are very clean little people, and spend a great deal of time in the water. But think of his being taught that a lie can be washed away! Poor little chap! It isn't 'funny,' after all, is it, Amy?"

"No, it isn't. It seems 'most as bad as the Chinese children sticking paper prayers on their ugly old idols. Miss Carey was telling us about that one Sunday. If the pieces of paper stays on, your prayer is answered, but if it falls off, you must buy more of the priest and try to stick them on. And in India—"

"What about India?" mamma asked as Amy paused.

"Oh, it's worst of all for little girls there, Miss Carey says. One day a missionary heard a little girl screaming, and there was an old woman pinching her till she was all black and blue, and a man stood and just looked on, and they said the little girl had been married to him, and his mother had a right to pinch her or to whip her, and it was all because the man had been sick, and they said the gods were angry with the little girl for something. But the missionary made the old woman stop."

Mamma's arm tightened around her little daughter. "Be thankful every day you live that you are a little Buckeye girl instead of a wretched little Hindu child wife," she said fervently.

"Or a Chinese girl, with her toes doubled under," put in Rob.

"I am glad," said Amy. "I'd rather be born in Ohio as you, Rob."

"Are you both glad in your pockets?" asked mamma.

"Pockets?" chorused the children, wondering. Then Amy laughed. "You mean pocketbooks, don't you, mamma? Yes, we've been saving up for the missionary c'lection next Sunday."—Selected.

## IN THE SHADOW

**PECK**—Mary Bell Meek was born on October 22, 1851 in the state of Ohio. Later she moved to Kansas where she was married to John H. Peck on March 20th, 1870. This union was blessed with six children, four daughters and two sons, all living. Mrs. Ida Morrison at Los Angeles, with whom Brother and Sister Peck had long ago; Mrs. H. Fishback and P. W. Peck of Beatrice, Nebraska; Mrs. Willa Stutzman of Springfield, Illinois, and Mrs. George Rundell of Huston, Texas.

Sister Peck was at one time a member of the Methodist Episcopal church but in the state of Illinois she united with the church now known as the Church of the Brethren. She with Brother Peck came into the Brethren church while living in Texas in 1906. They moved to California in 1920 and became members of the Second Brethren church where they have been the most faithful of members. Sister Peck was at prayer meeting on Wednesday night. Just as she reached the house on returning, she was stricken with a hemorrhage of the brain and in less than two days the Lord called her to be with him. Her age was 77 years.

4 months, 24 days. One of the outstanding characteristics of this busy life was the unselfish love which she had for every one. Her faithfulness at the church was remarkable in that her husband had been dead for many years—many times she would sit through a sermon and scarcely hear a word yet her face would shine and her heart would rejoice because she was in the house of worship. It was in our church at Mansfield, Texas that Sister Peck was the faithful helper to Elder Peck as he preached for the Brethren of that place. Elders Bauman, Cover, Gerhart and Sobel were in the pulpit with the pastor as the service was held in the church where she was a member.

A. V. KIMMILL.

**GARVER** By request and as former pastor of Sister Lucille Garver lately deceased, I am giving to her friends the particulars of her death.

She and her husband, Jesse Garver, were loyal and devoted members of the Brethren church in Dayton, Ohio. They came to the rescue of the Dayton church in the days of financial needs and gave several thousand dollars in making possible the work in this place. Quiet and unassuming, without boasting, they even donated the furniture of their abundance to give largely to the work of the church.

Brother Garver was called to his reward less than three years ago. His wife then arranged her affairs and moved to Los Angeles, California, to be near her daughter and only child.

Sister Garver occupied her own home in Los Angeles and seemed to be in health until the time of her sudden and unexpected death. She had planned to go to visit her daughter, Mrs. Clara Meredith, whom she had arranged to meet at 1:30 P. M. The daughter waited until 3:00 for her mother, and then went over to the home to find the house locked and no response. Forcing the door, she found Sister Garver sitting in a rocking chair, a book which she had been reading had dropped from her hands to the floor. She died as she lived, in peace, faith and hope. The daughter gave her mother a beautiful funeral. The funeral services were conducted by Brother Cover of the First church of Los Angeles where she attended, although she retained her membership in the Dayton church in which she had such a large part. Her body was placed in the Los Angeles mausoleum.

W. S. BELL.

**ARNOLD**—Sallie Flickinger Arnold was born near Meyersdale, Pennsylvania, August 16th, 1839, and departed this life March 7th, 1928 at her home in Parsons, Labette County, Kansas.

At the age of 22 she was united in marriage to Richard Arnold of Burlington, Vermont. They lived in Pennsylvania and Ohio until 1851 when they moved to Labette County, Kansas, with their family of six daughters and two sons, all of whom survive and all of whom were present at the funeral with the exception of one son who lives in Ely, Nevada.

Mother Arnold survived her husband, Richard Arnold, twenty-one years. At the close of the funeral services which were held at the residence, her remains were placed beside those of the husband in Oakwood Cemetery, Parsons, Kansas.

Mother Arnold early in life became a member of the German Baptist church in which fellowship she lived and died, a consistent deeply devoted Christian woman.

ANNIE S. ARNOLD.

**PARKER**—Edward W. Parker, son of Mr. and Mrs. Tom Parker, deceased, was born near Fort Scott, Kansas, December 13, 1875, died April 9th, 1928, at his home in Fort Scott, after one week's illness of pneumonia.

He was a widower, his wife having passed away April 10th, 1914. He was survived by his mother, Edgar of San Pedro, California; Maide and Ora at home; and Mrs. Arthur Madux of Fort Scott; also by three brothers, Tom, of Nowata, Oklahoma, Lee and Charles of Fort Scott, and two sisters, Mrs. Tomer of Fort Scott and Mrs. Fred Henson of Fresno, California, and one grandchild.

The funeral was conducted from the Church of God, April 11th, by the writer. Many beautiful floral offerings were made and a large number of friends were present. Interment was made in the Grove Chapel cemetery.

L. G. WOOD.

**CHANT**—Mrs. Minnie Chant, wife of W. C. Chant and daughter of Mr. and Mrs. W. H. Farris, was born in Fort Scott, Kansas, May 10th, 1888 and died at the home of her parents in Fort Scott on April 7th, 1928, at the age of 39 years, 10 months and 21 days. Her death was due to complications and she had been ill for nearly a year. She had spent practically all of her life in Fort Scott. Aside from her husband and parents, she is survived by three sisters, Mrs. Anna Deuney, Mrs. Julia Culp and Mrs. Viola Culp, all of Fort Scott, and one brother, Walter Farris of Culp, Nebraska; also by two uncles, D. E. and F. M. Macey of Broken, Oklahoma, and 14 nieces and nephews all of Fort Scott.

The funeral was held at the family home and interment was made in the Evergreen cemetery. A large number of sympathizing friends were in attendance and many beautiful floral offerings were made. The service was conducted by the writer.

L. G. WOOD.

**RODERICK**—Sarah Maria (Atherton) Roderick, daughter of Alexander and Mariah Atherton, was born in Schoharie County, New York, July 3, 1851 and passed away at Milledgeville, Illinois, February 18, 1928. She was united in marriage to Joseph Roderick, December 21, 1871. To this union seven children were born, four of whom are living to mourn her departure, namely—Carl A. Roderick and John W. Roderick of Milledgeville, Illinois; Oliver V. Roderick of Savanna, Illinois; and Mrs. Emma Geary of Ideal, Illinois. Mrs. A. Roderick became a member of the Brethren church in May, 1888 under the pastoral leading of S. H. Bashor. She remained in that faith until death.

The funeral services were held in the Brethren church, February 20, conducted by Rev. Ulrick of the E. C. church, her pastor being sick and in bed.

GEORGE E. CONE.

**SEARS**—Sarah R. (Tilton) Sears, the daughter of Richard and Bettie Tilton, was born in McKean Township, Lucas County, Ohio, on November 26, 1835 and passed to her reward at home in Milledgeville, Illinois, April 1, 1928, being in her 93rd year.

She was married to W. M. Sears in 1871. By a former marriage she had a son—E. S. Johnson, now of Newark, Ohio, remaining to mourn her departure. Also one stepson, by a former marriage of Mr. Sears, and two sons,

James W. Sears of Hearty, Iowa and George W. Sears of Milledgeville, Illinois. She leaves eleven grandchildren and a host of friends and neighbors who mourn her departure.

She united with the Brethren church in December, 1889, under the pastoral leadership of S. H. Bashor and has continued faithful through the remaining days of life.

Services held at the Brethren church April 4, 1928, conducted by the writer. ELDER GEORGE E. CONE.

**ELDRIDGE**—Ella Teeter Eldridge, one of a family of fourteen children who came to bless the union of E. K. and Susannah Teeter, was born in Jefferson County, Iowa, on the 26th day of December, 1859, and was called to her eternal home on March 29th, 1928, after a pilgrimage of 68 years, 3 months and 27 days.

In 1865 the family moved to a farm near Pleasant Hill, and she received her education in Newton Township, graduating from the Pleasant Hill High School in 1880. Choosing the profession of teaching as her life's work, she gave many years of her life in the public schools of Ohio, Indiana, Illinois, Arkansas and Maryland.

On November 25th, 1908 she was united in marriage to C. D. Eldridge and resided in Maryland until after his death in 1915. Nature gave her no children, but she had a mother's heart and gave herself to others, and in 1917 she returned home to care for her aged mother who passed away on April 19, 1927.

Her parents were charter members of the Pleasant Hill Brethren church. She was one of the two young women who were baptized upon the day of organization, and she gave the remainder of her life to her Master and the church of her choice. She was constant in attendance when health permitted, and we will miss her presence and her prayers.

Six members of the family beside the father and mother have preceded her in death and there remain to mourn her departure the following brothers and sisters: Mrs. Florence Davis of Circleville, Mrs. Estella Russell of Dayton, Lloyd Teeter of Columbus, Wiley Teeter of Tipppecanoe City, Roy R. Teeter of Ashland; Rola Teeter of Bradford, Miss Mazie Teeter of Pleasant Hill, and Mrs. Carrie Sennaman of Englewood.

Funeral services were held March 30th at the Pleasant Hill church, conducted by her pastor, H. C. Marlin, and the body was laid to rest in the family lot at Pleasant Hill Cemetery. H. C. MARLIN.

**CAREY**—On a farm northwest of Pleasant Hill, on December 17th, 1849, Anna Reiber was born. She was one of five children of Stephen and Catherine Carey, and was named Catherine Reiber. The Lord gave her a long and eventful life, which peacefully closed on the evening of March 29, 1928, the book of her life being written during a period of 79 years, 2 months and 12 days.

On April 10th, 1867, she was united in marriage to Benjamin Carey, who passed away on December 3, 1913. To this union eight children were given. Two daughters, Martha and Nancy, have preceded her in death.

Mrs. Carey and her husband were charter members of the Pleasant Hill Brethren church, and were always regular in attendance and true to the faith which they professed, resting their family according to the customs of Brethren people.

Mrs. Carey leaves one brother, Henry Reiber, of Kokomo, Indiana, one sister, Mrs. Minnie Martin of Covington, three daughters, Mrs. Caroline Anna of Troy, Mrs. Emma Laughman of Piqua, Mrs. Catherine Kreigh of Dayton, and three sons, Warren of Sidney, Henry of Troy, and Forrest of Pleasant Hill. There are also 29 grandchildren and 21 great grandchildren who remain with a wide circle of friends to mourn her departure.

Funeral services were held April 1st, from the Pleasant Hill Brethren church, conducted by H. C. Marlin. Interment at Pleasant Hill.

## FOR YOUR INFORMATION

### CALENDAR OF SPECIAL OFFERINGS

**Layman's Day Offering, Second Sunday in September.** Offerings to be sent to U. J. Shively, Treasurer, Nappanee, Indiana.

**General Home Mission Offerings, Sunday preceding or following Thanksgiving.** Offering to be sent to Wm. A. Gearhart, Home Mission Secretary, 1101 American Savings Bldg., Dayton, Ohio.

**White Gift Offering, taken by Sunday Schools at Christmas.** Offerings sent to M. P. Puterbaugh, Treasurer, National Sunday School Association, Ashland, Ohio.

**Publication Day Offering, Fourth Sunday in January.** Offerings sent to R. R. Teeter, Ashland, Ohio.

**Benevolence Day Offering, Fourth Sunday in February.** Offerings for Superannuated Ministers sent to J. J. Wolfe, North Manchester, Indiana; for Brethren Home, to Henry Rinehart, Florida, Indiana.

**Foreign Mission Offering, Easter Sunday.** Offerings sent to L. S. Bauman, 1330 E. Third St., Long Beach, California.

**Educational Day Offering—Second Sunday in June.** Offerings sent to Martin Shively, Bursar, Ashland College, Ashland, Ohio.

# *The* **BRETAREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

## *The Royal Way of the Holy Cross*

BY THOMAS À KEMPIS

**T**O many this seems a hard saying, Deny thyself; take up thy cross and follow Jesus. But the Cross will be the sign in Heaven, when the Lord shall come to judgment.

Why then fear to take up the Cross, through which lies the road to the Kingdom? In the Cross is salvation, in the Cross is life, in the Cross is strength of mind, in the Cross joy of spirit, in the Cross the sun of virtue.

Take up, therefore, thy cross and follow Jesus. He went before bearing his Cross and died for thee on the Cross, that thou also mayest bear thy cross.

Walk where thou wilt, seek what thou wilt, thou wilt find no higher way above, no safer way below, than the way of the Holy Cross. Dispose and order all things as thou wilt and seest, yet thou shall only learn that thou must always suffer, willingly or unwillingly, and so thou shalt always find the Cross.

The Cross, therefore, is always ready and everywhere waits for thee. Thou canst not escape it whithersoever thou runnest, for go where thou wilt thou carriest thyself with thee and shall ever find thyself. Turn thyself upwards, turn thyself downwards, turn thyself outwards, turn thyself inwards; everywhere thou shalt find the Cross.

And how dost thou seek any other way than this, the King's way, which is the way of the Holy Cross?



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## EDITORIAL

### The Churches Gain in 1927

The annual church census, prepared by Dr. H. K. Carroll, and published in the "Christian Herald" under date of April 14th, shows a net gain of 573,723 members by the churches of the United States during 1927. The situation is much more encouraging than that which obtained for the year 1926 with a net gain of 489,556. The net gain of 1927 exceeded that of 1926 by 84,167, which is cause for rejoicing. This may help to neutralize some of the pessimism that was caused by a misunderstanding existing in many quarters of the figures of last year. The confusion got abroad and caused lamentation in pulpit and press that the churches had experienced a net loss, which was not the case. They had a net gain of more than 489,000. That was not as great a gain, however, by more than 395,000 as had been realized during 1925, which was a banner year. That slump in the size of the increase was, of course, sufficient cause for concern, but the situation was far from being as black as an actual loss would have made it. The increase of this last year did not get back to the record of 1925, but it is on the upward trend. Following are the annual gains since 1920:

1920	754,654	1924	621,630
1921	1,013,296	1925	984,846
1922	784,292	1926	489,556
1923	690,992	1927	573,723

The low figures for 1926 were explained partially on the basis of a drastic pruning of membership due to a per capita assessment for the general activities of the churches. The showing up of the situation, however, seems to have had a good effect upon the churches, according to Dr. Carroll. He says, "The heavy drain due to the wholesale dropping of the names of the absentee and inactive members, made known that year, has stirred the churches to activities to stop that leakage. . . . They understand that evangelistic efforts should be speeded up and that plans for striking the trail of the absentees more quickly and effectively are also necessary." If the churches have learned these two lessons, it is to be hoped they will not soon be forgotten, for they are essential to any real progress. The spirit of evangelism is the life of the church, and an evangelism that is genuine and effective will be concerned about the souls of the backslider and the indifferent, as well as the unconfessed sinner. But we have not been as conscientious at this point as we might have been; we have too readily applied the pruning knife to our church rolls, when a little more patience and hard work might have won back many that were lost. Dr. Robert E. Speer is right, as Mr. Carroll agrees,

when he says all the churches ought to hold their members more securely and add them more plentifully.

While the churches as a whole did not suffer a loss last year, some individual communions did. The one large church that experienced such a reverse last year was the Disciples of Christ. This year that church has gained many thousands, while the Presbyterian group suffered a loss. This loss is attributed in the main to confusion on the part of pastors in making statistical reports.

Following is Dr. Carroll's list of church groups having 50,000 members or more, with their total number of communicants and gains:

Groups	Communicants	Gains
Catholics, Roman, Polish and American O'd		
Catholic	16,854,691	183,889
Methodists, 16 bodies	9,119,575	150,910
Baptists, 14 bodies	8,712,607	41,712
Lutherans, 20 bodies	2,656,158	67,879
Presbyterians, 9 bodies	2,597,136	d13,580
Disciples of Christ, 2 bodies	1,799,313	44,801
Catholics, Oriental, 10 bodies	762,425	8,245
Latter-Day Saints, 2 bodies	645,158	8,769
Reformed, 3 bodies	553,641	6,617
United Brethren in Christ, 2 bodies	413,818	3,187
Brethren (Dunkards) 4 bodies	162,034	5,266
Adventists, 5 bodies	151,862	971
Friends, 4 bodies	113,605	d1,847
Mennonites, 12 bodies	97,544	7,234

It will be interesting to note Dr. Carroll's observation that "the churches which are given to evangelism have encouraging net increases in membership. Small denominations which make evangelism their chief work are growing rapidly. Assemblies of God, with a membership of 72,143, added in 1927 10,101 members. The Church of the Nazarene seems to be concentrating on evangelism. It has 68,612 members and its additions last year were 4,789. The Church of God, Restoration Movement, which had its start in 1880 and has gathered since nearly 35,000 members, had gained the past year of 4,659." Possibly the Brethren group should be placed among those giving large emphasis to evangelism, though, of course, the two larger members of that group carry on a balanced program also.

Suppose we compare our report of this year with that of last. If it is not all that we might hope, we will at least have the satisfaction of knowing that our report was supplied this year, and we think it is also encouraging. Note that "b" means no report, "c", census for 1926 and "d", decrease:

Brethren (Dunkards)		Summary in 1926		Gains in 1926	
Denominations	Min.	Chs.	Com.	Min.	Chs.
Conservative	2,819	1,033	126,711	d681	d3
Old Order	198	60	3,260	d10	d2
Progressive (b)	305	206	25,797		
Church of God (b)	11	10	1,000		
Total (4 bodies)	3,333	1,309	156,768	d691	d5
Conservative	2,799	1,040	131,648	d20	7
Old Order	195	62	3,260	d3	2
Progressive (c)	300	174	26,026	d5	d32
Church of God, New	10	10	1,100	d1	
Total Dunkards (4 bodies)	3,304	1,286	162,034	d29	d23

It will be noted that there are decreases in both ministers and churches. The net loss in the number of ministers is 1,387, leaving the total number at 217,204, and there are 1,470 fewer churches, which decreases the total number to 235,991. Mr. Carroll says, "This would indicate that the process of consolidation is assuming larger proportions." That is especially true of the Brethren church. While we have a larger number of members, we have fewer churches because a number of the small churches have been absorbed by larger congregations. That does not wholly explain the situation, however, as for example, certain country churches, nor does it explain the decreasing number of ministers. These facts should command our attention.

We are supplying herewith the final summary for the benefit of the Evangelist family. Study it and file away for reference:

### Summary of Denominational Gains and Losses

Denominations		Summary in 1927		Gains in 1927	
Denominations	Min.	Chs.	Com.	Min.	Chs.
Adventists (5 bodies)	1,567	2,935	151,862	d3	d84
American Rescue Workers	854	170	7,926	20	5
Assemblies of God	1,457	1,383	72,143	187	279
Baptists (14 bodies)	52,133	60,010	8,712,607	d451	d2,093
Brethren (Dunkards) (4 bodies)	3,304	1,286	162,034	d29	d23

Brethren (Plymouth) (6 bodies).....	633	22,961	....	184	9,244
Brethren (River) (3 bodies).....	269	114	4,886	43	25
Buddhist Oriental Temples .....	3	12	5,539	....	....
Catholic Apostolic .....	13	13	2,768	....	....
Catholics (Eastern) (10 bodies).....	696	684	762,425	12	7
Catholics (Western) (3 bodies).....	25,223	18,438	16,854,091	1,211	944
Christadelphians .....	11	72	3,890	....	....
Church and Mission .....	410	392	25,000	10	16
Christian Church .....	1,177	1,157	109,641	109	141
Christian Union .....	390	325	18,200	....	....
Church of Christ Scientist (a).....	5,926	1,263	1,000,000	407	4,559
Church of God Ref. Mvmt. ....	1,521	627	34,709	97	250
Church of God (Winebrenner).....	424	466	28,006	d28	d22
Chs. of God & Ss. of Christ					
(Col.) .....	200	94	3,311	99	....
Chs. of God, Gen'l Assembly .....	300	200	4,628	d623	d466
Chs. of Living God (Col.) .....	185	200	5,000	30	....
Church of the Nazarene .....	2,855	1,583	68,612	354	35
Communists (2 bodies) .....	....	13	1,577	....	....
Congregationalists (b) .....	5,510	5,636	914,698	....	....
Disciples of Christ (2 bodies) .....	9,781	14,140	1,799,312	403	d442
Evangelical Church .....	1,990	2,184	217,935	13	41
Evangelical Ass'n. (13 bodies).....	650	272	17,847	206	65
Evang. Synod of N. America .....	1,197	1,301	230,118	30	d23
Free Christian Zion (Col.) .....	29	35	6,225	....	....
Friends (4 bodies) .....	1,304	913	113,005	45	d51
Jewish Congregations .....	721	1,901	257,155	....	....
Letter-By-Saints .....	1,716	1,716	945,158	d4,116	33
Lutherans (20 bodies) .....	10,727	15,448	2,656,158	d68	d101
Mennonites (12 bodies) .....	1,581	966	97,544	67	d52
Methodists (16 bodies) .....	45,598	62,804	9,119,575	1,177	291
Mormons (2 bodies) .....	155	172	29,241	....	....
New Jerusalem Churches (2 bodies).....	113	96	6,521	10	3
Non-sect. Bible Faith Churches .....	119	100	6,281	....	....
Pilgrim Holiness .....	750	441	15,040	32	23
Holiness .....	28	32	801	d1	d65
Pentecostal Holiness .....	982	192	8,096	....	....
Pillar of Fire .....	14	19	784	....	....
Presbyterian (9 bodies) .....	14,429	15,398	2,507,136	49	d106
Protestant Episcopal .....	5,830	7,595	1,190,358	37	14
Reformed (3 bodies) .....	2,408	2,737	553,641	d13	13
Reformed Episcopal .....	70	68	8,622	....	....
Reformed Army .....	4,670	1,704	81,224	50	49
Scandinavian Evan. .....	690	595	48,590	d20	28
Schwenkfelders .....	7	6	1,666	....	....
Social Brethren .....	7	22	1,800	....	....
Spiritualists .....	600	690	75,000	....	....
Temple Society .....	2	2	164	....	....
Unitarians .....	465	70	62,240	d10	2
United Brethren (2 bodies) .....	2,130	3,454	413,818	d95	d50
Universalists .....	492	546	48,221	26	d58
United Evangelical Church .....	120	152	21,532	10	470
Volunteers of America .....	512	133	28,756	....	....
Independent Congregations .....	267	879	48,673	....	....
Grand Total in 1927 .....	217,204	235,991	48,594,163	d1,387	d1,470

(d) Decrease. (a) The Losses are only apparent, occasioned by inclusion of readers and churches in foreign lands. (b) Statistics are for 1926. Those for 1927 will not be ready until May.

## Famine in China

A cable message from the Famine Relief Commission of Peking just received by the Federal Council of Churches, New York, states that according to reports from missionaries in the northwestern part of the province of Shantung appalling famine conditions prevail. The situation, which has been growing worse for many months, is now so bad that nine-tenths of the population are reported to be eating unwholesome food substitutes. A half million people are actually starving and 4,000,000 more face similar conditions in the next two months. Deaths are increasing. Men have abandoned their homes and gone to Manchuria in search of work. Children are being offered for sale; boys of six selling, in some instances, for twelve silver dollars, the equivalent of \$5.00 American currency.

Some hundreds of thousands of dollars, which have been available during the winter for carrying on relief work, are now completely exhausted, so that relief agencies find themselves without funds to carry on even the meager relief work which had been conducted by various missionaries at their own stations and by other agencies. The International Famine Relief Commission has surveyed a number of projects for road construction and river conservation in order to give employment to famine sufferers, but finds itself entirely without resources necessary to carry on this work.

Reports received by Mission Boards in America indicate that in some sections famine conditions are even worse than in the great famine of 1920-21, when America raised many millions of dollars in a great relief effort. The area affected most severely is, in general, about the same as that of 1921,—namely, the western part of Shantung Province, and the southern part of the Province of Chili. The famine also extends into the adjoining provinces; serious conditions are reported from Honan Province to the west and from the northern part of Kiangsu Province, which joins Shantung on the south. This last named area is within the area controlled by the Nationalistic Government, which has recently made a grant for famine relief in Northern Kiangsu to the amount of \$800,000. Few, if any, missionaries remain in the Province of Honan, according to reports at hand. Letters from

Chinese Christians to church authorities here indicate that conditions in that province are "appalling in the extreme." At least two or three American mission boards, having work in Western Shantung, have already started appeals for funds from their constituents for famine relief, to be administered by their missionaries in those territories. Cabled reports from Peking, which originate from missionary sources in Northwestern Shantung, indicate that conditions there are entirely quiet, so that relief measures are altogether practical, if resources were in hand.

## EDITORIAL REVIEW

Not what we give but what we have left really determines the greatness of our gift. The widow's gift proved to be a memorial to her generosity because she gave all she had.

Over the names of Brethren Kilhefner and Teeter, president and secretary respectively, of the College Board of Trustees publish resolutions of appreciation of the late Brother Orion E. Bowman, the former president.

Dr. Charles A. Bame reports a very successful evangelistic campaign with Dr. W. H. Beachler and the Dayton church preceding Easter, 56 souls having made the good confession. Doubtless we shall have a written report from these brethren soon.

From Allentown, Pennsylvania, comes a report of an evangelistic campaign conducted by the pastor, Brother S. F. Christiansen, who was successful in leading nine souls to make the good confession. Eight received baptism and entered into membership with the church. The meeting closed with a well attended communion service.

Brother W. A. Gearhart, Home Mission Secretary, reports all Home Mission receipts for the months of February and March, a total of \$1,308.11 for that period. If any individual or church has not met his obligation or made an offering for the home work, it should not be overlooked, as the Home Board doubtless uses to good advantage all the money we can give.

Dr. W. S. Bell, Endowment Campaign Secretary, found the good people of Bryan, Ohio, ready to do what they could for the College, notwithstanding unfavorable financial conditions. The members of this splendid church are thoroughly loyal to all the interests of the church and of course they did not seek to evade this responsibility. Their pastor, Brother O. C. Lemert, is an Ashland College graduate and an enthusiastic booster of his Alma Mater.

Brother W. S. Crick favors us with a good report from Fremont, Ohio, where he has been pastor since the first of the year. He found the people anxiously awaiting his coming and ready to go forward under his leadership. The splendid spirit of cooperation that seems to prevail should make the work pleasant for both pastors and parishioners. The way they are cutting in on their church debt should be encouraging to Ohio churches. At the revival conducted by the pastor, nine were added to the church.

Brother H. F. Stuckman calls attention to the program of events for the summer at Shipshewana, the first of which is the meeting of the Indiana ministers, whose program was published last week. It is a splendid institution and should have a large patronage. The districts that are not offering their young people something of the kind are neglecting a great opportunity. Their Summer Bible Conference, with Dean J. Allen Miller as the principal speaker, promises to be a real attraction and we are sure will be worth going a long distance to attend.

The information was given out through these columns some time ago that Brother R. F. Forte had resigned the pastorate at Louisville, Ohio. Now we learn through the Louisville Herald that he yielded to the desire of the church and will continue his work there. At the same business meeting of the church at which this decision was made, the church also voted to go ahead with its contemplated building program. It proposes to remodel the present building, making it modern and enlarging its facilities. The remodeling program provides for 2,000 square feet of additional floor space and a damp-proof basement. We congratulate the church and pastor on this forward move and believe it means a larger future for the Brethren cause in Louisville.



## GENERAL ARTICLES

### Baptism: Its Practice and Significance

In these days it is very essential to give a reason for our faith. There is prevalent too much of that spirit that one thing is as good as another. When that expression is heard from a member of the Brethren church, you can be prepared to grant a letter to that individual sooner or later. The writer does not at any time pass judgment upon the practice of any denomination but he firmly believes that it is our whole duty at all times to teach and practice the Word. The Word gives no uncertain sound as to the place and significance of church ordinances; so in this treatise, the writer shall aim to present the teaching of the Word concerning this important rite of Baptism.

Jesus when speaking to Nicodemus declared that entrance into the kingdom of God was conditioned upon being "born of water and of the Spirit." The conditions imply that the individual "must be born again." The Spiritual, or New Birth is essential to salvation. In the forgiveness of sins, reconciliation is made possible. The debt of sin must be paid; thank God Jesus Christ paid it. My guilt and yours were settled in relation to God on the basis of complete atonement made by Christ and accepted by man. Sins are not forgiven until sin is covered. But redemption is not enough; a new nature is needed. The sinner must be washed and empowered against sin. Hence Jesus points out the essential inner, or Spiritual, and the corresponding response to the New Birth manifested in man's obedience to the Master. The ordinances are, as Brother Yoder suggests, "God's Means of Grace." Baptism stands at the very forefront of our relationship to Jesus. This does not exclude faith and repentance but follows as a natural outcome of those steps. We look to Jesus to whom was given "All authority—in heaven and on earth", and ascertain his relation to it. Let us view Jesus at the beginning of his Public Ministry. He went to the Jordan River where John was baptizing. He began the public ministry that proclaimed him the Messiah. His Messiahship had to do with sin. Why was Jesus baptized? "If John's baptism was for repentance, and was the outward sign of repenting souls, how are we to understand this baptism of Jesus? Matthew tells us that when John saw him coming, he looked at him and said, "I have need to be baptized of thee, and comest thou to me? **Comest thou to me?**" This was the prophetic recognition and declaration of the sinlessness of Jesus. Then why was he baptized? He was baptized as a repenting soul. His also was a baptism of repentance. His also was a confession of sins. In that hour he repented, he confessed sins. But the repentance was not for himself, the sins were not his own. In that hour he identified himself with the multitudes who had been thronging out to baptism, identified himself with them in the consciousness of sin in repentance, in confession of it. In that hour of baptism we see the most solemn and most wonderful sight of the Servant of God, who had come from the silence and seclusion of Nazareth, taking upon himself the burden of sin, counting it as if it were his own sin, doing that to which an



Elder A. B. Cover  
Pastor Second Church, Los Angeles

apostolic writer referred by declaring, "He was made sin" (Morgan). So in this rite of Baptism Jesus identified himself with the sinner as well as when he made the supreme sacrifice of himself upon the Cross. Jesus also in the Great Commission refers to his **AUTHORITY**. "All Authority in heaven and upon earth", then delegates it to the disciples and instructs them to disciple the nations, "baptizing them into the name of the Father and of the Son and of the Holy Spirit." Since Jesus has made it so emphatic, have we any privileges with its practice or its significance? If discipleship is conditioned upon obedience, if we manifest our love, if we desire that larger spiritual development, we should seek his will in this important matter. Brethren, remember our fathers in the faith built our church upon the tenets that make us distinctive Brethren and there is an urgent need for more of it today.

Why do we practice **TRIUNE IMMERSION** as the mode of Christian Baptism? We do so by the **AUTHORITY** delegated to us by Jesus in the great commission. Recently the writer attended a meeting where the speaker would have made the Gospel of Matthew pertain to Jews only. His assertion did not disturb the writer in the least for when we study the setting of the closing words of Matthew, Jesus was giving final instructions to the disciples and included **all nations**. In addition to what had been stated concerning Jesus' Baptism as recorded in Matthew, third chapter, verses thirteen to seventeen and the parallel passages in the other gospels, we study once more closely Matthew twenty-eight, nineteen, "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit." A great Bible teacher recently stated that when you find the conjunction repeated, it implies an action for each phrase." That speaker was not a brethren in the faith but the writer concluded that he should be. In the saving work of Grace, God deemed it wise to reveal himself to us as Father, through Jesus Christ, the Son, and the Holy Spirit. Each personality represents a distinctive work in saving grace; then in the initiatory rite into the body of Christ, by baptism we honor each Person of the Trinity by an action representative thereof, and in harmony with an action after the conjunction "and", thus suiting the act to the Word; one baptism with three actions representative of one God revealed as Father, Son and Holy Spirit.

Very well, says some one, we grant you three actions in one baptism; why do you insist that the action shall be immersion? The writer during the years of his ministry has continued to thank God for the privilege of studying the Greek language in which our New Testament was originally written. The word in our English version "baptize" is a transliteration from the Greek word, "Baptizo." The root meaning of the verb is "to dip"; "to plunge"; "to immerse." This word is everywhere so used and translated. To wash, to wet, is an entirely different word. So if we consider the **AUTHORITY** of

Jesus, if we OBEY the literal language of the Great Commission, we dip, plunge, immerse three times into the name of the Father, and the Son and the Holy Spirit.

But you Brethren insist upon baptizing your applicants face forward; why that forward action? If you would have Scriptural reasons for this we refer you to the sixth chapter of Romans, fifth verse, "For if we have become united with him in the likeness of his death." The setting of the words imply that we are buried with him in baptism (in the likeness of his death). The gospel accounts say that he bowed his head and gave up the ghost. Likewise this harmonizes with all progressive movement which is forward and not backward. So we baptize forward into the three names of the Godhead. Baptizing took place where there was much, "many" waters. John baptized at the River Jordan; Philip baptized the Eunuch when they came to "water." They "went down into the water" and they "came up out of the water." The writer of Acts, used by the Holy Spirit of God, recorded the act of baptism in definite terms. Jesus referred to his AUTHORITY when he delegated the disciples with the authority to "disciple" and "baptize." We should deem it a privilege to practice it as he instituted it.

Furthermore, let us turn to the testimony of a very few of the authorities and listen to what they say concerning the practice of baptism. The Didache, or Teaching of the Twelve, written about A. D. 65, reveals that baptism was by immersion and three acts, using words, "into the name of the Father and of the Son and of the Holy Spirit" (See Sect. 7). Augustine, the great Theologian of the early church, writing in the year A. D. 354, wrote, "In this fount, before we dipped your whole body we asked you, believest thou in God, the Omnipotent Father? After you averred that you believed, we immersed three times your heads in the sacred fount; you are rightly immersed three times; you who receive baptism in the name of Jesus Christ." One more testimony from the sixteenth century: Luther in giving instruction for baptizing a woman said, "Let her be placed in a bathing tub up to her neck in water; then let the baptist dip her head three times in water with the usual formula, 'I baptize thee,' using the words of the great commission." This testimony harmonizes with the Scriptures in using Trine Immersion as the Apostolic mode of baptism and definitely states that it was administered to BELIEVERS. May we practice it as the Word directs, and blessing shall crown our OBEDIENCE.

From the practice of this initiatory ordinance let us seek its significance. It is the symbol of regeneration. Jesus made regeneration essential to Salvation. "Except ye be born of water and the Spirit ye cannot enter into the kingdom of God." What importance do the Scriptures attach to the symbol of Regeneration? If born of "water" means baptism, which commentators generally concede, then why not give essential value to the symbol? The sinner undergoes a series of acts in regeneration which correspond to the redeeming acts of Jesus. What is Paul setting forth in that wonderful sixth chapter of Romans: "Shall we continue in sin, that grace may abound? God forbid. We who die to sin, how shall we any longer live therein? Or are ye ignorant that all who were baptized into Christ Jesus were baptized into his death, etc." The old man of sin dies, he goes down into the water, which Sandy terms "Immersion." The old man of sin dies; what shall we do with him, this crucified old self? We bury away underneath the baptismal waters, that dead man, we ratify death which Sandy terms, "Submersion." The crucified old self is buried with Christ in the baptismal grave, but he does not remain there as Christ did not remain in the tomb, but comes forth a new man in Christ Jesus, and again using Sandy's term,

"Emergence" into new life is symbolized. Coming forth from that death and burial, the believer walks in the power of the "resurrected life in Christ Jesus." This brings the believer through baptism into close and vital union with Christ, so close is this contact with the Master that we may fitly describe it as a UNION with him. It expresses symbolically a series of acts corresponding with the redeeming acts of Christ: Death, Burial and Resurrection.

Baptism as the symbol of regeneration also implies living with Christ. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once; but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus (Rom. 6:8-11). In those significant words, the believer is to be "alive unto God." How often this deep underlying meaning is missed! The claims of Jesus Christ upon the individual are faithfully proclaimed, the conditions of the NEW LIFE accepted and as soon forgotten. Does the symbol, which is the outward expression of a doctrinal value, have no significance? God forbid! The value of any symbol or church ordinance may be lost in a superficial or unworthy observance. Jesus charged the Pharisees and Scribes with this terrible indictment, "Ye leave the commandment of God, and hold fast the tradition of men—Full well do ye reject the commandment of God, that ye may keep the traditions of men." The above words were uttered by Jesus when the enemies were accusing his followers of eating with unwashed hands, which was ceremonial defilement according to their traditions. We do well to cling to the commandment of God in the significance of this sacred symbol. Baptism may be administered in harmony with the teaching of the Scriptures; its beautiful symbolism may be observed; and yet the inner life may not be touched. How can this be? Because the significance of it has not penetrated the inner life. "External observance is only valuable as an expression of an inner life, and the expression of the inner life cannot be stereotyped.—Unless the ablation be an outward sign of inner spiritual cleansing, it is worthless. When the washing of baptism is an outward and physical sign of the inward and invisible grace, then it is useful and in its proper place. But when the man shall imagine that the ablation, the washing of baptism, makes him a child of God, an inheritor of the Kingdom of heaven, he is mastered by a tradition that is blighting him, and robbing him of the faith he desires to realize, and misses his aim" (Morgan.) This explains very clearly why some one may listen to the preaching of the Word, under stress of emotion confess Jesus Christ as Savior and then go on in the same old life and way. God forbid that any one shall miss the significance of baptism by formal observance without the great Spiritual Truth for which it stands.

If we could uphold the faith of our brethren; if we would manifest our love to God, and if we would manifest our loyalty to Jesus, our Master, then let us herald the message of the Book in all its power and truth concerning the ordinances as well as the great doctrines which they symbolically express. God knew that the church needed them. He placed them there for our good. May we observe them to grow unto spiritual stature in Christ Jesus.

Los Angeles, California.

You cannot be a Christian very long without bringing someone else to Jesus Christ.



## Things By the Way---X

By A. D. Gnagey, D.D.

### What Friends are For (For Boys and Girls)

Every boy and girl has friends or a friend. How many true friends have you? Are you glad for them? Could you part with them? Home friends, school friends, comrades in play, chums, pals—have you ever thought just what these friends mean to you? They have made you happy. They have made you grow. Few of us can really be happy alone. We crave companionship. Our friends are the makers of our happiness. How do you treat your friends? A very wise man once said (it is in the Bible) "He that would have friends must show himself friendly." Are you glad when your companion can play a better game than you can? Are you glad when your girl companion gets better grades than you do? Are you selfish with your friends? Friends help to enrich our lives. Make friends while you are young—quite young—they will mean much in the days to come. They help to keep us brave and true and strong and loyal. "There is a Friend that sticketh closer than a brother." His name is Jesus. He is the best and the greatest of all our friends. He said, "Ye are my friends, if ye do the things which I command you." Jesus is your best friend. Are you his, too?

### The Transformed Cross

The cross, until Jesus came, was an instrument of torture only,—nothing more. Jesus transformed the meaning of it. He has also wrought other and most wonderful changes. A cemetery must have been a dreary place before Christ came. No one felt sure of anything bright beyond the grave. It was as though in reality a great stone stood against the door of every sepulcher. Not only is the stone rolled away, but the door of the sepulcher stands open. The cross once the sign of DEATH has come to mean to us LIFE eternal. The light shining from that cross can illumine the darkest hour. All of this, however, is meaningless unless Jesus has really transformed our lives. Has he? The vision of a transformed cross and an illumined grave belongs exclusively to a transformed LIFE. The day when the great stone was rolled before the grave of Jesus was the darkest day in history. The day when it was rolled away was the brightest. Is it that to YOU? A sour, morose, whining, complaining Christian (?) is an anachronism.

### Lifting The Banner—Flying the Flag

Flags and banners are made to be displayed—flung far out where people can see them. The great splendid truths and promises of God are like a banner. The Psalmist said, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." There was a shoemaker in London, at the time of the last great cholera epidemic, who believed in flying the flag of faith in God's word. He printed on a card these words: "Because thou hast made the Lord, which is the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." He put the card in the window, and Charles Spurgeon, the great London preacher, went by and saw it, and it put strength into him for all those terrible days, when he had to carry faith and hope and help and courage to thousands. We ought to lift up the banner, fly the flag of God's great promises,—the exceeding great and precious promises. We might thereby put strength and courage and hope into despondent hearts.

### Eternal Life Here and Now

Another Easter has come and gone. But should not

the Easter joy abide with us throughout the year? The impulse of Easter is meant to put a new momentum in life here on earth, for it puts a new value in it. The largest message of Jesus is not to tell us HOW LONG life lasts, but rather WHAT life is. Jesus did not come back merely to tell us that life goes on, that death is a mere incident, an interruption; he came to do far more than that. He came to tell us what real life is, here, there, and everywhere. Eternal life is not QUANTITY of life, but QUALITY of life. Jesus means that we should live here and now in the power of an endless life. It is here and today that we find fellowship with God and a share in his great onward-moving purposes. "He that hath the Son HATH eternal life", not shall have. It is a present possession. Heaven has nothing better to offer than what Jesus offers you here. What is heaven? Where is it? It is that state and place where the will of God is done perfectly,—where no other but God's will is known. It begins here. Has it begun in YOUR heart and life? Every Christian should carry about with him and in him a bit of heaven.

### He Can't Go These Thrones

Many attempts have been made to outshine Lindberg's glory but he remains the favorite aviator. There is a reason for it. Not alone because of the great feat he accomplished but because of the spirit of the man, his behavior, his modesty, his utter self-forgetfulness, his "dyed in the wool" Americanism—these are the things which have made him the champion and decorated him with a glory of which he can never be robbed. Evidences of the fine spirit of the man are continually cropping out, the latest, according to the Presbyterian Advance, is indicated in a dispatch from Abilene, Texas, where a royal welcome was given the trans-Atlantic flyer, a part of the royalty consisted of a throne. The throne was merely an elevated throne-like arrangement in an automobile on which "Lindy" was to sit. But "Lindy's" dislike for show, his innate modesty, which has endeared him to millions, would not permit him to sit on this elevated platform. He at once demurred, and at his request the throne was removed, and "Lindy" rode, like other people in a republic, in a seat of an automobile—and a rear seat at that. "I don't mind sitting where they can see me", said "Lindy"—"but I can't go these thrones." What an example for the climbers, the reachers after everything, the gate-crashers, the publicity seekers, the big "I's" of the world. Lindberg's "we" continues to impress its lesson and many an "I" shrivels as a result. He represents the finest of true Americanism and his example should prove an inspiration to the youth of our land, and of the world.

### And Now What Next?

The annual alumni home coming celebration of Juniata College, located at Huntingdon, Pennsylvania, a school under the auspices of the Church of the Brethren, was held the first week in March of this year. A new feature of this year was a physical education demonstration following the chapel service in the evening. On the men's side there was apparatus work by the freshmen and sophomore classes, rope demonstration by Ober Holsinger (think of "Henry"), fencing exhibition by the coach. The freshmen women appeared in a demonstration of Danish gymnastics, one of the newest developments in physical education. The sophomore class appeared in old English

(Continued on page 9)

## SIGNIFICANT NEWS AND VIEWS

### A GOOD TESTIMONY

Dr. Rufus M. Jones, professor of Philosophy at Harvard College, in a recent address on "Our Christian Task in a Materialistic World", declared that "there are more saints in the world today than in any other century in history, and there are more happy Christian homes than ever before. He said further: "We must, as interpreters of Christ, be forever done with gunboat Christianity and with airplane-bombing Christianity. We must either stop talking about Christ's ideals of life, or go on talking about them in both word and deed, in the fell clutch of hard facts that may spell death to us, as he did, and they did, in whose train we want to follow. There is no other way to build a Christlike world, no other way except to be Christlike. We must meet this secular world, its prosperity, its hardboiled philosophy, its utilitarian aims, with a settled conviction that we are going all the way through with Christ, and with a burning passion to be like him in life and spirit." We should like to have heard the entire address.—C. M. Elderdice in Methodist Protestant.

The tercentenary of the birth of John Bunyon is being celebrated this year by Christians throughout the world. He was born in 1628 and died in 1688. His great book, "Pilgrim's Progress", was written in Bedford Jail, where he was imprisoned for twelve years for refusing to agree to cease preaching. He is still preaching through this wonderful book.

### CAN THE BIBLE BE SMASHED?

Two associations have recently been formed, one for the advancement of atheism and one anti-Bible society, the object being to counteract the work of organizations circulating the Bible as the Word of God. These organizations have some task ahead of them.

It is estimated that more than 30,000,000 copies of the Scripture are circulated every year, and the Bible is available in over eight hundred languages and dialects. It is the best-selling book in the world.

In summing up a case against an atheist editor who was being tried for blasphemy, a Toronto judge said to the jury: "Probably nothing is more sacred to us than our religion. We have ever been taught to reverence the name of God. We are prepared to say that love of God and trust in him are the very foundation of our nation's greatness. The Bible, the Holy Scriptures, are to us the revelation of God's will concerning us and all his people. We look upon the Bible as the basis of every good law of our country. It is to us the dearest and most precious Book in all the world. Sooner would we fail with every other book than the Bible. It is in reality to us the Book of books. It is always painful to hear any person question any part of the Bible."

The challenge of atheism is our opportunity. Christians everywhere should seek to circulate the Word of God more vigorously than ever before.—Robert P. Anderson.

### UNITED CHURCH OF CANADA AFTER TWO YEARS

From an official report of "Church Union in Canada" covering two years of the history of the United Church of Canada, the following figures are taken:

There are 3,695 ordained ministers and missionaries in the United Church of Canada. Of these 2,682 are employed in the active pastorate; 593 are retired or superannuated.

There are 3,198 charges in the United Church duly organized, and in them a total of about 7,500 preaching places, and the gospel is preached in twenty different languages.

Four hundred and ten congregations have been amalgamated into just half that number; overlapping has thereby been eliminated.

Membership of the church as a whole shows a net increase of 19,820 for the year, with incomplete return of statistics. The reported membership stands at 629,549.

More than 6,300 Sunday schools (including 300 new schools organized during the present year), 68,000 teachers, 659,000 scholars—is the Sunday school enrollment. Thirty-one thousand children, under fourteen years age, attend worship in junior congregations.

There are nearly 5,000 students enrolled in the colleges and universities of the church, of whom almost 500 are looking forward to the Christian ministry.

Congregations own property (exclusive of the general property of the church) amounting to more than \$78,000,000. The general property of the church, which includes colleges, endowments and property held abroad, amounts to more than \$20,000,000. Congregations paid in stipends to their ministers during 1927 almost \$4,500,000. The grand total paid by congregations for all purposes during the past year was in excess of \$15,000,000.

Since June 10, 1925, the church has received directly from the people and expended on missions, education and benevolences more than \$9,000,000.—The Evangelical Messenger.

### TURNOVER IN ILLINOIS

The primaries held in Illinois on April 17th resulted in the complete overthrow of Governor Small, Mayor Thompson and State's Attorney Crowe who have been in power for several years. The leadership of the Republican party passes to ex-Governor Charles S. Deneen. The upheaval was caused by the bad state of things that had come about under those in power.

Probably never in the history of the United States has any city gone so far astray as Chicago. Every kind of wickedness and crime was rife until the true citizen was ashamed and afraid. There was a reign of terror. Houses were bombed and citizens were killed in the streets with machine guns.

It seems that the Chicago Bar Association started the sentiment that finally smashed the Thompson-Small regime, a very fitting thing indeed for lawyers to do: The era has been a nightmare and worse in Chicago and relief will be like the rising sun.

The lesson of it is that the better element of the cities and states can rule if they will. The thing now is for this better element having triumphed to keep in the saddle. Eternal vigilance and work are the price of democracy. If those who believe in the better order would become and remain active militant citizens they could redeem the land from violence and crime.—The Christian-Evangelist.

### 70 PER CENT AMERICAN CHILDREN WITHOUT RELIGIOUS INSTRUCTION

It is estimated that there are nearly 49 million children and young people in the United States, of whom 70 per cent are not enrolled in any school where they receive religious instruction. Of this number 43,000,000 are in Protestant families, of whom 66 per cent are not so enrolled. Of the 1,600,000 Jewish children and young people, 95 per cent receive no religious instruction in any school.—Christian Century.



# THE BRETHREN PULPIT

## The Uncovering of Sin Illustrated

By Mary Pence

**TEXT:** But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out.—Numbers 32:23.

The text of Numbers 32:23b, "Be sure your sin will find you out", is a very pointed one. The occasion of this text was the instance of the children of Reuben and those of Gad wanting to dwell on the border land "on this side Jordan" instead of "on the other side of Jordan" as children of God should. So many professing Christians today love too well to dwell on the border next to the world thus keeping themselves under constant temptation to do as does the world. Moses made a proposition to these children of Israel, adding, "But if ye will not do so, behold, ye have sinned against the Lord and be sure your sin will find you out."

This is just what God said to Cain when Cain rejected the blood offering for sin: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." And that was what Judah meant in Genesis 44:16 when he said, "God hath found out the iniquity of thy servants." The same truth also is the burden of Isaiah 59:12: "For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us; and as for our iniquities, we know them."

Sin may seem to be hidden for years but some day it can be truly said, God hath found out the iniquity. Bishop Wescott has said silently and imperceptibly, as we wake or sleep, we grow and become strong, or we grow and wax weak, and at last some crisis shows us what we have become. And it is true. While sin may seem for a time to be hidden from God and man, the truth will come out. "Our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them." And how very, very gracious is God that he keeps our sins before us while we are in this world, working in us that godly sorrow which leads to that repentance which puts sin under the blood of Christ where it is eternally blotted out. Thus it is out of the way of fellowship with God and man, out of the way of acceptable service, and out of the way of eternity itself.

I want to pass on to you two illustrations of this text I read in a religious journal: "A farmer, being short of horses, hitched a mule and an ox together to help with the hauling. After a little while the ox stopped, laid down, and refused to move. The farmer said nothing, but quietly unhitched the animal, returned it to the stable, and made the mule pull the wagon the rest of the journey. At night the ox spoke confidently to the mule. 'What did the master say today?' he asked. 'Nothing that I heard', replied the mule. The next day exactly the same thing happened. 'What did the master say this time?' asked the ox that night. 'I didn't hear him say anything', replied the mule, 'but he's leaning over the fence out there talking to the butcher.' And butchers know what to do with the stubbornness of balky oxen, and God knows how to deal with sin."

Another illustration is the story of a little boy and girl who had poor parents who were at their wit's end to know what to do about Christmas presents for the children. At last the mother contrived a rag doll for the girl and having nothing better to meet the need she stuffed the doll with oats. The father made a bow and arrow for the boy. All was joy in the home until the

boy, becoming angry at his sister, buried her doll in the garden. In vain search was made but the boy said nothing. Some time after the mother called the boy's attention to many tiny little green blades springing up in curious shape—showing form of limb, head, body. Behold the oats had sprouted. "Be sure your sin will find you out."

God will uncover hidden sin some time and place, for he wants lives free from sin. There is only one thing that will cover sin and that is the all sufficient blood of Christ. I have read two fine illustrations of this fact. The first is to the effect that if you place scarlet glass over scarlet cloth of the same color the cloth will appear white. And the second is: An English lady sat in her living room with its scarlet glass surrounding the door frame. When the scarlet clad postman would go by he would appear to be in a uniform of pure white as he passed the scarlet colored glass.

Our sins are scarlet, and they find us out, they testify against us, and we know them until placed under the blood of Christ they become "as white as snow . . . as wool", and are remembered no more against us forever. Praise the Lord for such provision of grace.

Limestone, Tennessee.

### NATURE OF SIN FURTHER ILLUSTRATED

**Sudden Retribution.** Ananias and Sapphira were not obliged either to sell or give. Their motive was to obtain credit for a self-sacrificing benevolence, which they neither possessed nor practised. Vanity and covetousness were at the root of the transaction. With the unexpectedness of a lightning flash came revelation and retribution. As planned, detection seemed wholly improbable. There was an uncalculated factor in the equation. "Thou, God, seest me." Peter's language (v. 3) shows that detection and punishment were miraculous and profoundly impressed the church and the public as far as it became known. "Both transgressors were pilloried in undying shame." Evil-doers can count on no moment of security. "Be sure your sin will find you out." God's judgments never mistake. To him the universe is one vast whispering gallery, in which every sin reports itself. Only God and ourselves know the measure of our consecration.

**The nature of sin.** Sin is missing the mark. God has made a mark, a rule, a standard of conduct, and to come short of that, to miss it, is sin. D. L. Moody sometimes used the following illustration to show how this can be done: In the early days of Chicago, an ordinance was passed providing that no policemen should be appointed who were not five feet six inches in height. He said, "I went by the office one day, and there was a crowd of applicants waiting to get in. They quite blocked up the side of the street, and were comparing notes as to their chances of success. One said, 'I have a letter of recommendation from the mayor, and one from the supreme judge.' Another said, 'I have one from Senator So-and-so. I'm sure to get in.' Finally, the men got in before the commissioner and presented their letters. The offi-

cial glanced over the letters and said, 'Well, you have a good many letters, but the first thing is to measure you.' So the first man was measured, and he was only five feet tall. 'No chance for you, sir; the law says you must be five feet six inches.' The other man said, 'Well, my chance is a good deal better than his. I am much taller.' The officer measured him and his height was five feet five and nine-tenths inches. 'No good,' they told him, 'you are not up to the standard.' 'But I'm only one-tenth of an inch short,' he remonstrated. 'It's no matter; there is no difference; you are below the standard.' So he was rejected with the man who was only five feet. One came short six inches, and the other only one-tenth of an inch, but the law can not be changed. And the law of God is, that no man shall go into the kingdom of heaven with one sin on him. He that has broken the least law is guilty of all."

"If the statesmen could have met for four or five weeks in 1914, just as the Foreign Ministers met at Locarno and Geneva, and discussed the situation frankly and unreservedly, I am convinced that the great war would have been averted. Here, then, is one great service performed by the League of Nations, which henceforth is destined to be a medium in arranging the affairs of Europe."—Dr. Stresemann, German Foreign Minister.

### Things By the Way

(Continued from page 6)

folk dances and costume,—shades of Caesar! in a Dunkard school! Did I read correctly? Have my eyes deceived me? Let me look at the report again. Yes, it is there. Was it a "slip" on the part of the reporter? The writer is not criticising the performance on the joyous occasion,—far from it. He has more important things engaging his attention,—he merely wonders, and do you wonder that he wonders? Changing from the third to the first person, my thoughts involuntarily turn back to a time forty-five years ago or even less, when there were no automobiles, no flying machines, no radios, and no **some other things** which compel very serious thought. Surely, the "world do move", and, somehow, willingly or unwillingly, we move with it.

#### Is It I, Lord?—A Communion Thought

Is It I, Lord?—History records no other such searching of heart, such collapse of self-consequence, such universal melting away of pride, under the penetrating eye and accent of the Master. Not one of the twelve was sure of himself. And, marvel of marvels, suspicion of others was lost in self abasement. But for the unique spiritual power generated by the Master's presence it is probable that each one would, instead, as we are apt in like moments to do, have looked about to find the culprit. This supreme instance shows how false that prevailing habit of ours is. Self-correction comes first, even when events show others more to blame than we. In his presence we see ourselves not others. Christ created a moral atmosphere in the upper room that made it impossible for Judas to remain, and likewise impossible for any one of the eleven to see anything but their own shortcomings. Such an atmosphere you can create in your own soul by allowing Jesus to come in,—an atmosphere that will make it impossible for the evil that is betraying your soul to remain. Judas HAD to move out, not because Jesus drove him out, other than that he created an atmosphere, a spiritual atmosphere intolerable to a traitor. Such an atmosphere will drive the traitor out of your soul. Think of this when you start for the communion table.

Altoona, Pennsylvania.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

ACHIEVING THROUGH SUFFERING—Matt. 5:2-10. "Blessed are they that mourn, for they shall be comforted." Goethe once wrote, "The man who has not suffered is still uneducated." And the Psalmist said, "Before I was afflicted I went astray." It was through the path of affliction that he learned faithfulness and constancy. The most difficult experiences through which we pass often bring us the highest equipment and the most efficient power. A man's greatest achievement is next to impossible without self-discipline, and his most far-reaching influence and service cannot be realized without a broad and genuine sympathy. And how can such equipment be possessed except through experience in suffering? The great Captain of our salvation was made perfect through suffering.

#### TUESDAY

"THE MAINSPRING OF CONDUCT"—Luke 22:24-27. "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." That ideal is contrary to the conceptions of this world. Lord Birkenhead said: "The school of idealism is the very antithesis of the school of self-interest, and yet nothing is more apparent than that, politically, economically and philosophically, the motive of self-interest not only is, but must be, and ought to be, the mainspring of human conduct." That is a direct challenge to the teaching of Jesus who insisted by precept and example that loving service is and ought to be the highest motive to actuate human lives.

#### WEDNESDAY

OUR NEVER-FAILING HELPER—2 Cor. 3:4-6. "Our sufficiency is of God." Life is full of testings and struggles. "Lions are in the path. Every step is waylaid by pitfalls and beset by dangers. How shall we be able to conquer in the strife? We may train our bodies; we may quicken our minds; we may teach our consciences, but in the crisis all these things fail us and we are discomfited. All the strength and confidence of which we boast are gone, and we are thrown back upon our helplessness, unless we have learned to trust in him who is all-sufficient for every need. There is but one never-failing source of help, and that is the religion which we have espoused, the beneficent Father whom we worship.

#### THURSDAY

THE GOD BLEST MAN—Psalm 1:1-6. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Another has given this suggestive translation: "Happy is the man who does not live by godless purposes, who does not remain standing in his sins, who dwelleth not in the abode of mockers." That brings out this added meaning to this vital verse, that in every truly religious life there is an absolute acceptance of God's purpose for his life, a definite moral development day by day, and a permanent placing of one's life among those who pray and praise.

#### FRIDAY

THE GRACE OF CONTINUANCY—2 Kings 13:16-19. "And he said unto the king of Israel. Smite upon the ground. And he smote thrice, and stayed." The action of this ancient king illustrates a very common fault of people nowadays. He started a good work but he stayed his hand—he stopped too soon. He lacked the grace of continuance and he failed to complete his task. Vast numbers today strike out upon some good course and never reach the end because they lack the perseverance. They belong to the Order of Fits and Starts. It is staying power that tells.

#### SATURDAY

OVERFLOWING KINDNESS—Eph. 1:15-23. "The exceeding greatness of his power to us-ward who believe." We do not merit the favor of God, but it is bestowed upon us in overflowing measure. It has no limit save our needs and willingness to receive.

#### SUNDAY

THE UPWARD LOOK—Psalm 103:1-5. "Forget not all his benefits." There are people who seem never to have an upward look, never a thought of God and never a feeling of gratitude. Like nicks feeding upon the hillside, their noses are ever to the ground, ever grunting and crunching, never stopping to cast an upward glance at the beauty of God's world nor to breathe a prayer of praise for his goodness.—G. S. B.



W. I. DUKE  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N

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## Superintendents' Plans that Succeeded

### Answers to Problems in Attention, Attendance, and Finance

#### LITTLE LIES: AN OBJECT LESSON

By Mrs. W. Ritchie Almond

(The materials required are two test tubes or glass containers; a clear, colorless solution of bichloride of mercury, and a recently filtered solution of stannous chloride. The latter will be slightly cloudy and must be kept tightly stoppered until used. Have read by selected members of the school Lev. 19:11, Col. 3:9, and Prov. 19:9b. The following explanation is suggested as the substance of the talk to be given).

Boys and girls, and sometimes grown-ups, too, think that there are two kinds of lies, the black ones that are very bad, and the little ones, or "fibs", that they call white lies. They say the white ones are necessary and therefore cannot be wrong. One day I began to wonder what God thought about it. I looked and looked in the Bible. (Take up Bible and turn over pages.)

Everywhere it was the same. All the lies were bad. It seemed to me like this: Here is a boy with a clean life, clear as the truth, (Hold up tube of bichloride of mercury). Then one day he is tempted to tell a very little lie. Of course, a lie is never the truth, but such a little one is almost the truth. See, it is just slightly cloudy! (Hold up tube of stannous chloride). Surely a drop of this will never be seen in his clear life. (Add some of it to the bichloride).

Oh, what a difference a little lie makes once it gets inside! (A dense white material fills the liquid.) One little lie has spoiled the goodness of his life. Still, it is not very bad. It is only a white lie, and white means purity and cleanness. But the Bible says all lies are sin, and sin is black. (By now the white should begin to change to a dirty brown. It will finally go black. If it does not readily turn black, add a little more of the stannous chloride).

The more I look at that white lie, the less white it seems to be. Why, it really is getting quite dirty! When you come to think about it, lies are always a mean color because they try to fool people. God says a lie may look like a little thing at first, but see, it is black! And black is the color of sin. What was a little white lie is, as you see, really black.

#### LEADERS, OFFERINGS AND PLEDGES

By Elizabeth W. Sudlow

Four churches in a little town in North Dakota united in a unique plan for training the Sunday school teachers. All the workers enrolled in a Community Training School, meeting in the largest of the four churches. General assembly was held together, which consisted of a devotional service and an inspirational address on some phase of Sunday school work. Then the workers separated into four groups, each pastor leading his own teachers. This same general plan might be used by any one school; after the general assembly divisional groups could be formed, the teachers from each department meeting together.

An unusual contest carried on between two Sunday schools was in the grades given. For each person in attendance one point was given. For each new pupil enrolled, one hundred points; for each person above twelve years of age joining the church, five hundred points.

The question of finances need never bother a Sunday school where the every-member subscription plan is used. The treasurer will supply each member with a box of envelopes, and credit each subscriber with the amount returned in the envelope. Delinquents are notified quarterly of the amount they are in arrears.

Checking up on absentees has been done most successfully in one school, where every Tuesday morning a number of ladies report at the church for duty, and are given the names of such scholars as were absent the previous Sunday. These pupils are called upon immediately, and at noon the workers gather once more in the church to report, and to partake of a light lunch.

A plan for developing leadership carried out most successfully in one school is to have the young people responsible for the opening service. A class at a time is in charge. They arrange a special musical number, for some one to pray, and for some one to give a short talk.

A special "love-offering" is taken in one school each Sunday because the members have adopted as their little sister a child in a church orphanage. The school has assumed the full support of this child, and the special weekly offering is used for this purpose.

A unique plan for training the members of the organized classes was introduced in one school. It was in the nature of an institute, lasting for five nights. Each class contributed its quota of information concerning organized class work, and a study period in which a standard textbook on organized class work was used, was conducted by the pastor.

Under the direction of the local Woman's Christian Temperance Union pledge cards were distributed to all members of a school. This pledge called for the support of the Eighteenth Amendment to the Constitution and total abstinence.

Open House held just after Rally Day was an innovation in one school. The parents were invited to visit the school on a certain evening and inspect the work done by the pupils. Handwork of all kinds was displayed, and in each room the children gave a review of their memory work for the benefit of the visitors. Posters told the story of much that had been accomplished during the year. Ushers were ready to conduct parties through the building and explain the various departments.

All simple plans, these, yet they have accomplished the particular thing for which they were introduced.

#### A PRIMARY DEPARTMENT CALENDAR

By Emma F. Bush

We made a calendar for the Primary De-

partment for each month. The foundation was heavy paper, suitable for taking water color paint or crayon.

At the top of the calendar was a design for the month. A snow scene for January, a design of hearts for February, rabbits for Easter, daisies and buttercups for June, Christmas trees or bells for December, turkeys for November, and the like.

Beneath were drawn as many squares as there were children in the department. Whenever a child was absent during the month one square was painted blue. If a child was present all the Sundays in the month a square was painted red for him.

After a few months it was surprising to not how many red squares there were and how few blue. One of the mothers suggested that when a child was absent because of sickness a square be painted green instead of blue, and then it was rare indeed to find a blue square.

At the end of the month the calendar was taken down and a new one substituted.

#### THE SUNDAY SCHOOL EXCHANGE

By Hilda Richmond

A pleasant custom of some rural schools has added much interest to the Sunday school work in the community, as well as members to the rolls. For want of a better name it is called the Sunday School Exchange. Two schools pledge each other that for every member who visits the entertaining school, the same number will be returned later. Of course, it takes an afternoon and a morning session school to accomplish this, as the officers and leaders do not wish to break up their regular work.

For the morning session, a delightful and inspiring program is arranged to follow the regular hour of worship and instruction. After the program, a basket luncheon is served in the social room of the church or in the school room itself, and a most enjoyable meal is eaten together. If both the schools are small, the lunch is served as a big picnic spread, but if there are a hundred or more visitors, the group method is used as it takes less time and is less trouble. Any method that is used calls for bread and butter sandwiches to be brought by each person, since much time must be spent in making these necessary articles of food in case they are left to the last.

After the noon meal, the visiting school can get back to its own work and services. Spring, summer, and any but bitter winter weather will see good results from these visits. In very cold weather little children cannot be taken out so easily. The joy of going visiting, the hearing and seeing of new things in other schools, the combination of numbers, and the helpful program all add to Sunday school interest. There is nothing long drawn out about the whole thing—just a simple, brief, enjoyable period, so that the visitors may not be detained from their own school. Those who do not care to participate in the visit—there are always some who cannot go—will not be cheated out of their regular Sunday school session.

It never pays to have a big general school with two or three visiting delegations except in summer weather and out of doors. It has been tried, but too large a crowd makes for noise and confusion, and the whole purpose of the plan is defeated. But it is delightful to get four or five small rural schools to combine, holding their service in a lovely grove, and following the program with an enjoyable basket picnic in the good old camp-meeting fashion. Our Lord loved the outdoor life and taught

many things to his followers under the blue sky; his disciples today may well follow his plan.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for May 6)

### Greatness Through Service

Scripture Lesson—Mark 9:33-50; 10:35-45.

Printed Text—Mark 10:35-45.

Devotional Reading—Isa. 42:1-7.

Golden Text—The Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10:45.

### LESSON LIGHTS

#### Introductory Note

The first passage in our lesson took place in the summer of A. D. 29, the third year of Christ's ministry, in the city of Capernaum. It was immediately following Christ's trip northward to the region of Caesarea Philippi and Mount Hermon. On this journey he told his disciples more than once of his suffering and death, soon to take place at Jerusalem, but they could not understand it. That they did not understand is clear from the way they disputed among themselves as to who should have the greatest place in the kingdom which they expected Jesus to restore at Jerusalem. A suffering, rejected, dying Messiah was beyond their comprehension. They never did understand until after the ascension and the coming of the Holy Spirit at Pentecost. When they reached Jerusalem, and had settled in the house (probably Peter's, see Mark 1:29), Jesus asked them the cause of their dispute, and knowing what it was, though they did not answer him, he explained to them the true nature of greatness in the kingdom of heaven. He shows how the whole principle of his kingdom is the exact opposite of what it is in the world, where selfish seeking of the first place and the highest honor are the rule. This was a hard lesson for the disciples to learn, and it is just as hard for us today. The disregard of this principle is the cause of most of the evils that come to the church.

The second passage in our lesson dates about March A. D. 30, in the final three months before the crucifixion, and is located somewhere in Perea.

#### Selfish Zeal and Disgraceful Conduct

Some one suggests that John probably wanted to turn the conversation away from the disciples' disgraceful conduct and win Christ's approval for their zeal. If so, it is not an uncommon thing to find in Christian people today. A man who owed everybody in the community and handled the truth carelessly, sought to create such a furore by his defense of orthodoxy that his fellow Christians would forget or overlook his lack of honesty and give him creditable standing and even praise as a defender of the truth.

Or it may be that John's words were the expression of a narrowness and intolerance growing out of the false notion that such power was reserved as a privilege for those who followed Christ as they did. This is a warning against religious bigotry and a false type of denominational loyalty that imagines that God can bless no people but one's own. Loyalty to one's denomination and firm and enthusiastic faith in its dis-

tinctive teachings is a noble thing, but it should not be allowed to go to the extreme of refusing to acknowledge as Christian brothers those who belong to a different church but are loyal to the foundation principles of the Gospel.

#### The Motives of James and John

It is not so strange that they should have made such a request, and they are not to be so severely criticised for it. They were good men, but not as good as they were later after "the baptism of fire" trials and the baptism of the Holy Spirit. But they were among the best men of the nation. Therefore, as Alice D. Adams says, "We may be sure they had mingled motives for their request, and the good motives were most in evidence. (1) One motive was undoubtedly love for their Teacher, Jesus. (2) Another motive was doubtless a degree of selfish ambition. They wanted great things for themselves. They had some reason for thinking that Jesus regarded them as especially fitted for these places. (3) There lay close to this the hope and desire for a larger field for usefulness in the kingdom. (4) What they desired would keep them very near the Master they loved. But they knew not what they were specially fitted for."

#### Ye Know Not What Ye Ask

"There is nothing in which God's love for us is more clearly shown than in his refusing to give us all that we ask for. Just look back over your own past course and recall how you longed for some things with all your heart; and now you see that those very things would have been your ruin. A little child reaches out its hand with a cry for an open, glistening razor. It knows not what it asks for. A Christian asks for health, or wealth, or ease, or exemption from trial, or for some special benefit which seems just suited to his need. He knows not what he asks." There are few things we need to be more thankful for than that some of our prayers are not answered in the way we desired.—Illustrated Quarterly.

#### Greatness Through Service


"As Christ said, 'I came not to be ministered unto but to minister', so the church

is a force in the world for service to mankind. It does not exist for itself alone. If we could imagine a body of men calling themselves 'the Church' and seeking only to enrich themselves, or please themselves, they would be unworthy of the name. A church is not a social club and in so far as any assembly approaches that nature it falls short of being a true part of the church. 'Thou shalt love thy neighbor as thyself' is the golden rule for the body, the church, as well as for the individual Christian. Therefore every true church is missionaryary."

"The life that seeks to evade hard things or shift them on others can never be a beautiful or high one. The loveliest surroundings, the amplest opportunities, will never make it anything but ugly and dwarfed."

"True vicarious service is possible when a life is willing to make itself of no reputation. Colin H. Livingstone, president of the Boy Scouts of America, said: 'A woman selling newspapers was caught in a gust of wind and her papers torn from her grasp. A Boy Scout ran forward and picked them up for her, and as he handed them to the aged woman she said to him, "You are a gentleman." "No, I am a Scout," he replied. "What is your name?" "I asked, as I happened to be near and saw the good turn. "That would spoil it. Good night, sir," and the boy disappeared.' That boy had in him the very poetry of religion."—Rev. J. Frank Smith, D.D.

"O mother at thy prayers! O father whose heart is set upon the future of your boy! O master giving the best years of life for the boys! look not thou down, but up. What is your real prayer for your boy, or, at any rate, what ought it to be? That he may be of use in the Master's work; that he may be an instrument in his hand; that in the boy's life and work the Master may see something of the travail of his soul and be satisfied. In that true sense, pray the prayer that he may sit on his right hand or his left; but, if that be the prayer, then leave him in the Lord's hand to mould."—Bishop A. F. W. Ingram.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>L. V. KING,</b> Associate New Lebanon, Ohio	Young People's and Junior Topics in <b>THE ANGELUS</b>	2301 13th St., N. E., Canton, Ohio

## To Promote More and Better Reading

Do the young people of your society read? If so, what do they read? This is a problem in many communities. In fact, it is very generally difficult to get people to read, and especially to read wholesome books. The problem must be solved by beginning with the young people. We must build up a generation of readers if we want people to be more thoughtful, intelligent and high minded. Here is a suggestion we found some time ago on how to stimulate Endeavorers to read more and better books.

Hold a half-hour-a-day contest. Get as many as possible to enter the contest. The contestants will read good books for half an hour each day, and the contest will last for six months or longer. A prize consisting of a worth-while book will be offered for the best record, taking into account the amount of reading done (50%) and the character of the books read (50%). Except

for sickness and other very excellent reasons, it will not be allowable to "lump" the half hours, but each day must contain its half hour of reading. Some well-informed person will be appointed whom the Endeavorers may consult as to the best books along any line. Three judges will be appointed to pass on the lists and records, and award the prize. The reports of experiences and results will make a fine feature of some meeting of the society.

#### RINGING JOY-BELLS

I am writing you this letter to let you know how the Juniors of our society ring the joy-bells for Christ.

In our society work we have many opportunities to ring the joy-bells for Christ. We have our weekly prayer meetings, where we learn to testify for Christ, and where



we are trained to be leaders, so that we may be prepared to take our places when we grow up.

We have many chances to help other people through our Junior Christian Endeavor society. We help the pastor whenever he calls upon us, sing in the choir, distribute literature for the church, and we take flowers to the sick. Another way we ring the joy-bells is by inviting our friends and the children of the neighborhood to come to our meetings, so that they may have the happiness that we have. We have also made scrap-books, which we send to the hospital to bring cheer to the children there. One of the great things we are doing for the church is bringing the cradle-roll into our Junior society, which we are taking complete charge of, and where we get babies to join so that when they are old enough to come to Junior Christian En-

deavor, they may have had the opportunity of belonging and knowing Christ all their lives.

Ring the joy-bells is lots of fun, and not at all hard if one is a Junior Christian Endeavorer.

DOROTHY LEE KREEGER.

San Diego, California.

"It is fine to learn while one is young that true joy is found in trying to share with others the joy that Christ gives", comments the editor of the Junior Endeavor World, in which this splendid report was first published. We feel certain that in a goodly number of Brethren Junior societies similar training is being had. Why could we not have some similar reports for this page? We shall be pleased to hear from Junior Superintendents or members of societies.—Editor.

Send Foreign Mission Funds to  
LOUIS S. EAUHAN  
Financial Secretary Foreign Board  
1330 E. Third St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Tells of African Nationalism

"In Africa, more than on any other continent, are found the materials for an interracial conflict between the white and the non-white worlds", according to Stanley High, author and journalist, in a recent address in New York City. Mr. High has just returned from a year's study of conditions in Africa and Asia.

"There is so much discussion about nationalism in China and India and the Philippines", said Mr. High, "that the nationalism of Africa—perhaps the most momentous of all—is overlooked. The people of the Dark Continent are without political rights. They are socially outcaste among their own white masters. They are used, chiefly, as mechanisms for the amassing of white men's fortunes. But now, without their choosing, they are being forced by many agencies, into the stream of world progress. There, because they do not have the restraints imposed by the civilization of other non-white peoples such as India and China, they are falling prey to a variety of disruptive influences. The white man's booze, his brothels, his gambling dens, comprise one set of the forces making the new Africa. The propagandists of the Soviets, using mob tactics and preaching hate and revolution constitute a further influence. Forced labor, brutal handling, a multitude of injustices imposed in many places by the European in Africa are still a third force out of which trouble on that continent is being brewed."

"By these things", Mr. High said, "the African is being awakened. His awakening is developing faster than the white man's sense of justice toward him. When the natives of the Union of South Africa demanded new rights the Union Parliament, under its reactionary Boer government, answers the demands with new segregation laws, new color bars, and a Jim Crow system carried into industry. The natives' demands are not destroyed. They are stored up, with an increasing bitterness against a day of reckoning."

The missionary in Africa, according to Mr. High, "is an indication to the African that harshness of treatment and discrimination are not a full picture of the attitude of the West toward non-white peoples. He is more than that. He is the exponent of

a program whereby, with righteousness, the Africans may develop toward the racial destiny that they believe is rightfully theirs."

"But whether or not the African will accept the Christian program is a question that will be settled by the attitude of so-called Christian peoples. If oppression continues to be the order of the day the natives of the continent, very likely, will refuse to accept the faith that their oppressors claim to follow."

Mr. High, in the course of his address, paid tribute to the influence of Great Britain and of the League of Nations in Africa.

"British authority as it is exercised in Africa", he declared, "has set the precedent for a more liberal policy. The missionary who works in the British colonies finds that his program, in contrast to the situation elsewhere, has the active support of the officials."

"Similarly, the League of Nations exercises a most salutary influence upon exploiters on the Continent. I observed that hatred of the League's 'meddling' always more a rather close ratio to the slave tactics of the particular individual. The League is welcomed by those who believe in the development of the native. Its work is condemned by those who are out for its exploitation."—Foreign Missions Conference.

### HINDUISM? CHRISTIANITY? ATHEISM?

By Charles B. Hill

I called on a Hindu gentleman professionally a few days ago. After transacting our business, this man, who holds a high and important position under the government, said to me, "Padre, what do you think will have happened to Hinduism fifty years from now?"

Not having met him previously, I felt I had to be cautious in my reply and said, "I presume Hinduism will reform herself from within as she has done before and thus adapt herself to the new conditions."

To this he replied, "I beg to differ with you. Fifty years hence, Hinduism will be practically extinct."

"Why are you so pessimistic?" I asked. His answer was that Hinduism could

never survive the light which science was giving to the world. "Moreover," he said, "every succeeding year finds Hinduism more powerless and impotent. My father was a liberal Hindu, for his day; but he dared not defy Hinduism, as I can do in my day." Then he said, with a significant look, "I am stronger than Hinduism."

That phrase, "I am stronger than Hinduism" expresses the attitude of the intelligentsia of India at the present time. It does not at all mean that they are abandoning Hinduism for Christianity. Rather does it mean that they will become a people without religion, unless the Christian West sees to it, at this time of crisis, that we do not relax our ability to present Jesus Christ as the only hope of satisfying their hearts and their intellects.

I cannot take as optimistic a view of the attitude of the intelligentsia as some. I fear that discarding Hinduism, they are more likely to become atheists and materialists than Christians, hence the need for more emphasis in presenting evangelical Christianity to them and for maintaining Christian schools.—World Service.

### THE POWER OF PRAYER

Prayer is not a pious exercise. Prayer is power. It may be as still as the soft breathing of compassionate love or as tumultuous as the surge of a soul in agony, it is power; it exerts power; it releases power. The effectual, fervent prayer of a righteous man availeth much. O Holy Spirit, without whom I cannot pray aright, do thou help me so to pray, that my pleas may avail before God. Give me power in prayer, O God, that I may become a source of strength also to others.

There comes into every life hours of crisis—in sickness, in sorrow, in suffering, in sin. Those hours have a divine purpose. When they come to me God is testing me, trying to transform me, trying to make of mine a new life. So in the darkness of the night he transformed Jacob. It was a night of prayer, of wrestling with God. O God, transform my life, I pray thee, and make of me, poor sinner that I am, a prince of thine. Bless me, O Lord, with thy merciful blessing; help me in my need, strengthen me in my weakness, purge my soul, and mold my whole life to thy glory. O God, I will not let thee go, except thou bless me. Amen.—The Lutheran.

### A HANDCLASP WITH GOD

By Dr. William C. Burns

The really fundamental thing in a man's life is his choice of a religion. There are many types of faith, but only two types of religion.

There is the Religion of Mammon, whose purpose is selfishness and whose creed is indifference. There is the religion of God, whose purpose is service and whose creed is loyalty to someone who is divine.

One day a lady brought her little boy to a noted evangelist, saying, "I would like my boy to shake hands with you." The boy thrust out his left hand. The evangelist said: "Son, give me your right hand." "Can't." "Why?" "Because I have marbles in it."

The reason we do not clasp hands with God is because our hands are full of marbles, and we prefer the marbles to God. Of course it is our privilege to have our hands full of marbles, but as the years go by we will grow tired of them and long, possibly, when it is too late, for a handclasp with God.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

BRYAN, OHIO

This church is located in the northwest part of Ohio in a fine section of the state. Bryan is a county seat and has about 4,000 population. Our church is well located and has a comfortable parsonage. They are crowded for Sunday school room and are in need of an enlarged building.

Brother Lemert is the pastor and is making fine progress with the work. All departments of the church show life and growth.

It was a pleasure to work with the congregation, which I found unselfish and anxious to see the entire work of the church go forward. TOO OFTEN I FIND CONGREGATIONS THAT OUTSIDE OF THEIR OWN LOCAL AFFAIRS SHOW VERY LITTLE INTEREST IN THE EXTENSION PROGRAM OF THE CHURCH, IN MISSIONS AND THOSE INSTITUTIONS THAT ALL ARE DEPENDENT ON FOR MAKING A FUTURE CHURCH. This is surely a course that will lead to stagnation and death in time. THE COLLEGE AND PUBLISHING HOUSE ARE MIGHTY IMPORTANT INSTITUTIONS AS FAR AS THE FUTURE OF THE CHURCH IS CONCERNED.

Brother Lemert is a graduate of Ashland College and has completed work in Madison University for his Master's degree. He gave me every aid and I enjoyed my work with him.

While financial conditions were none too good in this locality, yet none tried to excuse themselves from aiding. The only regret I heard was that they were very sorry they were not in position to do more.

The Bryan church has a future and I expect to hear good things from her labor.

The total gift to the endowment was \$1,167.50. W. S. BELL.

#### FREMONT, OHIO

The last pastoral report from the Fremont, Ohio, church, was made, I understand, by Brother S. C. Henderson six months ago, on the occasion of his closing a successful and constructive pastorate of four years.

The church extended this writer a call last fall, with privilege to come on the field the first of the year, affording an opportunity to tender his resignation on the Bedford County, Pennsylvania, circuit. This left a period of three months during which the Fremont church was without a resident pastor. But various brethren were secured to preach from time to time, so that no great loss in interest or energy was sustained. The Ohio Mission Board was largely responsible for this supply preaching, and their solicitous care is greatly appreciated both by the church and by the incoming pastor.

Seven thirty o'clock New Year's Eve, we arrived on the field, and found that a real snowstorm and sub-zero weather were gripping the country. However, we found a warm welcome awaiting us, and comfortable and congenial entertainment in the home of

Sister J. Baringer. Considerable interior decorating has been done to the parsonage, which rendered it fresh and attractive. Within ten days our furniture had arrived, and was sufficiently unpacked for us to move into our new home.

The annual business meeting had been postponed pending our arrival. Reports from the various organizations gave evidence of much activity, and treasuries with ample balances. The payment, the last of February, of \$650.00 on the church debt, including interest, reflects credit to the various agencies responsible for contributing to this victory prior to our arrival.

The regular activities of the church had been moving forward in routine fashion, so it remained only for us to "fall in line." We cooperated in a week of prayer with several of the city churches, and appropriately observed Christian Endeavor week.

On February 12th, we launched a three weeks' evangelistic campaign, the two weeks preceding being devoted to special prayer meetings. In bringing the messages, we sought to obey the Holy Spirit's command to "Preach the WORD!" Nothing spectacular characterized the meetings. The attendance was by no means large, but was regular, sustained, and interested. On the closing Lord's Day, March 4th, nine

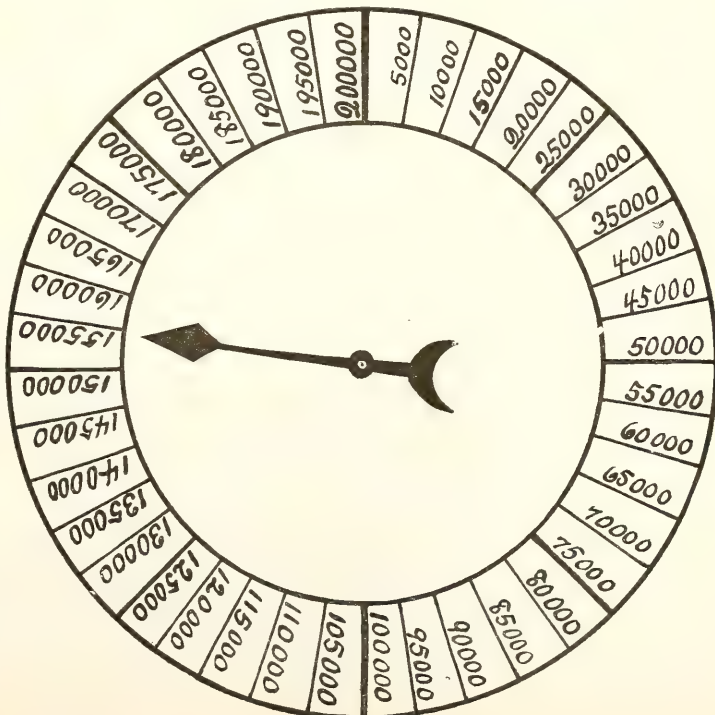
were born into the body of Christ through confession and baptism. Communion Services in the evening brought the special effort to an impressive close.

A week after the close of the campaign, Dr. W. S. Bell came to us, giving Fremont an opportunity to make her pledge toward the future of Ashland College. The response, as has been reported amounted to eight hundred dollars. Dr. Bell made his canvass in his usual energetic, optimistic and considerate manner. It had been my privilege to escort the Endowment Field Secretary in three church communities in my former pastorate, two years ago. This fourth "round" was not only a pleasure, but it left me all the more mystified as to how Dr. Bell can separate people from their money so painlessly that when he leaves they are in good enough humor to actually invite him to "Come back again!"

The Christian Endeavor Society is especially promising as to the future. At a recent social twelve new members were added. This organization fostered a Sunrise prayer service Easter Sunday morning, using the program outlined by the United Society.

The Church school is well organized, several classes having monthly business and social meetings, and undertaking definite tasks looking to the liquidation of the church debt. Ere this correspondence appears in print, the Philathea Class, in the adult department, will have taken charge of a Sunday evening service and staged a Biblical pageant.

The Woman's Missionary Society is active in fostering missionary enthusiasm, instruction, and giving. Three activities of this organization deserve special mention. A mission study class is being held; a Sisterhood of Mary and Martha has regular meetings; and last but not least, the Ladies' Aid Society, composing the "work committee" of the W. M. S. assumes a large





and definite part of the current expense of the church.

We find the membership scattered, an indebtedness overhanging the small flock, and problems incident to a growing church needing solution. But we find, too, an attractive sanctuary newly erected and wisely planned to serve the various needs of the church, and an energetic membership in harmony and praying, with no disconcerting "hangovers" from the former pastorate and building project. We believe, that with careful and prayerful planning, and continued hard and united effort, Fremont has a bright future.

W. S. CRICK.

#### ACTIVITIES AT SHIPSHAWANA RETREAT FOR THE COMING SUMMER

With the coming of spring many will wonder about the program for the summer at Shipshewana Lake. A more pretentious one than ever has been planned. The Committee on Program wishes to call your attention to activities and dates for the coming year.

May 7, 8 and 9 will find every minister in Indiana making his way lakeward. For the fine fellowship and helpful program of last year was so enticing, that not a minister will miss this year's program. Every minister with his wife is invited. All will room and eat at the Girls' Lodge, where the program itself will be given from time to time. It's the finest thing of its kind for downright inspiration. The committee on the Indiana Ministerium has the meeting in charge, and will have more information later.

Sunday, May 8th, the second Young People Training School will convene for a week at Shipshewana. A competent faculty has been provided. Courses have been outlined for the week that will be highly beneficial. The school has passed the experimental stage, and is attracting inquiries from far distant points. There will no doubt be a large attendance this year. Parents and young people should plan together their vacations, so that this week can be spent at Shipshewana, where recreation and spiritual uplift can be had at the same time.

The Annual Bible Conference will convene on July 15th, and continue over the following Sunday. This is reversing the time, and putting the Training School directly ahead of the Bible Conference, instead of immediately following. Dr. J. A. Miller will be in charge of most of the sessions and Harley Zumbaugh will have charge of the singing.

You Brethren people of America, instead of trotting all over the country to have a vacation, why not plan to spend these two weeks with your young people at Shipshewana Lake? A quiet place of beauty and real spiritual uplift!

H. F. STUCKMAN,

Secretary, Committee on Activity.

#### RESOLUTION OF APPRECIATION

We, the members of the Board of Trustees of Ashland College, desire to express our appreciation of the valuable service given by our orrother, Attorney Orion E. Bowman, in the interest of Ashland College, serving as president of our Board in an efficient manner; and as a valuable adviser in his legal capacity.

We always admired his sterling Christian qualities and his gentlemanly poise.

We consider that the Board has lost the services of a talented and consecrated man; the church a staunch supporter and the home a loyal husband and a loving father.

We untiedly express our sympathy to the wife, son and family.

Be it resolved: That a copy of this resolution be sent to the family, a copy spread upon the minutes of the Board of Trustees of the College, and that a copy be published in the Brethren Evangelist.

The Board of Trustees of Ashland College,

E. L. KILHEFNER, President.

R. R. TEETER, Secretary.

#### RECEIPTS FOR HOME MISSIONS DURING FEBRUARY AND MARCH

Note.—All amounts are for the General Fund unless indicated as follows: \*, Kentucky Fund; †, Church Erection Fund.

\*2nd Br. Ch., Los Angeles, Cal., ..\$ 31.09

Br. Ch., Limestone, Tenn., ..... 21.50

\*Br. Ch., Fremont, O., ..... 7.00

*Miscellaneous, .....	15.86
*Br. Ch., Danville, O., .....	5.00
*Br. Ch., Cedar Rapids, Ia., .....	9.61
*Cedar Rapids Mission .....	1.40
*Br. Ch., Des Moines, Ia., .....	14.37
*Br. Ch., Dallas Center, Ia., .....	13.35
*Br. Ch., 1st, Long Beach, Cal., ..	125.47
Rev. & Mrs. T. C. Lyon, Elmhurst, Ill., .....	M 10.00
H. C. Hostetler, Oakland, Md., ...	2.50
Br. Ch., Summit Mills, Pa., .....	10.00
Flo Fogarty, Dayton, O., .....	M 9.00
Br. Ch., McKee, Pa., .....	25.00
Br. Ch., Kittanning, Pa., Misc., ...	12.73
Scott Michael, .....	M 40.00
Mr. & Mrs. C. E. Hooks, ....M	10.00
D. C. Matthews, .....	M 8.00
Mr. & Mrs. R. W. Hooks, ....M	10.00
W. M. S., .....	M 25.00
Total, .....	\$105.73
W. M. S., New Enterprise, Ind., M	19.19
Mr. & Mrs. Morgan Dean, Mason town, Pa., .....	M 20.00
*Br. S. S., Oakville, Ind., .....	10.00
H. I. Bowman, San Bernardino, Cal., .....	M 5.00
*Julia A. Penny, Dayton, O., ....	.50
Interest, .....	1.84
Eyman Estate, .....	654.49
*Br. Ch., Lost Creek, Ky., .....	39.19
Br. Ch., 1st, Johnstown, Pa., .....	50.00
I. C. Beeghly, Trotwood, O., ....M	5.00
*Br. Ch., LaVerne, Cal., .....	16.69
*Br. Ch., 2nd, Long Beach, Cal., ..	20.00
*Br. Ch., 1st, Los Angeles, Cal., ..	26.03
*Br. Ch., 2nd, Los Angeles, Cal., ..	6.60
*W. M. S., 2nd, Los Angeles, Cal.,	1.00
*Br. Ch., Whittier, Cal., .....	15.00
W. M. S., Huntington, Ind., ....M	5.00
†Br. Ch., Winchester, Va., .....	9.65

Total for February and March \$1308.11

Respectfully submitted,

WM. A. GEARHART,

Home Mission Secretary.

April 20, 1928.

#### ALLENTOWN, PENNSYLVANIA

The First Brethren church, Allentown, Pennsylvania, held a three weeks' evangelistic meeting. Brother S. E. Christiansen, pastor, very ably conducted the services.

Every sermon was full of vital interest



Shore Scene at Beautiful Lake Shipshewana, Indiana—An Ideal Brethren Retreat

concerning the spiritual life, not only to the believers but also to sinners. The result of the meetings was nine confessions and eight baptisms. Those baptized were received into membership. Four of these were members of one family, father, mother and two sons.

Communion services were held Wednesday evening, April 11th, with fifty-one members present. **MRS. JAMES KAMORE,**  
Corresponding Secretary.

The trained mind sees a world that is shut out to ignorance. The trained soul knows a God who is unseen to those who are content with the dying glories of a dying world.

#### A SOCIOLOGIST IN JAPAN

Before I start in on a description of various impressions of Japan and Japanese life I wish to tell my readers about our first day in Japan. We landed at Yokohama early enough in the day to allow us to begin sightseeing at once. We hired a motor car first and saw the city, growing slowly like a Phoenix from its ashes. Then we got a taxi with an English speaking driver and went down to Kamakura, a city some twenty miles down the coast which with its temples and shrines has given its name to one of the periods of Japanese art and culture. The one outstanding thing there is the giant Daibutsu, or image of the Ameda. It is cast of bronze and now stands in the open, the temple which once enclosed it having been washed away by tidal waves. There is one a little larger at Nara, but this makes a better impression standing out in the open in a temple garden. The image is really a gigantic one, measuring over 49 feet high. I went inside the hollow image and was interested to notice that it had been cast in sections or slabs. These had then been set one upon the other and brazed together. On the outside the chisel was used to smooth off the joints so skillfully no one would know that it was not a solid casting. The eyes are of pure gold and the white round spot on the forehead is made of 30 pounds of silver.

Not far away is the temple of Kwannon, or the goddess of mercy. This is an image over 30 feet high made of brown lacquer gilded over. For 5 cents the attendant let us in to see it. All the temples we saw here are in a sad state of decay, and the priests are worse than the temples.

Kamakura was the capital of the first Shogun of Japan and once had an estimated population of over a million. Today it is a small city. The Shogun is the name given to the military usurpers who really ruled Japan from 1192 A. D. until the Restoration in 1868, when the Shogunate was abolished and the Emperor once more took charge and gave the people a constitution, and the era of modern Japan begins. These military rulers, while a good thing at first because they brought order out of chaos, at last degenerated into oppressors of the people. At a luncheon of the Pan-Pacific Club which meets each week at the Imperial Hotel in Tokyo, to which I went with a friend, I met Prince Tokagawa, the first-born of the last Shogun, who today but for the Restoration would be Shogun. He is a modest appearing old man, and very much respected by all who know him, I was told.

The next day we went by train to Tokyo, the present capital city, and third most populous city in the world. When we got off the train we felt indeed that we were strangers in a strange land. We could not

ask a question that would be understood by most of those around us. However, we finally found a taxi which took us to the office of Mr. Phelps, the representative of the American Y. M. C. A. in Japan. He and his associate, Mr. Jorgensen, very kindly took care of us in their homes while we were in Tokyo. Thus through their understanding of Japan we got an insight into the life of Japan which it would have taken us much longer to get had we been in a strange place. They told us what was the most important things to see and took us about a good deal themselves. It was especially fortunate for us that we were in such good homes for Mrs. Gillin fell ill with asthma, the worst attack she has ever had, and has not been able to see much of Japan. She has determined to stay here until she fully recovers and then return home, feeling that she is likely to get sick again on the trip. John and I will go on when she is recovered. Her recovery has been slow both by reason of the severe attack, and probably also by reason of the recent receipt from the United States of news that her mother died November 3rd, while we were on the way over here. She went to bed in her home at Hudson, Iowa, and slept away. Both of us thought so much of her that we were very sorry not to be present when she was laid away, but before we left, we spoke of this very eventuality. She wanted us to take this trip.

#### Transportation in Japan

One of the first things to strike the tourist on landing in Japan is that short distance transportation is accomplished by methods which belong to another age. As we left the dock where our ship had tied up, rickshas were lined up. After having our baggage inspected, each of us climbed into a ricksha and off we went to the hotel. Once all short distance carrying of passengers was done by the coolie pulling a ricksha. Today the American motor car—Fords and Chevrolets chiefly—are driving the ricksha men out of business. Yesterday at Rotary Club here in Kyoto I sat by a man who is selling General Motor cars and he told me that he had done very well. The number is growing every day. Soon the ricksha man will be only a memory.

Even more startling is the sight one sees everywhere of men, women and children pulling freight, or carrying it on their backs. Manpower is cheap in Japan. Most of the trucking is done by it. Sometimes the man has his wife or child hitched up with him pulling the load. For the larger loads oxen are seen and a few horses. The oxen are always hitched single. I have not seen a yoke of oxen or a team of horses. The carts for the most part are two wheeled affairs, and the man balances the load and walks behind the animal. The only man riding on a four-wheeled truck I saw yesterday. The horse was a little fellow about the size of a Shetland pony. The driver was sitting cross-legged on the front part and had lashed the pony into a gallop up the street. Occasionally one sees a dog harnessed with a boy or man. I have seen a few motor trucks and I am told the number is growing rapidly.

One wonders at this primitive method of moving freight, since he finds the railways of Japan so well equipped. It was a revelation to us that the passenger service is so good. I saw long trains of "goods trains", or freight trains, on the railways. All the main lines are double tracked and rock ballasted. These have taken the places of the old cart for long distant carrying. Why do the primitive methods still remain in the cities? Well, one answer is the nar-

row streets. Except for a number of wide arterial streets in Tokyo and a somewhat larger number in Kyoto, Osaka and Kobe, most of the streets are very narrow, so narrow that it is quite difficult for two autos to pass. But, perhaps, more important is that due to the cheapness of Japanese labor and the great abundance of it, manpower is cheaper than machine-power for freight transportation over short distances. Then, there is the force of long established custom. The economic motive must be strong to break down such a custom. President Ebina of Doshisha University in conversation with me today expressed the opinion that within ten years the transport of both freight and passengers in the cities will be motorized. When that happens some of the more picturesque features of Japanese life will have disappeared forever.

We went from Tokio to Kyoto on one of the expresses. It is one of the fast trains on this line for which extra fare is charged. It carries first, and second class passengers, and a section is run consisting of third class coaches only. Our steamship tickets called for first class passage on this railroad. There are compartments, dining cars, and observation car. It was very comfortable and cheaper than our extra fare trains in the United States, but not so elegant, and not so fast. I got a three course luncheon, however, for 60 cents, an impossible thing on a diner in the United States. Yet, one must say that railway transportation in Japan is modern and efficient. The officials are courteous and helpful to the foreigner. That the people of Japan appreciate the good service afforded them by the railways and trolley lines, which by the way extend in every direction around the large cities I have named, is indicated by the full trains.

It is astonishing how the Japanese travel. Of course, I should not fail to mention in connection with the transportation of passengers in a city, the street cars. The service in the Japanese cities I have visited is good, being frequent and more rapid than in our cities. The fare is low, from 3½ to 5 cents.

I should also add that bicycles are one of the means of transportation of both goods and men in the cities. One American woman on the train said to me that she had written home that she had seen "one million babies and four million bicycles." I would not be sure of the number, but bicycles are to be seen everywhere, used for getting about, and for light delivery. A few motorcycles are also used in the same way.

Many curious customs are observable among Japanese travelers. At home the Japanese sit on cushions on the floor with their feet under them. It seems strange to see them take off their European or American shoes, or their sandals, climb up on to the seat and sit down on their feet and look out of the window, or across the car. One would think that soon they would have no feeling in their legs, but not so with the Japanese.

The dining cars have a custom which might well be copied by our railroads. Along about 10:30 in the forenoon a waiter comes along and tells you that there are three meal times for lunch, at 11:40, 12:20 and 1:00 o'clock. That enables you to choose your time and a seat is reserved for you at that time. There are no long lines waiting out in the vestibules and along the corridors.

Along the middle of the car is a line of spittoons set down in the floor, level with it. All cars are smoking cars.

You show your ticket to the gate man



when you get on the train and once to a guard on the train on a long trip, and then must show it when you get off to the gate-man again, and if it is at the end of your journey, you surrender it to this last gate-man. This is a European custom.

Another strange custom is the formal bowing and scraping to be seen when an important man leaves on a train. The Japanese are very formal in their etiquette of meeting and parting on any occasion, but one sees it best at the railway station. The day I came down from Tokyo to Kyoto the Emperor's train was on the road. At one of the stations at which it was to stop there were many notables lined up to greet him. What they did when he arrived I do not know as our train passed on before his train arrived, but there were some "big bugs" on our train and the antics of those on the platform when they recognized these men on our train was instructive. One bow will not do, but several must be made, hats come off, and many words of greeting must be said if the thing is properly done. Our brevity and brusqueness must strike them as very uncivil.

Japan in her transportation system illustrates the rapid development going on in her whole economic life. Here is a people which emerged from Feudalism just fifty years ago. In that little more than half a century they have almost caught up with England and America with much longer experience in Western Civilization.

Kyoto, Japan, December 2, 1927.

J. L. GILLIN.

## OUR LITTLE READERS

### HER BEST

Anna and Bob walked home from Sunday school with serious faces.

A missionary from China had told them how God blessed the pennies, and how useful even Christmas cards are to the missionaries in their work. They talked the matter over earnestly, and going to their pretty rooms took out the cards they had been saving.

"I'm going to send the best cards that I have to those poor heathen children", said Anna.

"Pooh!" said Bob. "They don't know the difference. I am not going to send my best ones. Advertising cards are good enough for 'em."

"But I am sorry for them", said Anna. "I feel as if Jesus would be pleased to have me give my best ones. I love these beautiful kittens and cute dogs best of all, and I am going to send them."

"Why, Anna Turner, you said that you were going to keep those just as long as you lived!"

"I know that I did, but I'm so sorry for the poor heathen children", and here something glistened in Anna's eyes.

"Well, you may be a goose, but I shan't," said Bob.

So they made up their packages and gave them to the missionary.

Five months rolled by. The little girl and boy had almost forgotten their cards, when one day a missionary, opening her boxes in Peking, came across them again, and thought, "I must use them."

So she asked her teacher to write some verses in Chinese on the cards.

The old Chinaman put on his goggles, inked his brush, and prepared to write.

That very day old Mrs. Chang and her grandsons called at the mission. The missionary served tea and cakes, and won the heart of the old lady, and then told her of Jesus and his life for poor Chinese women. She showed the cards to the little boys, and when she told them to take their choice, Ting Ling quickly chose the kittens, and Cheng Fu the dogs. All went away pleased, and out into the heathen home went Anna's cards on their mission.

"See, Grandpa! Look, see my kittens!" "And my dogs!" said the boys.

Grandpa was old and feeble, but the Chinese are fond of pets and the old man lay a long time looking at the wonderful cards. The boys, seeing his interest, stole away to eat their rice. After a while grandpa discovered the verses. He read them over and over, and finally laid them down with a sigh.

He was an honest old Chinaman, and had tried to do right; but he had lost faith in his idols, and now, so near death, with no hope, his old heart was very troubled. He had heard of Jesus, but thought that he was a foreigner's God, and did not know that he died for Chinamen, and loved them.

Through the long hours of the night, when he coughed so that he could not sleep, the verses kept coming to his heart, especially the words, "God so loved the world"—"the world"—"Whosoever."

The next day he was so weak that he could hardly speak. They thought that he said "kittie", and they brought him the old yellow cat; then they thought he said "dog", and they brought him in the "Peking pug", the pet of the household; but the old man sadly shut his eyes and turned his head away.

All at once the boys thought of their pretty cards, and when they were found the old man smiled and motioned to his son to read the Scripture verse.

The son read slowly the precious words, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Again", whispered the old man.

Gradually the look of eager interest changed to a peaceful smile. The old Chinaman folded his hands and passed away in peace, trusting in that Savior who died for him.—Selected.

## THE TIE THAT BINDS

**MOYEN-HEATH** Ralph Clement Mowen and Ruby Lucille Heath were united in marriage in the social rooms of the Bible Institute of Los Angeles, California, on January 3, 1928 by the writer. Mr. Mowen is the son of Mr. and Mrs. Geo. H. Mowen of Sunnyside, Washington, and Mrs. Mowen is the daughter of Mr. and Mrs. S. W. Heath of Tappanish, Washington. These young people are both members of the Brethren church of Sunnyside and the are living near that place. ALVA J. McCLAIN.

## IN THE SHADOW

**COOK** Mrs. Elizabeth Cook, after a brief illness from pleural pneumonia, passed away early Thursday morning, January 10, 1928, at the age of 69 years.

The death occurred at the home of her daughters with whom she was staying at Kismet, Kansas. The funeral services were held at the Layman's chapel, Friday afternoon, and Saturday the body was taken to Oklahoma and laid to rest by the side of that of her husband who predeceased her by 24 years.

Mrs. Cook has been a member of the Brethren church for about 30 years, and was greatly devoted to the church and her Lord.

She is survived by three sisters and three children. The sisters are Mrs. Sady Hay, Mrs. Josie Cook and Mrs. John Bolinger. The children are Mrs. Jessie Mowen, Mrs. Hears. William Shepherd, and Jas. S. Cook. JAS. C. COOK.

**BUCKMAN** George W. Buckman, 71, former Burgess and school director of Berlin, Pennsylvania, died at his home, April 26, after an illness of heart disease which had confined him to his home for the last three months. Brother

Buckman was one of the most widely known residents of this place.

The deceased was a son of the late Samuel Buckman, who was proprietor of the Buckman house at Rockwood for many years. He was born at Mauch Chunk, Pennsylvania, but for the past 48 years was a resident of Berlin. He was united in marriage 48 years ago to Bertha Jane Forney, who survives him with these children: Samuel and Fred Buckman, Mrs. Clark White and Mrs. Jay Musser, all of Berlin; Mrs. Harvey E. Landis of New York City, and Emmet Buckman of Somerset, Pennsylvania. Two sisters, Mrs. George Cupp of Mars, Pennsylvania, and Mrs. J. P. Burnworth of Rockwood; eleven grandchildren and one great grandchild also survive.

Funeral services were conducted by his pastor, Rev. Albert Lantz, in the First Brethren church. Interment was in the I. O. O. F. cemetery at Berlin.

ALBERT LANTZ.

## ANNOUNCEMENTS

### PASTORATE WANTED

Having resigned the pastorate of the Sterling-Smithville congregation, I am open for a call to some other church. I will be glad to correspond with any church that is looking for a pastor with the expectation of taking up the work September 1 of this year. MORTON L. SANDS.

### PITTSBURGH, PENNSYLVANIA

The Pittsburgh Brethren church will observe Holy Communion services on Sunday evening, April 29th.

C. E. KOLB, Pastor.

## BRETHREN TRACTS

**The Plea of the Fathers—Does it Need Revision?** (16 pp.) by G. W. Rensch, per dozen, 25 cents.

**Baptism**, (8 pp.) by Gillin, per 100, 50 cents. **Our Lord's Last Supper—A New Testament Ordinance**, (16 pp.) by J. L. Kimmel, per dozen, 25 cents.

**Feet Washing, A Church Ordinance**, (4 pp.) by Gillin, per 100, 35 cents.

**The New Testament Teaching of the Lord's Supper**, (6 pp.) by Rensch, per 100, 45 cents.

**Doctrinal Statements**, (52 pp.) by Miller, per dozen, 75 cents, single copies, 10 cents.

**Some Fundamental Christian Doctrines**, by J. M. Tombaugh, 25 cents postpaid.

**Advantages of Being a Member of The Brethren Church**, (18 pp.) by Rensch, per dozen, 25 cents.

**The Brethren Church: Why?** (4 pp.) by J. Allen Miller, per 100, 30 cents.

**A Brief Sketch of the Brethren Church**, (6 pp.) by J. Allen Miller, per 100, 60 cents.

**Christian Baptism**, (8 pp.) by J. F. Garber, per 100, 50 cents.

**The Law of Baptism**, (16 pp.) by J. B. Wampler, per dozen, 25 cents.

These are well written doctrinal tracts; concise and to the point. Every Brethren church should have a liberal supply for distribution among prospective members and also among many who are already members of the church, who have no clear idea of the peculiar doctrinal teaching of the Brethren.

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# *The* **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



SAINT PAUL

The Scholar of the Apostolic Church



The Second Sunday in June is Educational Day  
If the Brotherhood knew its only college were passing  
through a crisis, would it come to the aid of that institution promptly and adequately?

What will your answer be?



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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## EDITORIAL

### When Thou Goest to the House of God

"Keep thy feet when thou goest to the house of God." That bit of counsel given us by the writer of Ecclesiastes is wise and much needed counsel for our day. It is wise because the spirit with which we approach the house of God will have much to do with our conduct while within and the benefit we derive from its worship. And it is needed because in a vast portion of our Protestant churches the spirit of dignified democracy has been traduced into irreverent rowdiness.

Worship all too generally has lost that stateliness and exaltation that tends to make the worshiper feel that he is in a lofty atmosphere and inspires him to lift his mind to higher thoughts and his heart to nobler aspirations. It has become superficial, uninspiring and ragged. And men have lost much of their high and unique regard for God's house and its worship. It is all so common, so ordinary, that there is little or no thought of the sacredness that attaches to it. We rush boldly into the sanctuary with never a pause of respect and never a feeling of reverence. Nothing causes us to halt, to take the shoes of familiarity off our feet and to stand in awe and adoration as if in very truth, before the house of God. It is distressing to see how careless people often are in their attitude toward sacred things, how disrespectful of the sanctuary, how untempered in conversation within its portals, how superficial and even boisterous in conduct!

As already suggested, the nature of our worship programs and the manner in which they are carried out have much to do with bringing about such a situation. For example, there is too little order and pre-arrangement with a consequent lack of coherence in our church programs that leaves in the minds a sense of confusion. Leaders and participants sometimes fail to realize the seriousness of their responsibility; they seem actuated by a desire to entertain rather than to direct in worship. Their concern is to make an impression rather than to give inspiration. They are merely performing in their religious exercises, rather than glorifying God. And such performances are not essentially different from those the people witness in other and secular places and so do not inspire worship nor engender reverence for God's house. When church leaders become mere performers, mere conductors of programs, however successful, they are failing in their high purpose, namely to induce the spirit of worship in the hearts of those who attend and to lead their minds away from the things of this world. And some of the prevalent lack of reverence and affec-

tion for the place set apart for the worship of God is due to a failure to find there a heart-satisfying spirit of worship.

But that is by no means the whole story; the other and larger part is to be found in the worshipper himself. It depends on the attitude he adopts, the mental preparation he makes for coming to the house of God. Many a person has attended church where the services were of the most spiritually impressive and inspiring character possible, and has gone away without benefit because he has not entered with the proper attitude of mind and has refused to be influenced by what was said and done. In the final analysis, it depends on the individual whether he meets God in his sanctuary or whether he is merely entertained; whether the church is to him a gateway to heavenly realities or merely a place for the meeting of friends. What he takes away with him, depends largely on the habitual attitude with which he approaches the church. How should he approach it?

First, he should approach it reverently, with profound respect, having high regard for its holy precincts, being jealous for its proper treatment, desiring that nothing should enter that would profane or defile it. On his way to the church he should seek to put out of his mind those things that have been occupying it most constantly during the week. "Beware of setting up your business in the temple of public worship", warns a forceful preacher. "Alas for you if the din of bargaining voices come up through the harmonies of the anthems, and if you convert the petitions of the prayer into counters on which you transact your business!" The words of a suggestive stanza by Joseph A. Torrey apply in the way in which the church should be approached as well as to the spirit that should prevail within its walls:

As the musician tunes his instrument  
Ere yet harmoniously be interwoven  
The melodies of Mozart or Beethoven,  
His viol's note with keynote fitly blent,  
So when I came into thy temple, Lord,  
From the world's distractions and its noises  
I shut my eyes to all but heavenly voices  
And tune my soul to be in true accord  
With the celestial strains.

Secondly, it should be approached prayerfully. Because it is God's house they who love God will have respect for the place of his abode and will enter its sacred precincts with a prayer of forgiveness and thanksgiving—forgiveness, that they may be cleansed of all sin and made worthy to stand before his holy presence, and thanksgiving, because having been recipients of the riches of grace in Christ Jesus, it is fitting that they should enter his courts with praise. And for that purpose was it ordained, as Jesus himself said, "My house shall be called a house of prayer." Happy are they who seek the house of God as a place of prayer and know the blessed fellowship divine there made possible as in no other place. To them it shall be a precious house, highly revered and loved.

And finally, it should be approached thoughtfully, considering the purpose of such a gathering place, how great and far-reaching an influence it wields and how vital it is to our lives. It should be realized when we come into the house of God, to use the words of Robert Charles Joynet, that "We have assembled here for the highest employment to which 'your whole spirit and souls and body' can give themselves. We have come together to worship God; or, . . . 'to render thanks to Almighty God for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul.' This is a high purpose indeed. And it will appear the more so to those who can realize with something approximating to adequacy the infinite holiness, majesty, wisdom and love of him whom we meet to worship." How vital is this worship! More important than any other single thing that enters into our national and individual lives is this high privilege and place of worship. Ruskin once said: "What greater calamity can fall upon a nation than the loss of worship? Then all things go to decay. Genius leaves the temple to haunt the senate or market. Literature becomes frivolous. Science is cold. The eye of youth is not lighted by hope of other worlds, and age is without honor. Society lives for trifles, and when men die we do not mention them."

Hallowed place of prayer! It is there we are kept mindful of our sins; it is there we are assured of their forgiveness; it is

there that we have reiterated the promise of eternal life, and it is there our souls are filled with heavenly joy and our lips are moved to speak forth divine praise. And yet men are neglecting it; they are allowing themselves to become indifferent to the unmeasured worth of it, and are treating it with disrespect. Truly we need as sorely as did the professed Christians of Paul's own day that admonition "not to forsake the assembling of ourselves together, as the manner of some is" (Heb. 10:25). Likewise we need often that other scriptural counsel with which we began, "Keep thy feet when thou goest to the house of God."

## Chicago Conference of Pacifist Churches

Another conference of pacifist churches was held in Chicago, March 2 and 3, at which representatives from three denominations were present: Friends, Mennonites and Church of the Brethren. These brethren faced the problem of war in view of their historic position and in the midst of their differences a remarkable harmony was discovered, especially with regard to the importance of promoting the wider acceptance of the Gospel attitude toward war. Some of our people are showing increased interest in these conferences, which are likely to be held three or four times a year in various sections of the constituency.

The session on Friday evening, March 2, was devoted mainly to the question of the attitude of the conscientious objector in peace and war.

In time of peace we, as members of pacifist churches, should seek to win others to our position, and to strengthen them to stand firm in time of war.

We also have a responsibility to our own members as regards the compulsory military training at certain colleges and high schools, and as regards the administration of the naturalization laws. Discussion of the educational futility of compulsory military training by members of our churches who are competent educators is one means of beginning a general attack on that evil. It is very important that members of our churches refuse military training; whenever one of our young men takes the military course it makes it much more difficult for others who are opposed to compulsory military training.

This opened up the question of political action in general. The basis of our pacifism is spiritual, and we must be careful not to materialize our arguments too much.

To make our arguments effective, we must always remember that war affects people, and is not merely an abstract problem.

It is important that patriotism should be given a newer and fuller meaning.

The historians are teaching and studying history from the point of view of human development, rather than from the point of

(Continued on page 6)

## EDITORIAL REVIEW

Communion at 3rd Church, Johnstown, Pa., at 7 o'clock, May 13th.

Margaret Rau's bibliography of Junior books will prove helpful to those who are working with Juniors.

Read Prof. Stuckey's page this week. He is beginning the republication of a portion of the late Marion Lawrence's autobiography.

You will be much interested in Dr. Gillin's letter from Japan this week. We rejoice that he and his family have had such a successful trip thus far, but sorry Mrs. Gillin finds it necessary to turn back on account of the strenuousness of the travel. Dr. Gillin and son John are to continue the trip alone.

Our correspondent from Lanark, Illinois, informs us that a two weeks' pre-Easter campaign, with the pastor, Brother Harold Fay, in charge, resulted in six additions to the church, three by baptism and three by letter, and this, in the face of a "flu" epidemic and a hindering storm. The church made a most commendable Easter offering for foreign missions amounting to \$720.

Dr. L. L. Garber writes a strong article this week on a rather technical subject, but it will pay any one to give it a careful reading. Due to its length we are publishing it in two issues. Professor Garber's many years of teaching psychology and his good

fortune of having studied under three of the great psychologists of the country enable him to speak with authority on such a theme.

Brother J. W. Hathaway and wife and Sister Florence Bickel have arrived in Philadelphia on furlough from their mission station in French Equatorial Africa and may be addressed for the present at Somerton, Philadelphia, Pennsylvania, care of Rev. R. Paul Miller. This information comes through Dr. J. Allen Miller, president of the Foreign Board.

**A Correction.** A note from Brother H. F. Stuckman, received too late for the "Announcement" department, is given space here: "In my article of recent date calling attention to Shipshewana activities for the coming summer, I said that the training school would begin May 8th, when I should have said July 8th. Readers of The Evangelist will please take note of this correction.—H. F. Stuckman."

Brother Albert Lantz, the new pastor of the Berlin, Pennsylvania, congregation, writes that the work is moving forward in a splendid manner. The Sunday school especially is reaching out, having added forty-nine to its roll since the first of the year. Three additions to the church are reported. We congratulate Brother Lantz on the good leadership he is exercising and the progress realized.

Brother S. M. Whetstone, pastor of the church at Nappanee, Indiana, writes of the successful evangelistic campaign which he conducted with the assistance of Mr. and Mrs. Harry Richer, singing evangelists. There were thirty-four added to the church during the three weeks and two decisions were received the week following. The work of the Nappanee church is going forward in a fine way with all departments active. Brother Whetstone is serving his fourth year as pastor here.

Brother W. R. Deeter, pastor of the churches at West Alexandria and Clayton, Ohio, reports the work making progress. At the former place four were added by baptism at the Easter season. The Sunday school enrollment has increased 29 and the attendance is steadily going up. The pastor is also encouraged about the work at Clayton where a splendid spirit of cooperation is being cultivated. The record of Brother Deeter's calls and addresses shows he has not forgotten how to keep busy.

Brother Teeter has an important bit of news in his "Corner" this week. Every young person in the brotherhood, except where the Evangelist is now going into every home, will find this a great opportunity to win a valuable prize and at the same time to do a real service to the brotherhood. We sincerely hope every pastor will give this matter his immediate attention and encourage his young people to get into the game. Now, turn to the Business Manager's Corner and see what it is all about.

We call the attention of Ohio Endeavors to the announcement of the State Secretary, Miss Helen Garber of Ashland, Ohio. She is talking Ohio State Christian Endeavor Convention, which is to be held at Lima, Ohio, June 26-29. We have seen the tentative program and it is about the strongest line-up of speakers we have ever seen on a state convention program. It will be a really wonderful opportunity for those who are interested in Christian Endeavor.

We have two reports from both sides of the recent evangelistic campaign conducted in the First Brethren church of Dayton, Ohio, where Dr. W. H. Beachler is the capable pastor. The evangelist was Dr. Charles A. Bame, a former pastor of this church. These two splendid men made a strong team, and with the fine group of local workers, they were able to make a formidable attack on the hosts of the evil one. Brother Beachler reports forty-six baptized to date and six received by letter. The music of the campaign was directed by Brother Arthur Lynn, whose ability is too well known to need comment.

Dr. Florence N. Gribble favors us with another interesting letter, dealing in large part with the preparation and starting of Mr. and Mrs. Hathaway and Miss Bickel on their furlough, the arrival of whom is announced in another item on this page. It is singular that what Dr. Gribble anticipated, has actually happened,—the missionaries arrived a few days ahead of the letter. There are twelve missionaries left on the African field to hold the fort, three at Bassai, four at Bellevue and five at Yaloke. They recently celebrated the fourth anniversary of the founding of the Yaloke mission, and in these four years it has grown to be the largest Brethren church in the world.



# GENERAL ARTICLES

## The Psychology of Conversion

Prof. L. L. Garber, Litt.D.



Dr. L. L. Garber  
Head of English in Ashland  
College

A revival meeting, with its "flood of evangelism", is everywhere likely to raise questions. Whether conversion is a fact or fiction, a reality or an illusion, an enduring change or an evanescent wave of superheated emotion, is still hotly debated in certain quarters. Those of us who have been through numerous campaigns, who have noted the transformations of character that result from conversion, and who are familiar with the personal history of such men as John G. Wooley, "Billy" Sunday, Martin Luther, and St. Francis, have no doubt of the facts; though we may be still uncertain as to the laws under which conversion works. We may still ponder questions such as these: Is conversion an intellectual or an emotional affair? Why does the likelihood of conversion decrease with age? Why, other things being equal, does the hardened sinner make a better convert than the average man? Why do some "stick" and others "slump?" How may conversion be made permanent? In short, how does conversion work, or what is its psychology?

My readers will remember that in this God's world the human soul, or spirit, communicates with other human souls or spirits through the medium of a nervous system. Where there is no nervous system, there is no communication. Where there is no nerve action, there is no thinking, no memory, no hope, no conduct, no life, no religion. Hence, every expression, and every mental-spiritual activity is conditioned upon, is accompanied by, is related to, or results in, some change in the nervous system: and hence has its psychology.

With us, this does not mean the explanation of the spiritual in terms of the material. Far from it. The writer is no mechanistic philosopher; no scientific materialist. He believes in the reality and supremacy of the spiritual and of the things of the spirit. But conversion is both a spiritual and a scientific fact. The spiritual fact is the transformation of the individual life through the influence of the Holy Spirit. The scientific fact is the reorganization of the brain structure through the impact of emotion-arousing stimuli upon a relatively stable higher nerve structure. The one is a religious spiritual change; the other is its neuro-physiological accompaniment or correlate. The one is the intangible, mysterious transformation of the Spirit life; the other is the ponderable modification of the mental machinery through which the human spirit feels, thinks, wills, and becomes obedient to the Heavenly Voice.

To make clear the "psychology of conversion", the following topics may be considered: (1) The particular nerve structure involved in conversion; (2) The change in this nerve structure which is the correlate of conversion; (3) The means by which such change may be brought out; (4) How the change may be made permanent so that "slumps" and "relapses" do not occur; (5) Why one who has been "soundly converted" "a blissful course may hold, with no disturbance of the soul", and have a larger infilling of peace and power.

### The Cortex the Seat of Conversion

The part of the nervous system involved in conversion is never the lower animal brain, but always the higher human brain, the outer and upper part of the cerebrum, known as the cortex. This, neurologists tell us, is the part of the brain which is the special organ of civilization; that part in which all noble purposes, higher ideals, and higher thinking operate. The human cortex is the most marvelous organization known to man. The number of its possible associations and inter-connections are more numerous than the sands of the sea, and far outnumber the countless stars in the sidereal universe.

To understand something of this marvelous mechanism, let us imagine a tract of land, ten miles square, thickly set with trees of various sizes with roots and more or less well-developed trunks and branches. Let us imagine superimposed upon this first forest a second forest, and upon the second a third, and so on until a tenth has been thus placed, making in the aggregate a prodigious number, some nine billions of trees in all.

Each one of this myriad of trees symbolizes one of the nine billion distinct nerve cells in the human cortex. As the child develops through conduct, experience, and learning, these nerve-trees develop long collateral roots downward and outward, and dendritic branches upward and outward, resulting in a vast enmeshing network of inter-connections and associations in the forest of nerves. Among these grow organized groups or association centers, the number, the variety, the relation, and strength of which form the physical basis of character and conduct.

Now it is to be remembered that while each of these association centers may under certain circumstances, cooperate with any or all of the others, yet each, as well as each individual cell has a distinct individuality of its own, and may or may not be employed or contribute its quota of strength or idea to a given project or activity. It is a widespread fallacy that the mind acts as a homogeneous unit. This is far from the truth. We live only fragments of ourselves from day to day. We are never "all there." While it is true that "an act of the will is a sort of democratic vote of all the constituents of consciousness", it is also true that all the cortical cells never vote at the same election. There are millions never counted; millions whose ideas and impressions are never expressed; whose power is never added to the totality of the individual's achievement.

Among these organized groups of nerve cells (association centers) there is a kind of rivalry, which in the well disciplined mind, results in what the psychologist calls a "hierarchy of interests", a brain so organized that there is in control a supreme interest with other interests less potent, in descending scale. This hierarchy differs with different individuals and with the same individual at different times in his life. With some the supreme interest is religious; with others, it is intellectual or artistic. In

strong characters the hierarchy is relatively stable; in weak ones and children, shifty and unstable. When, through some emotional shock or tragic experience, the association centers are disorganized and the hierarchy disarranged, a "dissociation" results and the person becomes in a real sense, a different person. In rare cases the dissociation becomes so pronounced that the person forgets his past life, does not recognize himself as the person who was, and begins life anew.

Commoner types of dissociation will likewise help us understand the meaning and effect of conversion. Let us suppose that a man has two powerful systems of association that are incompatible with one another. One is inconsistent with the general tenure of his character or with the moral ideals to which he feels and pretends allegiance. One of these may center around service to his fellow men, while the other is centered round his selfish personal ambitions. The two systems are incompatible, and there arises the divided life with its dissatisfaction, paralysis, and consequent loss of power.

#### Partial and Complete Conversion

Possible it is for such a man to face the discord or dissociation in his mind, and by decisive action, achieve a semblance of unity of life. But such efforts are painful: they may mean in scriptural phrase the "cutting off the hand", or the "plucking out the eye", and the mind has ways of avoiding them. One way is the so-called watertight compartment method. That is, the person allows both systems to function side by side without coming into conflict, and thus partially conceals from himself the contradiction, as is precisely illustrated by well-authenticated cases of multiple personality.

Other people observing such a person, say that he leads a double or inconsistent life, and so he does. The asso-

ciation center that harmonizes with his business interests is obviously inconsistent with the one that enshrines his moral ideals. He lives a kind of "dissociation." He avoids collision by holding the two apart, living in a real sense a "double life", a Dr. Jekyll-Mr. Hyde existence and exposing himself to the charge of hypocrisy.

Now the problem of religion is so to unify life that all the association centers with their accompanying emotions are coordinated round the service of God in a high and beautiful harmony. But most men are still polytheists, worshippers of many and diverse gods. They allow conflicting ideals to motivate their lives. They do not love the Lord their God with all their hearts, with all their minds, with all their strength. They lack power, and need pray with Wordsworth, "Oh, let my weakness have an end." The answer to such a prayer, the achievement of this high unity of purpose, of character, of feeling, of power, can come only as the outcome of a deep and thorough conversion.

From the foregoing, it is an easy inference that all unconverted or sinful people have a more or less pronounced dissociation of brain organization. They are whole-heartedly neither good nor bad. They have neither the satisfying peace of the consistent Christian, nor the relative peace of the abandoned sinner. Neither their whole strength nor the totality of their personal power can be brought to bear upon any enterprise. "And thus we half-men struggle," laments Andrea del Sarto. They need to be made whole, to be reborn, "to walk in newness of life"; a consummation that can be reached only through that repentance and conversion which to the Christian means in this connection, the enthronement of Christ as the supreme Ideal and Master of life.

(To be continued)

## Fanny Crosby and Her Hymns

By H. H. Smith

Comparing Beecher and Spurgeon as preachers, a critic once said that Beecher was a preacher of great sermons, while Spurgeon was a great preacher of sermons. Comparing hymn-writers, we might say that Wesley and Watts were writers of great hymns, while Fanny Crosby was a great writer of hymns. By this we mean that, if Fanny Crosby did not write any great hymns, many of the six thousand that she wrote have become universally popular and have accomplished untold good.

Concerning this subject of hymns, it may be truly said that "there is no disputing about tastes." For instance, Dr. Ninde, author of "The Story of the American Hymn", quotes two diverse criticisms of Fanny Crosby's hymns by prominent hymnologists. Dr. Julian, the editor of the "Dictionary of Hymnology", says: "They are, with few exceptions, very weak and poor." And yet, on the other hand, Dr. Duffield, author of the popular hymn, "Stand up for Jesus", said: "I rather think her talent will stand beside that of Watts and Wesley, especially when we take into consideration the number of hymns she has written."

Whatever may be Fanny Crosby's rank as a hymn-writer, of one thing we are assured: her hymns struck a responsive chord in the hearts of the masses. "Her productions in her own and in the various languages into which they were translated, are probably sung by more voices than those of any other writer save Isaac Watts and Charles Wesley. At least seventy are in common use in England, a far greater number than by any other American", says Dr. Ninde. And the Methodist Hymnal Annotated pays a like tribute: "Few women that have ever lived can claim a higher honor than belongs to Fanny

Crosby in being permitted to witness the world-wide popularity of so many of her hymns."

One day the musician, Dr. W. H. Doane, said to her: "Fanny, I have written a tune and I want you to write words for it." "Let me hear how the tune goes", she replied. After hearing Mr. Doane play it over on a small organ, she at once exclaimed: "Why, that tune says 'Safe in the arms of Jesus', and I will see what I can do about it." She retired to an adjoining room to be alone, and a half hour later returned with the words of this popular hymn. Dr. John Hall, of the Fifth Avenue Presbyterian church, New York, said that this hymn has given more peace and satisfaction to mothers who have lost their children than any other hymn he had ever known.

While Fanny Crosby's hymns have been especially popular in the Sunday school and the revival service where gospel songs are desired, many of them have found their way into the church hymnals of almost every denomination. The following are popular with almost every congregation in the land: "Blessed Assurance, Jesus is Mine"; "Pass Me Not, O Gentle Saviour"; "Rescue the Perishing"; "Savior, more than Life to Me"; and "Thou, My Everlasting Portion."

Referring to the hymn, "Pass Me Not, O gentle Saviour," Sankey said: "No hymn in our collection was more popular than this in our meetings in London, in 1874. It was sung almost every day in Her Majesty's Theater, in Pall Mall, and has been translated into several languages."

Dr. Nutter, writing about this hymn, quotes Dr. Adam Clarke: "A sermon that does good is a good sermon", and says, "I dare to say the same of a hymn; and judged by



that standard, this is one of the best hymns ever written."

A young man, attributing his conversion to this hymn, said: "It was all through that hymn we have just sung. I was working on the canal at G—, and there was a meeting being held at the Mariner's Chapel, near by. The words floated out over the water, and from the tug where I was working I could hear them plainly enough. When they were just going to sing those lines—

"While on others thou art calling,  
Do not pass me by!"

a great fear came over me, and I thought, 'Oh, if the Lord were to pass me by, how terrible it would be!' Then and there, on the tug, I cried out, 'O Lord, do not pass me by.' And"—with a bright smile—"He didn't pass me by. I am saved."

This hymn, like many others by Fanny Crosby, is a prayer-hymn. We are not surprised that many of her hymns are prayer-hymns when we read in her "Memories of Eighty Years:" "It may seem a little old-fashioned always to begin one's work with prayer, but I never undertake a hymn without first asking the good Lord to be my inspiration in the work that I am about to do."

Fanny Crosby, as many know, was blind, having lost her eyesight when six weeks old, through improper treatment of her eyes. When only eight years old she wrote the following lines, and carried with her through life the spirit of gratitude and good cheer which they express:

"O what a happy soul am I!  
Although I cannot see,  
I am resolved that in this world  
Contented I will be.

"How many blessings I enjoy,  
That other people don't,  
To weep and sigh because I'm blind,  
I cannot and I won't."

She was a member of the old John Street Methodist Church, New York. For several years she taught in the Institution for the Blind in New York, and was married to Mr. Alexander Van Alstyne, a blind teacher in the same school. In her hymn writing she used her maiden name. At the advanced age of ninety-four years, she passed to her reward, a bright and happy Christian to the day of her death.

When some one spoke of Fanny Crosby's blindness to Frances Ridley Havergal, the gifted hymn-writer of England, and chanced to say, "But her heart can see", Miss Havergal was led to write the following lines:

"How can she sing in the dark like this?  
What is her fountain of light and bliss?  
With never the light of a loving face,  
Must not the world be a desolate place?

O, her heart can see, her heart can see!  
And its sight is strong and swift and free.  
Never the ken of mortal eye  
Could pierce so deep and far and high  
As the eagle vision of hearts that dwell  
In that lofty, sun-lit citadel.

For the King himself, in his tender grace,  
Hath shown her the brightness of his face;  
She can read his law as a shining chart,  
For his finger hath written it on her heart;  
And she reads his love, for on all her way  
His hand is writing it every day.  
O, this is why she sings so free:  
Her heart can see, her heart can see."

To this Dr. Tillets adds: "God seems to have more than

compensated Fanny Crosby for the loss of her eyesight by giving her heart-sight and by revealing to her visions of spiritual light and moral beauty that are rarely ever given to mortals whose eyes are occupied with beholding the sights of the material world."

Ashland, Virginia.

## FATHER

C. F. Yoder

*When men of science wished to name  
The beasts which care for others,—  
Which feed their helpless little ones  
With love that nothing smothers,  
They chose the name "mammalia",—  
That is, they called them "mothers".*

*When human hearts would best express  
The principle or feature,  
Which in creation seeks the good  
Of every living creature,  
They use the word, the tenderest,  
And speak of "Mother Nature".*

*But when our thots go soaring out  
To higher realms and deeper,  
To origins of worlds and thots,  
And seek their only Keeper,  
'Tis then they speak of "Father" Time,  
The one eternal reaper.*

*But science fails to find the One  
Thru whom all things are given,  
And instinct fails to best express  
The love for which we've striven,  
Hence revelation teaches us  
"Our Father who art in Heaven."*

*More all-embracing is his care  
Than that of any creature.  
More tender is his Father love  
Than that of Mother Nature.  
The highest name in earth or heaven  
Reveals the father feature.*

*And so may all the homes of earth,  
The double joy possessing,  
Of father—mother love and care,  
In every heavenly blessing.  
Be true to all these names imply  
Thus Heaven's love expressing,*

## Chicago Conference of Pacifist Churches

(Continued from page 3)

view of war. Material on the better patriotism is needed, and we should try to make it available.

The methods being used to educate our young people and to win others to our views were described. Most of our colleges are trying to give their students, especially those who plan to teach, an understanding of the fundamentals of history and international relations. In Retreats, Young People's Conferences, through Young People's Study Groups, efforts are made to teach our young people the peace position of our churches and the reasons for it. Here is a splendid suggestion for our own young peoples' summer conference.

In anticipation of the afternoon's program, the question of our responsibility for national policies was raised. It was pointed out that work for prevention of war was in many cases the best preparation for an unshaken pacifist stand should war come; that some earnest people at least feel that one has no moral right to sit still and let the nation drift into war, and then refuse to take part in the catastrophe he has not tried to prevent. This was one of the most significant points discussed, and is one that should cause our own people to think twice about the embarrassment we may face because of our inactivity in teaching the gospel principles on war and peace.

## SIGNIFICANT NEWS AND VIEWS

### WASHINGTON A CITY OF BEAUTIFUL CHURCHES

We have on previous occasion called attention to the tendency on the part of the denominations to put their best foot forward in regard to church buildings in Washington, D. C. It becomes increasingly evident that our capital city is destined to become a city of beautiful churches as well as the political center of the nation. For a decade the Episcopalians have been building their great cathedral. The Roman Catholics have almost completed the crypt of their shrine in honor of the Immaculate Conception. The Methodists, the Baptists, the Swedenborgians, the Unitarians and the Seventh-Day Adventists have already erected their national memorials. The Congregationalists are seeking a site for a downtown church that will have a national character. The Disciples of Christ have purchased a fine site for a church that is to combine both beauty and practical service. The Lutherans have begun a movement to make their most important local church a national center, and recently the general assembly of the Presbyterian church announced its project for a five-million dollar edifice at Washington.

### A PROFESSOR AND A JUDGE

Since Judge Ben Lindsey is putting in a good deal of his time explaining his ideas on marriage it may be of interest to reprint a professor's reaction. In a recent issue of the "Chicago Daily Tribune", Dr. A. J. Todd, professor of sociology at Northwestern University, is quoted as having said in part to his class on contemporary thought: "This so-called companionate marriage simply seeks to apply the commercial principle of buying on suspicion. Unfortunately for that idea, human marriage involves the very deepest feeling of human responsibility. Consequently the principle of 'money back if you don't like it' is only slightly and superficially applicable. However much it may shatter the hopes of the apologists for sexual license, we may be pretty sure that the future form of the family will not be very different from what it is now and that it is likely to be monogamous." The professor points out that in the past various possibilities have been amply tried out. Somewhere at some time men have "tried out free love, plural marriage, the companionate trial marriage, wife lending, and easy divorce. Hence, these big words which are now flung at us are, after all, not the revolutionary experiment of daring futurists. They are survivals of retrogressions or apologies for personal dereliction." So far as can be seen permanent pair marriage has "proved itself best suited to the average human nature, to the life and welfare of children, and the peace and order of society." Doubtless the professor's historical slant on the judge's idea will be of interest to many of our readers.—The Gospel Messenger.

### THE PRESENT PROSPECTS IN JAPAN

There is an economic crisis in Japan that is working for the furtherance of the interests of the kingdom of Christ. History shows that revivals of religion in Europe and America have been closely associated with that chastening and discipline that have come with a depression in business life, and the added realization that man needs more than mere bread. The Japan Christian Quarterly most hopefully traces the effect of this great evil being turned into great good. The press is prepared to find religious news to a degree not known hitherto in secular papers in Japan. Large crowds gather to listen to the gospel where no star speakers are announced, and only the attractions of the Cross are brought into view. It is men and young men who reveal so much earnest in-

quiry about the great truths of the Christian faith and life.

Many of us have a peculiar concern for Japan. Whatever ethnic defects the race may be reputed to reveal, they are surely not wanting in the most searching intellects, discriminations that reveal delicacies of thought and sentiment which none but superior natures feel, but also a tendency toward a subtle unbelief that is most dangerous where Christ has not been found in a personal discovery. The Modernism which has concerned our Korean Christians so seriously is reported as an important product direct from Japan.—The Presbyterian.

### THE FOLLY OF CHARMING AND POW-WOWING

The Christian who resorts to Charming and Pow-wowing may be honest, but is frightfully deceived. A method of healing that is absolutely forbidden in the Bible should have no place in the Christian Church. Better accept the way of the Bible and common sense when we get sick than to resort to such an art. In the foreign field of India the church disciplines its members who resort to healing from these channels. Is it not high time that we in America at least have nothing to do with the whole deception? The reason that some people are cured when they resort to Charming is that the bulk of people get well without a Doctor or a Charmer. The other reason is that whenever a man hits the right time, and his ailment has run its course, and he accidentally hits the logical moment in going to the Charmer, he tells it from the "housetop", from "Dan to Beer-Sheba", till the end of his lifetime. On the other hand when he does not get cured, he keeps still. So the humbug keeps moving on, with the one fellow shouting and the other fellow mum. If we want the Lord to heal, away with the motions, the rubbings, the repetitions in the prayers, etc., and back to the Bible way of faith in calling upon the Name of the Lord. The anointing of Oil in the Name of Christ, as a visible symbol of faith.—Christian Monitor (Mennonite Publication).

### BILL AGAINST COMPANIONATE MARRIAGE

Representative William C. Hammer has introduced in the House of Representatives a bill that makes it "unlawful for any person or persons within the District of Columbia to enter into, contract, or be a party to a marriage commonly known as the companionate or trial marriage whereby they agree at the time of their marriage that the man shall not be responsible for the support of the wife, and the wife shall not be obliged to live in the home of her husband, but they will cohabit as husband and wife for a limited period and, if at the expiration of the said time either party may desire a divorce, the other party will agree to consent or not resist the same; or whereby the contracting parties shall at the time of the marriage stipulate that the bonds of matrimony between them shall not be permanent, except at the option of the parties, but may be dissolved after an agreed period; and any person or persons who violate this act shall upon conviction be fined not less than \$100 or more than \$1,000 or imprisoned for not less than six months or more than five years, or both, in the discretion of the court."

The bill also punishes those who shall promote, encourage, bring about, or conspire to bring about any such companionate or trial marriage.—The Evangelical Messenger.

### NEARLY 2,000 CHRISTIAN SCIENCE CHURCHES

Late reports announce that there were in the United States, in 1926, 1,913 churches and societies of the Church of Christ Scientist, with 202,098 members. In 1906, the last previous census year for which information for this denomination is available, there were 635 churches, reporting 85,717 members.—Christian Century.



# THE BRETHREN PULPIT

## Birth and Victory Through Faith

By Lester V. King

**TEXT:** Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.—1 John 5:1-4.

The epistle of 1 John is one of the most interesting of all the epistles and the Apostle John is one of the most interesting writers of the New Testament. This is due no doubt to the fact he of all the Disciples was the most intimate with his Lord. He was John the Beloved, called that by the Lord himself. And in length of service he served longer than any of the others. He was the youngest of the group and probably lived to be the oldest. This Epistle was written at the close of his long and eventful Christian experience, so the testimony he gives of the Christian life is worth much to us.

In each chapter of this short Epistle he gives to us his testimony of the sweet fellowship he enjoyed in the Christian life. In chapter 1 he gives his testimony of the Christian life in sweet fellowship; in chapter 2 in constant abiding; in chapter 3 in essential holiness; in chapter 4 in reassuring love and in chapter 5 in satisfying life.

In the first five verses of this last chapter he assures us that the Christian life is a life of birth and victory through faith. In verses 1 and 2 he not only gives to us an outstanding testimony of the Deity of our Lord but he also assures us that the man who believes this is born of God, is born from above, is a child of God by birth. Those who love the Begotten are themselves begotten of God. And our loving him assures us of our love for one another. That is, the man who loves God and obeys him, will also love his fellowman.

In verse 3 he shows us that the love of God demands obedience to his commands. He assures us that "his commandments are not grievous." According to 3:23 the commandments of God are summed up under two thoughts, namely, faith upward toward God and love downward toward man. These commandments summed thus are not grievous, nor irksome, nor burdensome. They are not something impossible to live and enjoy, not a yoke holding us down and repressing us. In fact his commandments are the very opposite. For after all, it is sin that binds man, holds him in bondage and makes life one burden after another. His commandments, if actually lived, release one from the bondage of sin and make him free in Christ Jesus. David expressed this thought when he said, "For my yoke is easy and my burden is light." I like the thought expressed in that song which reads:

"When I have burdens to bear my Savior is there,  
And always takes the heavy end and gives the light to me."

Verse 4 leads us directly to the thought of this Message. He is talking about Birth, Victory and Faith. Love is the key word in the last two chapters of this epistle and here love takes on a new aspect, a new angle. One of the results of love is the new birth. And this new birth results in victory through faith.

By "birth" he does not mean this natural birth. He is speaking about a spiritual birth that comes only to the Christian, to the man born again, born from above. The

new birth is explained by Jesus himself when he said to Nicodemus, "Ye must be born again."

It might be interesting to contrast this birth with the law of nature. The natural birth might be termed as a victory. The development of life from babyhood, through boyhood to manhood is a victory. But however bright and seemingly victorious birth and growth may be, sooner or later they end in defeat. Our natural birth without the spiritual always ends in defeat. This is due of course to sin in the life—sin unaccounted for by the Sin-bearer.

If this be true men need to be born again to turn that defeat into victory. If birth and defeat are the motto of the natural life, certainly birth and victory are the motto of the Christian life, the spiritual life.

Note, this new birth is a conquest, a conflict. "All that is born of God conquers (overcomes) the world." We all recognize that the world is a place of conflict. But not all will agree that here is an advantage. It is only where there is conflict that we put forth our best efforts. Our conflicts when we become victorious over them ripen and develop our powers. But I think we often mistake the nature of the conflict. We say that the world is a great arena of test. True it is and there are many foes. Some enumerate these foes as poverty, ignorance, obscurity, or weakness. But according to John these are not our greatest enemies. The real enemy is within. John describes this word "world" for us in 2:16, as a world dominated by "the lust of the flesh, the lust of the eye and the pride of life." So the new birth is a conquest with this world of self. The contest is between Christ and Satan, but the battle is usually fought in the hearts of men.

Note again, this new birth is a victory. It is a conflict but it is a victorious one. Jesus first expressed this thought when he said, "Be of good cheer, I have overcome the world." John's first mention of it in this Epistle is in 2:13. In 4:4 he utters a bolder statement. In Revelation when writing to the seven churches he ends each exhortation with this expression, "To him that overcometh." Paul expressed the same thought in his Epistle to the Romans when he said, "We are more than conquerors through him that loved us."

The word "victory" is a great word. How it was proclaimed during the late war! What rejoicing when the word is applied to athletics! How it is longed for in the sick room! But Brethren, how vastly more important it is when applied to the Christian life!

John says, "One born of God overcomes the world." What does he mean? He gives in detail one of these victories when he explains the statement that the man born of God cannot sin. What he means is, that the Christian enjoying this new birth cannot make sin a daily habit of his life. And when man can accomplish this through Christ John has a right to proclaim it as a victory—victory beyond anything imaginable!

What is this victory that overcometh the world? John says it is "even our faith." I am glad that he did not leave out this important statement. How true this is in

life. Yet men have tried everything else but faith. How essential is faith in natural law. When we lie down on our beds at night we lie down in faith that God will protect us throughout the night. When we arise in the morning we set our hands to the new tasks in faith that God will prosper us. When the farmer sows his grain and the merchant buys his goods they do so in faith. Faith is absolutely indispensable when dealing with outward things. But oh, how much more important is it when dealing with the realm of the spiritual! Yes,

"Faith is the victory, faith is the victory,  
Oh glorious victory that overcomes the world."

Read again that chapter on faith in Hebrews II and discover the great place faith had in the victory that came to the old Patriarchs. Try faith in any realm of the spiritual and you will find that other important word written with it, namely, VICTORY.

When we see so many professed Christians being defeated on every hand, yielding to temptation, following the ways of the world, we are led to ask in the face of this scripture, "Where is their faith?" Probably the answer is to be found in the fact that they have never had faith. If this be true then we can also truthfully say that they have never been born from above. If you have had this new birth, Christian reader, but you feel that your life has not been one of victory, John bids you to pray as did the Disciples, "Lord, teach us how to pray so that our faith might be increased." There can be no new birth nor victory apart from faith. Without faith it is useless to endeavor to overcome the world. Without faith it is useless to endeavor to quicken the spiritual life of the church. Without faith it is useless to win souls for Jesus Christ, our Lord.

New Lebanon, Ohio.

### APPLYING THE GOSPEL

On leaving the church, after listening to a preacher of some prominence, a friend remarked: "That was an interesting and instructive sermon, but somehow the preacher failed to drive his message home." We believe that this expresses what very many people feel is a weakness in much of the preaching of today. The preacher may or may not be intellectually strong and forceful; but whatever his natural gifts and endowments may be, no message of the gospel can be said to be complete which is lacking in applicatory force. The very purpose or aim of the sermon is to bring the truths of the gospel to bear upon the hearts and consciences of men. It must, therefore, be more than an exposition of the Word, more than a discussion of—principles drawn from the Word, certainly more than a lecture on present-day events and tendencies more or less remotely related to the Word. It must be a message drawn in such manner from the Word of God as to reach the understanding and the deeper emotions of the soul and make an impact upon the will. It must be alive to the spiritual longings and needs of men and so extract a message from the Word as to relate it directly and with spiritual unction and applicatory force as to uplift those longings and meet those needs.—The Lutheran.

"Our chief warrant for faith in the future of America lies in the character of the American people. It is our belief in what they are going to do rather than our knowledge of what they are going to have that causes us to face the coming years with hope and confidence. The future of our country is not to be determined by the material resources, but by the spiritual life of the people."—President Coolidge.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

AN INVALUABLE POSSESSION—Luke 21:16-19. "In your patience possess ye your souls." Dr. Jowett once said, "To possess one's soul is an infinitely grander thing than to possess some magnificent estate. There is many a man who owns thousands of broad acres who has never owned the fair realm of his own soul. ... Now, the secret of self-possession is to be found in Christ. It is through him that we discover our souls. We find ourselves in finding him." Nothing is so infinitely worth while, so absolutely invaluable as to seek and to gain possession of ourselves in Jesus Christ.

#### TUESDAY

BE STRONG IN THE LORD—Eph. 6:10-13. "Finally, my brethren, be strong in the Lord, and in the power of his might." But how are we to be strong in the Lord? How are we to connect up with his power? The answer is, By faith. By faith we lay hold on the promises of God who is able to do exceedingly abundant, above all that we ask or think. By faith he will make us strong and enable us to go forth in the power of his might to do his will.

#### WEDNESDAY

CLOSE-FITTING SINS—Heb. 12:1-3. "Let us lay aside every weight and the sin that doth so easily beset us." Every man who looks in upon himself knows that sin is a terrible reality. He cannot have conscience without being conscious of the strong power and the hindering influences of sin. But we are commanded to lay aside the weight of sin, those close-fitting sins, as the Revised Version calls them, those sins that fit to us like the close-fitting armour of ancient warfare. How is it possible? Not by the power of the mind, not by the strength of one's own will, but by the grace of Jesus Christ. That was the secret of Paul's strength—"I can do all things through Christ."

#### THURSDAY

GOD'S TILLED LAND—1 Cor. 3:7-9. "Ye are God's tilled land" (Marginal reading). The kingdom of God is like a seed which is sown in the heart, which is the soil. That kingdom seed is to grow until it becomes a mighty tree that fills the whole earth. It can do that only as the plant of righteousness springs up within the individual life and fills his whole being. But sin checks growth just as hard and packed clay hinders roots from penetrating into the life-producing soil.

#### FRIDAY

COPING WITH A CRISIS—Esther 4:13-16. "Who knoweth whether thou art come to the kingdom for such a time as this." Many have re-echoed Mordecai's question and applied it more widely. History records many crises for the meeting of which God raised up a man or a woman who was fully able. For the early church there was the Apostle Paul, for the Protestant Reformation there was Martin Luther, for the low pulse of religious life in the eighteenth century there was John Wesley, and for the movement toward an unquestioned and complete obedience to the whole word of God there was Alexander Mack. We lesser beings have smaller tasks, but we need something of that same conviction for the days in which we live.

#### SATURDAY

OUR HELP IN PRAYER—Rom. 8:26-28. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought." Prayer seems like a simple thing, and in a way it is, yet it is also a serious and colossal undertaking, to attempt to hold communion with the infinite God. And those who have taken prayer seriously, who have prayed in the will of God and to make prayer an accomplishing power, know how difficult a thing it is, and are often comforted to know that we may have the Spirit to aid us in our feeble attempts.

#### SUNDAY

CONVERSING WITH JESUS—John 4:27-38. "So the woman left her waterpot, and went away into the city, and saith to the men, Come, see." She had approached that well with interests far different from those of Jesus, but a little talk with him had changed her whole life and caused her to enter upon a campaign of testimony that had great results. It is time well spent to wait upon the Master, to converse with him, to learn his will and way, to be convinced anew of what he means us to do.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N

MAGAZINE SECTION

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## Superintendents' Plans that Succeeded

### Answers to Problems in Attention, Attendance and Finance

#### OVER-ORGANIZATION

By Lewis Keast

In the minds of many faithful workers in the Sunday school it is a question whether we have not carried our departmental and organized class ideas too far. We have discovered that by multiplying the machinery we do not always augment our service or increase our efficiency. It is possible for a Sunday school, as well as any other institution, to be over-organized.

This excess of organization obtains, we believe, more particularly among the classes than in our several departments. Modern methods of teaching demand departmental sections for the study period, but there is not the same reason for organizing classes into individual units, each with a full quota of class officers. The whole Sunday school is the unit, and not the class.

We have known classes to organize and to have their own opening and closing exercises apart from the main school. This was not only detrimental, but destroyed in large part the purpose of their coming together. We miss the esprit de corps, and, what is more, that communion with Christ in the opening worship period.

The worship period with us is considered as important as the study period. It prepares our minds and hearts for the receiving of the Word. There is only one outcome to this separate and independent method,—the class dies! No class can live to itself any more than can an individual. We not only live with each other, but through each other.

With each class organized independently, we are confronted with another grave problem, an over-crowded social and recreational program. Class conflicts often occur on account of too many wanting the recreational room at the same time.

We believe that our deliverance from the danger of over-organization lies in emphasizing our departmental activities rather than the class activities. Let everybody be in the opening and the closing exercises of the school, and have frequent programs in which every department of the Sunday school is represented.

#### PROMOTING TWICE A YEAR

By Jennie E. Stewart

We tried promoting in September and we tried promoting in June. Of the two seasons we like June promotions better for several reasons. But since we have grown to larger proportions, we have been promoting at both seasons, and find it the best plan of all—for us.

We have found that children of four years develop very rapidly in a few months' time. Children who seem but babies at three years of age seem much older at four or even at three and a half.

June is the prettiest season for promoting the Cradle Roll babies to the Beginners' Department. We arrange to have this service at the annual Cradle Roll Day, when

all the mothers and babies are present. In this way we can give more attention to their graduation than when we must share the day with five or six other departments.

Our greatest reason for the double promotion, however, is the need of the child. By April or May we begin to have trouble fitting our programs to the needs of four-year-olds and the smaller children at the same time. The larger ones begin to beg to go into the Beginners' Department where

they see such interesting things going on. So we plan to promote every child who is four years old or developed enough to take his place in the Beginners' worship plans and to do the handwork that is required in that department.

With these older ones satisfactorily promoted, we can again plan our programs to fit the needs of the younger ones. By September, some or all of the children who are four will be four before January are promoted. They will then have two full years in the Beginners' Department before they start to day school, which is as it should be.

The Beginners' workers like this plan because it gives them smaller group of children to break into their order of service at a time. The ones promoted in June have time to get well started before the older ones in the department leave in September, and there is not such a decided change in their work.—From the Sunday School Times, April 7, 1928.

## Marion Lawrence

"The mind requires an anchor that shall stay in all the storms and troubles of life—the anchor of pure, undefiled religion."—Anon.

"It is impossible to govern the world without God and the Bible."—George Washington.

Sentiment and affection, love of beauty and religious faith constitute much of life. They bulked large in the life of Marion Lawrence, and were the foundations for his Toledo successes. In a tin box, carefully preserved for years, were found a spring-flower from the yard of his old home; a bud from the bride's bouquet at the wedding of his son; leaves from Palestine; an invitation to his wooden wedding anniversary. There were also leaves from the graves of Joaquin Miller, Longfellow, Paine; roses from the graves of Brother Martin and his own wife Flora; roses from Mr. Heinz' Pittsburgh business-men's banquet where he spoke from the Elementary Workers at Conference Point, from South Congregational Sunday school, from the fiftieth anniversary of the Marion Lawrence Sunday school and from George E. Hall of Plainfield, who had presented to him ten basketfuls on the occasion of a speaking engagement in New Jersey. But sentiments are but the shadows people cast on

things; Marion Lawrence's interest was in humanity itself.

#### The Glow of Affection

Riches to Marion Lawrence consisted in: 1. The kinds of people he met. 2. The experience he had with these people. 3. The things that he did for and because of these people. All is summed up in terms of a fine and ample humanity, crowned with a large Christian service. He had a happy faculty of seeing, not merely the gross material or superficial side of a human being, but things that the individual could be and could do. He formed the habit of looking upon the individual before him, not only in a subjective way, but also in an objective way, as a great, potent factor of the future.

It was said of Marion Lawrence, by an intimate friend, that he could see more, see farther and see more quickly the good in people than any one else. As he looked into the hearts of men he followed within sight of God. There was no shadow; there was no negative in his vision. There was no effort, he believed, honestly put forth for a great purpose that was not worth while in life. Not only was he willing to see the values in the people but he was also anxious to help release those values until they would multiply like the talent of old. He felt more than others, and perhaps this was an ennobling difference between him and his fellow men. He projected himself into his friends until they were many times bestirred to project themselves in some way into the great work which he conceived to be the greatest in the world. "Of all the people I ever met, I feel I know you the best," said a minister. "You made me want to teach this class." "I cannot tell you how much Marion Lawrence meant to me for he made me think I was conferring a favor upon him always—in doing my duty," were the words of a young business man. "His cheerfulness helped me to conquer my fear. 'I do not see what he found of value in my life', declared another, 'but he always seemed to think it was worth living.'"

#### The Bewilderments of Beauty

A keen soul alive to the color harmonies, contrasts and tranquilities of nature, he paid fervent tribute to the physical world about him, not regularly, perhaps, but often in his leisure time. To him an ocean sun-

#### SPECIAL ANNOUNCEMENT

The special Indiana Committee, serving under the authority of the National Sunday School Association and consisting of Rev. W. I. Duker, Rev. S. M. Whetstone and Rev. N. V. Leatherman, desires to announce to the brotherhood at large and especially to the states of Indiana, Ohio and Illinois, that the Brethren Young People's Conference will meet at Shipshewana again this year from July 9-15 inclusive. Last year this conference was a decided success and a continuation thereof has been thought most desirable. The conference membership includes all boys and girls of high school age and above. Incoming inquiries lead us to make this preliminary announcement: the Indiana Committee has also requested it. M. A. S.

set, the hectic leaves on autumn trees, moonlight seen through winter mists, a rugged oak festooned with moss, snow-capped peaks against a purple sky, or the graceful tracings of ivy leaves upon a wall, sent a pang of joy to his heart. He loved the water, the shock of the wind on his face. He was given to a ceaseless dream of visual impressions when traveling over the country or around the world, by the gaudy garments of the peasantry, the picturesque streets of foreign quarters, the emerald waters or the russet fields across which he journeyed.

Yes, he loved natural beauty about him, but he wanted an individual beauty in his own life. He realized that the lines and colors that really control one are those, not so much in the perspective of spring woods as in the shifting tenderness and strength—those lights and shadows of human character. Here there is sweetness and urbanity such as no sunrise can evoke. Here there is tolerance and romance which the witchery of starry nights cannot approach. Cloud patterns on a summer horizon, constantly changing into more beautiful forms, were to him like the infinite possibilities in a child's character, or the airy dreams of youth.

Taken from "Marion Lawrence"—a biography.

(To be continued).

## Editor's Select Notes on the Sunday School Lesson

(Lesson for May 13)

### Jesus Enters Jerusalem

Scripture Lesson—Mark 11:1-13.

Printed Text—Mark 11:1-10, 15-18.

Devotional Reading—Psalm 24:7-10.

Golden Text—Behold, thy king cometh unto thee; he is just, and having salvation.—Zechariah 9:9.

### LESSON LIGHTS

#### Introductory Note

The scene of our lesson is the Mount of Olives (Bethany and Bethphage) and the temple and the event occurred on Sunday, April 2, A. D. 30, in the last week before Christ's crucifixion. Read the entire chapter and consider the bearing that all of it has upon the majesty and authority of Jesus Christ as King of kings. With Baxter, we must picture the journey up the narrow defile from Jericho, the crowd of attendant pilgrims, the disciples a goodly number besides the Twelve, excited with the expectation that Jesus was about to claim his kingdom; and the Savior in the midst of it all, calm and intent upon furnishing every sign by which the Messiah was to be revealed to discerning souls who were "waiting for the Consolation of Israel", Luke 2:25. Zechariah's great prophecy had yet to be fulfilled, Zec. 9:9. The kingdom of Christ was "not of this world", John 18:36, and yet it was destined to be "an everlasting kingdom which shall not be destroyed", Daniel 7:14. The popular conception of the Messiah's kingdom was political and worldly. Founded on the glorious visions and descriptions of the prophets, it was "only a magnified kingdom of David, founded on war and violence, measured by the glory and power of the few", "a world empire eclipsing even Rome in its splendor." This was not Christ's kingdom and his love. Therefore the triumph of Jesus was "not of this world." The kings of the earth, in the hour of their triumphs, seek, by every means, to impress

on the crowds who gather to any courtly pageant, how great, how rich, how powerful they are. In old times the captives of war were led in chains, and the spoils of the enemies were displayed. But in the triumph of Jesus, all was different—the only preparation was the finding of an ass's colt; no proclamation announced his coming, and, although multitudes were around him, it was no gorgeous pageant which attracted them; consisted of those whose bodies had been healed, whose sorrows had been taken away, and whose souls had been saved by the humble Son of Man who was in their midst. A company who hung upon "the gracious words which proceeded out of his mouth", Luke 4:22; followed him as he "steadfastly set his face to go to Jerusalem", Luke 9:51; Mark 10:32. He had passed through Jericho, and the once blind Bartimeus now followed him with the rest. Mark 10:46-52.

#### "Behold, thy King Cometh"

The people were given every chance to accept Jesus as the king of their lives, not as a great warrior to defeat the Romans, as they had wished after the feeding of the five thousand (John 6:15), nor as a great political leader. Jesus was the Messiah, the true King of the kingdom of God, which was now about to be established. He came as a king; but not on a war-horse, heralded by trumpets and clad in gorgeous array, for that would have caused the Jews to misunderstand the nature of his kingdom as if it were of this world, and would, as Dr. Gibson says, "have raised the standard of revolt against the Romans, and been the signal for tumult, bloodshed and disastrous war." He came to rule the hearts of men, to bring the kingdom of God, which begins in this world, but is perfected only in heaven. And he came to be the King of the whole world, not only of the Jews; and for all time, not for the few years of an earthly life, nearly two thousand years ago. He came to be our King. Do we give him the


true allegiance which we owe to him?"—Illustrated Quarterly.

#### Kingly Personality of Jesus

"This personality of Jesus which his enemies feared to encounter reached out to lay hold of those who loved him, to enter into them, to make their lives, in amazing fashion henceforth his own. The disciples, watching him, saw his faith through all disasters burn undimmed, and they saw that he believed, not passively, not apprehensively, but with victorious joy, in God's inexhaustible power, in the immortality of goodness, and in the measureless destiny of his own soul as it followed on to fulfil the will of God. They would look round about the circle of enemies gathering closer, and turn their frightened gaze of inquiry home to Jesus and see his untroubled eyes look back at them. With nameless fear of those fates that seemed to gather, they looked at him and saw him smile. They heard him saying that the kingdom of heaven might be only a mustard seed, but it would grow. They saw him gather into his near fellowship the little company of fishermen and peasants, so few, so human and so unimportant; and yet he said they were enough. They together with him, should set in motion the influences that should conquer the world—they with him upon white horses of the dawn ride forth with lances golden in a sun of faith that should never go down.

"At length he had so projected himself into them that the authentic witness of his spirit shone above them....

"If now we are seeking for grandeur in self-expression, is there anything in all the history of our world which compares with this? Here was one in whom there dwelt a life so prevailing that, not only his immediate environment, but the far-reaching energies, innumerable other lives became the projections of himself; and yet the strange thing was that this illimitable victory came out of immediate defeat."—From the Inescapable Christ by Rev. W. R. Bowie, D.D.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>L. V. KING,</b> Associate New Lebanon, Ohio	Young People's and Junior Topics in THE ANGELUS	2301 13th St., N. E., Canton, Ohio

## Attention---Ohio Endeavorers!

We are all going to the Ohio State Christian Endeavor Convention at Lima, June 26-29. We have every reason to believe that the inspiration to be derived from this convention will not fall far short of that of the World Convention at Cleveland. Why? Dr. Poling, President of the International Society of Christian Endeavor, will be there to feed our hungry minds and souls on the satisfying spiritual bread. Why? Dr. Foulkes, leader of the Quiet Hour at the Cleveland Convention, will be there to lift the eyes of our souls heavenward and help us envision the beauties of the Christian life. Why? The Harmony Trumpeters, also of the Cleveland Convention, will be the heralds in our Crusade with Christ. Why? Why? More inspiring heralds of music will greet our eager hearts in the persons of George Dibble, Mary Lewis, the Dodds, the convention choir. Why? Why? The message of our Crusade with Christ will be brought to us in stirring messages from James Kelly, President European Christian Endeavor, Dr. Ira Landrith, Dr.

Bearnard C. Clausen, Moses M. Shaw, Rev. Edward L. Reiner, and many others. If these are nothing more than names to you, may I say, that each represents a message of fervor and enthusiasm for the right, so much needed in the Christian world today.

Plan to go! Plan to send some one. It will be a mountain peak of inspiration in the Christian experience of every youth. The rates will be low both for lodging and transportation. Don't let a few dollars stand in the way of the Master's business. Pray about it. If you desire more information, write me. If you have no registration blanks, send the registration fee of one dollar to me and I will see that it reaches the proper place and that reservations are made.

REGISTER NOW ..... THEN GO!

HELEN GARBER, State Secretary,  
College Avenue, Ashland, Ohio.

"We all make mistakes, of course, but we don't have to respond to encores."



## Suggested Books for Juniors

By Margaret Rau, Junior Superintendent of Allegheny County Christian Endeavor Union

Using the Book with Juniors by Earl Lehman. State Literature.

Successful Boys' Clubs, by R. P. Anderson. State Literature Department.

The Junior Manual, by Amos R. Wells. State Literature Department.

The Junior Text Book, by Amos R. Wells. State Literature Department.

Junior Recitations, by Amos R. Wells. State Literature Department.

Eighty Pleasant Evenings. State Literature Department.

Junior Carols. State Literature Department.

The King's Business, by Charles S. Brown. State Literature Department.

The Bible. Facts, Figures and Information, by Alice Haffey, 1322 North Washington, N. W., Washington, D. C.

The Children's Party Booklet—The Woman's Home Companion, New York.

Fifty-two Varieties, by Harry Githens. State Literature Department.

Christian Life Series—Junior Gospel Service Quarterly, by Elmer Nicholas, published by Union Gospel Publishing Co., Cleveland, Ohio.

Everyland, by Mrs. Henry W. Peabody, West Medford, Boston, Massachusetts (\$1.50 per year).

Questions on the Books of the Old Testament, by Mrs. C. J. Buchanan (\$60). State Literature Department.

Fuel for Missionary Fires, by Belle Brain. State Literature Department.

Programs and Plays, Songs and Stories for Juniors, by Mollie Walker.

Social Evenings (Amos R. Wells). State Literature Department.

David C. Cook Publishing Company, Elgin, Illinois. Send for Catalogue. Also to the Heidelberg Press, 15th and Race Streets, Philadelphia, Pennsylvania.

Stories and Story Telling, by E. P. St. John (\$75). State Literature Department.

Plans and Suggestions for Junior Work (\$10). State Literature Department.

Object Lessons and Illustrated Talks (Kengott) (\$35) State Literature Department.

The New Junior Manual, by Anderson (\$1.00). State Literature Department.

Missionary Books, from the Missionary Education Movement, 150 Fifth Avenue, New York City, N. Y.

Chinese Lanterns, by Minna McEwen Meyer

Lamplighters Across the Sea, by Margaret Applegarth

Boys and Girls and Friendly Beasts, by Mary Entwistle

Everyland Magazine (\$1.00) per year. Address Miss Leavis, North Cambridge Massachusetts.

Just Like You, by Lucy Peabody.

Please Stand By—Applegarth, Stay at Home Journeys, by Osborne.

The World in a Barn, by Gertrude Warner.

Merry-Go-Round, by Applegarth.

The Upward Climb, by Sarra Estella Haskin.

Hero Tales from Mission Lands, by W. P. Navine and A. P. Shepherd.

Frontiersmen of the Faith, by Edwin White.

Sing Habit—C. E. Songs adapted to fellowship, recreation and Worship—(\$10), from the Missouri C. E. Union, 314 West Tenth Street, South Kansas City, Missouri.

Banquet Pep—Compiled by Mrs. Moses M. Shaw (\$25). May be obtained from the State Literature Department.

The State Literature Superintendent is Mr. Evan L. Roberts, 6526 North Woodstock Street, Philadelphia. He will be glad to send you any of the above supplies, and any others you may need. Order from him rather than from the International Society in Boston.

there, but if so will have an opportunity of making the acquaintance of the American Presbyterian Missionaries stationed there, some of whom are friends of Mrs. Jobson. A day's ride upon the train will bring the party to Douala. As it is impossible to know exactly what connections can be made, their passage is not booked. However, four lines pass between Douala and Europe, two French lines, an English line and a German one, so we are hoping that our missionaries need not be long delayed there.

There is also a line reported as plying direct between Douala and New York. This is reported as being "slower and less expensive" than the other lines. As this would probably mean a freighter, something like the Bull line between New York and Matadi, we can hardly hope for our party to embark by this route. It would seem best for them to visit France, where not only will they meet Brother and Sister Taber, and other young lives interested in Africa, but also many friends of the work, and where they will have the pleasure of receiving their mail which is being forwarded to Brother Taber's address in Paris, 42 Rue Pierre Nicole, Paris, Vme.

I am conscious as I write this, that they may be so prospered even in traveling over the yet unfinished route that long before this reaches you, you may have word of their being actually in America, and perhaps actual letters of their accomplished instead of their prospective route.

However, you may receive this news first and be able to join in prayer for God's blessing and health upon them during the remainder of the journey.

We realize as pleasant memories of our own happy experiences rise before us, just how warm a welcome and how cordial a reception awaits them in your midst.

For the present no other feasible route is open to them, as Matadi is under yellow fever quarantine. For the sake of freight and incoming and outgoing mail, as well as for the health of Africa, let us hope that this yellow fever epidemic may soon be quelled. Meanwhile with depleted forces we continue the work. A force of three at Bassai, of four at Bellevue and of five at Yaloke, constitute for the present our quota of workers.

With these evangelistic, pastoral, school, industrial and medical work must be carried on each one of the stations with the exception of Bellevue which has as yet no school. Itineration village work, and the numerous details of missionary work not mentioned, must be left largely to our native evangelists, for whom we thank God, and for whose continued development we pray. "Onward for Christ" is our motto for ourselves and for them. Meanwhile we look forward not alone to the return of our dear workers but we pray for reinforcements as well.

Our last Sunday was full—two farewell services with three speakers each, the usual baptismal service, and an evening walk together filled the day to overflowing.

Next Sunday, February 19th, Yaloke celebrates her fourth birthday—for it was then that Brother Hathaway commenced his two months' stay in the rest house, preparatory to occupying the concession proper. I had the pleasure of arriving April 26th and Mrs. Hathaway June 3rd. Since these early days of struggle and loneliness, what hath God wrought! Yet much land remaineth to be possessed. Last night a witch-doctor died in the village as a result of his own witchcraft. This morning there came to us for treatment a woman with medicine from the root of a poisonous tree in her eye, intended to produce blindness.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1330 E. Third St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
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Dayton, Ohio

## Missionaries Leave on Furlough

Yaloke, par Boali, par Bangui,  
Afrique Equatoriale Francaise,  
February 16, 1928.

Dear Evangelist readers:

I last wrote you from Bossangoa, from which station, accompanied by Mr. Hathaway and Miss Myers, I returned by automobile on January 25th. Brother Hathaway returned to Bassai two days later with Miss Myers, to get Mrs. Hathaway, who was making a brief visit there, and Miss Bickel, who commenced on leaving Bassai the first stage of her journey to America. The party then proceeded to Bossangoa from where, after a brief visit, they continued their journey to Yaloke, arriving on the evening of February 3rd. At Bossangoa they were joined by Mr. Kennedy who will accompany the furlough party as they leave tomorrow for Gamboule, the first stage of their journey to Douala. They will go via Bangui, where considerable delay will be occasioned by the business which must be transacted, no one having been in Bangui since my arrival, nearly ten weeks ago. The trip on to

Gamboule in the mission auto will occupy only two or three days, after which there will be three or four days of tepoi travel over the unfinished part of the auto road. For this purpose, porters with tepois and other equipment were started forth several days ago. Going by a shorter route than that of Bangui they will have ample time to meet the travelers at Gamboule. Mr. Kennedy will return from Gamboule with the Mission Auto, which will henceforth be installed at Bassai. The plan is that Mr. Kennedy will return to Bossangoa via Bassai—Mr. Jobson accompanying him and driving the car on the return trip to Bassai.

The missionaries going on furlough, meanwhile, after reaching the end of their tepoi journey are planning to hire an auto which will take them to Yaounde, two and one-half days by auto from the distal end of the unfinished gap in the automobile road. Yaounde is the terminus of the railway. From this terminus two trains a week run to Douala. Our missionaries may therefore be detained for a day or two

The powers of darkness still contend with the powers of light. How much more dense must be the darkness where Christ has never yet been preached. How much more earnestly we need to strive, how much more fervently we need to pray, how much more energetically we need to come!

May God keep us in his own place of power for service. Soon He will come! Soon you and I must render an account of our stewardship, for life, time, money, whatever we possess, are all his.

Faithfully Yours,  
FLORENCE N. GRIBBLE.

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### WEST ALEXANDRIA, OHIO

Since coming onto this field we have received into the church fifteen souls; others who are near, we are hoping to have the joy of receiving soon. The latest additions were on Easter day when we baptized four—a man, wife and son, and another mother. For these we praise the Lord. Mrs. Deeter perhaps has the credit of winning one woman over to the Brethren faith, as she had previously belonged to the Christian church. As far as we can see the work here in general is moving forward. We had two evenings of pre-Easter services along with a BIG Union service on Good Friday when the school came over in three separate groups for the different sessions. We spoke to the first group using cartoon illustrations of the Crucifixion, and Rev. Leatherman of the Church of the Brethren to the second group; and Rev. Sigrist of the Reformed church to the third. I presume nearly 400 people attended these special services during the day. The spirit and environment was highly commendable.

The church school recently closed a six weeks' Friendly Contest for new enrollments and attendance—the men and boys against the women and girls with the result that the man's side made a great lurch forward on the closing day coming out far ahead on the "voyage to Jerusalem." The women are to entertain the men soon, but we cannot say just how, for that is not revealed. Our enrollment was increased 29, so we now have 165. The average attendance for January was 77; February, 82½; March 110%. April will likely see a larger gain as the first three Sundays the average came up to 123 plus.

The S. M. M. is coming along good, and they have their regular meetings each month. They recently sent a large bag of clothing to Kentucky. The W. M. S. are coming to the front and are helping to support the church in a good way.

We are contemplating a journey to Ashland as soon as school is out to see about our two sons, Loyde and Vaile, entering College next fall. They are both to graduate from High school here May 24th.

The Senior Class along with the teachers gave us an unanimous vote to give the Baccalaureate Address in the High School Auditorium, May 20th, this with the help of the good Lord we shall try to do.

We love to read of the good work being done elsewhere in the Lord's Kingdom.

W. R. DEETER.

### CLAYTON, OHIO

The work here seems to be going good. So far these people seem to be an appreciative group, and we are pleased to work with them. We had two evenings of pre-Easter services and the attendance was fine. Folks came in from other churches round about. Rev. C. R. Smith, who is pas-

tor of the U. B. church in the city, says the spirit of unity and cooperation is the best for five years. We most always have some of their people at our services, and some of ours go to theirs, as our days of worship alternate, thus making opportunity for cooperation.

During March we made 33 calls on this field, and 29 on our West Alexandria parish; we traveled over 1200 miles, preached 8 times, had one funeral, and visited three schools, speaking to about 450 students. This winter we have visited quite a number of schools, speaking to no less than 2400. We still have others to visit.

We are trying to be useful in the vineyard of the Lord while the days come and go, for the night cometh when no man can work.

W. R. DEETER.

### BERLIN, PENNSYLVANIA

No doubt the many readers of the Brethren Evangelist are wondering why they do not hear from the Berlin church. Perhaps you may be thinking that we have fallen asleep, or else we have drifted from the faith and doctrine of the Brethren church.

I am happy to say that the church at Berlin, of which the writer is the pastor, has been moving along very nicely. All the departments of the church are doing exceedingly well and making splendid progress. There has been a very commendable growth since January, 1928. Approximately twenty-five new members have been enrolled, making the total around 270. The Mens' Bible Class put on a special drive for twelve consecutive Sundays, and the result was that nineteen men enrolled as regular members, making a grand total of forty-nine members, with the promise of others enlisting in the near future.

The church services have been very encouraging from the standpoint of attendance all through the season. The young people have responded very nicely, so that both morning and evening the church is enjoying large crowds. I must say that the young people of the Berlin church are a constant source of encouragement to their pastor, as well as the adults, who never forget to express their appreciation for the service being rendered. The prayer meetings are being well attended also. The Christian Endeavor meetings are very helpful to all who attend.

LAST BUT NOT LEAST. Easter Sunday will long be remembered by the Berlin congregation. We held a united Sunday school and church service with a record attendance. The choir favored the congregation with a beautiful anthem appropriate for the occasion. This was followed by the Easter Message. "He is not here, but he is risen as he said. Come see the place where th Lord lay." At the close of the morning service we had the privilege of extending the right hand of fellowship to

one sister, who now makes three new members received by baptism into church fellowship this year. In the evening Holy Communion was observed, which brought real joy to all who participated. WHY? Knowing that we were following the teaching of the Master, in as much that he said to the disciples, "If ye know these things, happy are ye if ye do them." The offering for the day was beyond our expectation. I am happy to say, that we have cut the shore lines and are launching out into deep water where fishing is the best (Luke 5:4).

ALBERT LANTZ, Minister.

### TRAVEL FLASHES

#### Dayton

Pre-Easter week and the one previous to that, I spent with the Brethren at Dayton. It was the last half of a trade arranged between the pastor and myself, in evangelism. During the month of January, Dr. Beachler was here at Ashland and did a fine piece of work for our church and college, drawing fine crowds throughout and bringing splendid messages to the people of the church as well as the students at chapel. They were strong, inspirational, orthodox. We had a good time together and I was well pleased with the trade. So was the church, as has been reported.

It is always a pleasure for me to work in Dayton. No city in the world knows me so well nor appreciates me more. No church, it seems to me, responds better to my appeal, and works more determinedly for the success of a meeting. It was a real pleasure to renew old friendships, and make new ones. To see the audiences grow from the first to the last and then, better yet, to have confessions every night from the first drawing of the net—more than a dozen the last day; to labor with those who years ago, enlisted under the banner of the Lord and who have remained in the fight all these succeeding years; to be encouraged at every service by their commendation; to see the church going on with the ideals that I helped to inspire; to know that in the midst of a gainsaying world and time, they still remain true and rejoice in the whole gospel; is all to encourage one to feel that any sacrifice was worth while. I have directed many revivals for this people—some larger and some smaller, but none that gave me more inspiration and joy than this one. With Arthur Lynn, "the Golden Tenor", leading the singing and backed with the organ under Robert Kline, and the piano with Mrs. Mabel Dickinson of Chicago, one ought to have good support and that is what made it fine and good, all around. Many kindnesses were shown and many fine dinners made for me. I praise the Lord for this sojourn with his people at Dayton. May God bless them and help them to "keep the unity of the faith in the bonds of peace", and go forward to new achievements.

CHARLES A. BAME.

### DAYTON ITEMS

Each year more and more of the churches of Dayton are using the week, or weeks, preceding Easter as the time for special evangelistic effort. Our church is among the number. Consequently, during the two weeks of our meetings many other congregations in the city were also holding special meetings. I find myself becoming very favorable to the idea. I think it has much merit. I doubt if the Dayton congregation ever had a finer Easter than our last one, which was the climax of our meetings.

In accordance with an exchange of pas-



tors between the Dayton church and the Ashland church for our special meetings, Dr. Charles A. Bame, pastor at Ashland, was with us, and did the preaching. Dr. Bame was back on his old stamping ground, among his many friends, both in our church and in other churches of the city.

It is needless to say that we had good preaching. It was fervent, fearless, searching, straight-from-the-shoulder preaching. It was the kind of preaching that makes sinners think soberly, and that leads even the saints to check over things yet again to see if one's house is really in order, or if it needs readjusting here and there. I might add that it was the kind of preaching that some folks do not enjoy to hear—so much the better for the preaching.

As a result of the meetings great good has come to the congregation. There has been a wholesome stimulus which has made its way into all departments of our work. A renewed spirit of consecration is manifest among us, and it is evident that great numbers of our membership have stepped up to higher levels of living. If there had not been a single addition to the church, the meeting would still have been a fine success.

But we had additions. Perhaps as many as we can care for properly and well. We have baptized to date 46, with a few others yet to be baptized. We also received 6 by letter. There were also several reconsecrations. And when the meetings closed there were still others who were, and who still are, considering making our church their church too. So we expect the results of the meeting to continue far on into the future.

Brother Arthur Lynn, now living in Dayton, after a number of years of absence, was in charge of the music. Brother Lynn rendered us good service. He was assisted at the piano by Mrs. Dickinson of Chicago.

Our attendance throughout the meetings was good considering the changed attitude in these days toward special meetings. There was perhaps not a night that we could not have seated more people. Whereas, if the Dayton membership had attended as it should have done, the church would have been filled to capacity every night. But it seems that preachers, like many other people, have learned or are learning that, even after we have done our best by appeals, and urging, and constraint, we must accept things as they are, and not as they ought to be.

On the Sunday night following Easter we observed the communion service. It was a hallowed and beautiful service.

All in all our work shows considerable evidence of health, and soundness, and growth. Brother George Kem is proving himself fully equal to the task as general superintendent of our church school. He is commanding a fine fellowship and cooperation of our staff of officers and teachers. Things look promising in the church school.

And with a splendid Intermediate Y. P. S. C. E., and with the Senior society gradually getting under way, and with the Juniors holding their own too, there is every reason to feel that Christian Endeavor is coming back to its own at Dayton.

Thus we face the future with renewed hope. If the problems and responsibilities are big here, so are also the opportunities. And patience and united effort, and wise planning, and faithfulness in prayer will surely continue to reap rich harvests here, just as those mighty factors are always crowned with rich harvests.

Our people shall remember with pleasure and gratitude our two weeks with Dr. Bame

and Arthur Lynn. And as they go forth in their respective fields, and we in ours, may God graciously enable us to hold high aloft the banner of our Lord.

WM. H. BEÄCHLER, Pastor.

#### NAPPANEE, INDIANA

We are reminded that more than half of this conference year has passed into history and with that we remember a promise we made to the editor of the Evangelist, which if we are to fulfill it is time to get busy. It has been a good long time since the work here has been reported, not however because there has been nothing worth reporting. We have been busy and progress has been made.

We find ourselves in the fourth year as pastor of these splendid Nappanee people, a very loyal class of folks indeed. Every department of the work is moving along in good shape. The Bible school is doing good work under the direction of Samuel Sharp and his corps of helpers. Our attendance is about all it can be in the present building. We are needing more room to properly care for our crowds, especially at the Bible school hour. We are very grateful for the many splendid young people we have here and when one sees the large number of younger boys and girls who attend each Lord's Day we are made to realize that the work in Nappanee has a real future. We have always found our young folks ready to respond to the call of the church. Mrs. Mervin Stuckman is leading the W. M. S. this year and they are doing a splendid work.

On January 22nd we began our evangelistic meeting. Mr. and Mrs. H. E. Richer of Peru, Indiana, led us in the song service. Mr. and Mrs. Richer were here a year ago and did such splendid work that they were invited to return, and we made no mistake in inviting them again. They are very fine help in any meeting. The pastor did the preaching. This makes the fourth meeting since we have been in Nappanee. From about every angle it was the best meeting of the four. A fine spirit of cooperation was manifested from the very first and continued even after the meeting was over. The total results were 34 during the three weeks' meeting and the first Sunday morning after the meeting closed two splendid young men came forward when the invitation was given. For all this we give the Lord all the glory.

S. M. WHETSTONE.

#### LANARK, ILLINOIS

We held a two weeks' pre-Easter meeting, Brother Fry doing the preaching. A "flu" epidemic was raging, and two nights we were stormed out. So the crowds were small, but those that did attend were richly fed.

Our Easter offering was \$720. We think that a splendid growth, as five years ago it was \$11.00.

April 22 at the morning service the two notes on the parsonage indebtedness were burned, by Brother Oscar Tallman, deacon, representing the Spiritual; Brother Brice Puterbaugh, Financial Secretary, representing the Financial; and Brother Abe Hawbaker representing the laity. The congregation stood and sang "Praise God from whom all Blessings Flow", with zeal and earnestness. This relieves us of a debt of eight years' standing.

April 18 we held our quarterly business meeting. Encouraging reports were given from all departments of the church.

Brother Fry was unanimously called to be our pastor for another year.

Three members have been received by letter and three have received the rite of baptism.

The Woman's Missionary Society put on an Educational Tithing campaign, which we hope will result in much good.

The teacher-training class has been resumed, after a vacation of four weeks.

With better roads and weather we are expecting our attendance to increase.

ALICE GARBOR.

#### NEWS FROM SOUTH BEND

The last of November and the first of December marked the time of the revival. The sermons were preached by the pastor while Mr. and Mrs. H. E. Richer had charge of the music and the children's meetings. The attendance throughout was good, the interest of many of the indifferent was aroused and many were brought to Christ.

The missionary society under the leadership of Mrs. Meinke has been doing excellent work for the church both spiritually and financially. The young people under the leadership of our efficient pastor are proving a real help, especially in the evening services. Once a month they assume the responsibility for the devotional part of the service. This has been a means of increasing the attendance and interest of young and old.

Just before the revival and again before Easter the Board of Deacons with other visitors called on the members of the church, with the thought in mind of keeping those interested who were already coming, and seeking the help of those careless in attendance.

The young people of the church have been enjoying a social hour every Sunday evening following the evening services. They have been meeting in the different homes.

The Easter season was especially rich in spiritual blessings. On the Sunday before Easter the choir, under the direction of the leader, Lewis Long, gave the cantata, "A Great Light." Wednesday, Thursday and Friday nights special Easter services were held. For those who were willing to leave their comfortable beds early, the Easter Sunrise Prayer Meeting proved a blessing. Easter sermons, songs and anthems followed during the day.

The Bible school has been putting on a Teacher's Institute in connection with our regular Cabinet meetings. This has been a help in securing a good attendance. Teachers and officers feel it is well worth their while to attend.

The church has extended a call to Rev. Leatherman, which has been accepted, for another year.

MISS LILLIE GARWOOD.

#### A SOCIOLOGIST IN JAPAN Japan's Juvenile Court

When it was learned that we were to make this trip arrangements were made by the Social Science Research Council for me to study prison systems in the Orient. While in Japan opportunity was given me to study a number of the penal and correctional institutions, especially around Tokio. Miss MacDonald, a Canadian lady who for a number of years was Y. W. C. A. secretary in Tokio, for a number of years has been conducting a settlement in the heart of Tokio, and recently has specialized in looking after discharged convicts. She offered to take me to see the Minister of



Justice, under whom the penal and correctional institutions are conducted. She was instrumental in getting me permits to visit a number of the institutions around Tokio, and even offered to go with me to a number of them and act as my interpreter. Her kindness was beyond any words of mine to acknowledge adequately. Her acquaintance with the prison officials, with the men in the Department of Justice made her services of the greatest value. No foreigner is allowed to visit the prisons and other institutions for offenders without a special permit. This Miss MacDonald went with me to get. No woman is permitted to visit the prisons in which men are incarcerated, but the officials granted Miss MacDonald permission to accompany me as my official interpreter.

We visited two prisons for adults in Tokio, what we should call a men's reformatory at Odawara, and a boys' reformatory and an institution for mentally defective delinquents at Hachioji. These with the publications they gave me and the explanation the officials made provided a very good idea of the system.

As in the United States there is a division between the juvenile delinquent and the criminal. There are special institutions for each.

At first glance the Japanese law relating to juvenile delinquents seems very advanced. The very first statements of the "Act Concerning Juveniles" says that "juvenile" in the sense used in the act is any person under 18 years of age. However, as one reads the Act carefully he discovers that quite a number of juvenile delinquents under that age do not come under the Act. In fact the Act expressly states that unless otherwise provided for in this Act juvenile delinquents shall be prosecuted under the general law. Specifically juveniles who have committed crimes described in Sections 73, 75, 200 of the Penal Code, that is such crimes as lese majeste, treason, crimes against parents, etc., are exempted from the provisions of the Act. Moreover, if juveniles commit crimes which under the general law would call for penalties of more than three years' imprisonment, then the indefinite term of treatment of a juvenile is limited by the application of the terms of imprisonment stated in the general law, but with the terms somewhat softened. That is to say, the absolute indefinite extent of the treatment of the juvenile, up to the age of 21, as we know it in the United States does not obtain in Japan. For example, in the case of a life penalty for juveniles, the delinquent is eligible for provisional release after seven years, and after ten years more, the sentence is to be considered as finished. The same provisions may apply in the cases of crimes committed by juveniles which are exempted from the other provisions of this Act and which are treated under the general penal code. Moreover, a juvenile shall not suffer the civil disabilities of an adult criminal, unless he has been found guilty of an offense which carries the penalty of death or life imprisonment.

Nine different "protective measures" may be applied to juvenile delinquents. The Juvenile Court may (1) admonish him; (2) entrust the admonition to a school principal; (3) require the juvenile to take a written oath not to repeat the offense; (4) hand over the juvenile under certain circumstances, to a guardian or custodian, such as parent, employer, etc.; (5) entrust him to a temple, church or other protective institution suited to him; (6) give him into the charge of a probation officer; (7) commit him to a reformatory; (8) commit him to

a house of correction; (9) commit him to a hospital. These various measures may be employed together or separately. Juveniles whose sentences have been suspended or who have been released on parole are to be placed under the supervision of probation officers, except in the treatments 7 and 8 above, when the court may not have them under a probation officer.

A Juvenile Court is established by the Act, which court is under the supervision of the Minister of Justice. The supervision of the Juvenile Court may be entrusted by the Minister of Justice to the President of the Court of Appeal, or to the President of the District Court. In contrast to the District Court, where three judges sit at the same time, or the Supreme Court, where five judges sit, only one judge is to sit in the Juvenile Court. Like in many of the states of our country a judge of an ordinary court may be at the same time appointed judge of the Juvenile Court. All the officials dealing with juvenile delinquents in the Juvenile Court are under the direct control of the Juvenile Court Judge. The judge himself is appointed by the Minister of Justice. The probation officers are also appointed by the Minister of Justice.

The functions of the probation officers are much the same as in the United States.

All this looks like our Western juvenile courts, but Chapter V of the Act greatly limits the jurisdiction of the Japanese Juvenile Court. Thus, juveniles charged with the commission of crimes the procedure for the trial of which comes under the special jurisdiction of the Supreme Court, may not come under the jurisdiction of the Juvenile Court. Moreover, juveniles charged with crimes the penalty of which is capital punishment, life imprisonment, or imprisonment for more than three years, with or without hard labor, and those over 16 years of age, do not come under its jurisdiction unless the cases have been committed thereto by an ordinary court or by the procurator. Further, juveniles who are being dealt with under ordinary penal procedure do not come under the jurisdiction of the Act. Juveniles under 14 years of age are not under the jurisdiction of the Juvenile Court unless committed thereto by a prefectural governor. Thus, it is clear that the Juvenile Court Act of Japan attempts to limit the jurisdiction of that act rather more narrowly than in the best practice in the United States.

Moreover, while the Japanese Act provides for many of the progressive features of the juvenile court laws of the United States, such as careful investigation of the family and circumstances of the offender, private hearing of the case, the use of probation officers, and the use of careful records both legal and social, it has also certain features which in American experience seem to be at variance with the social purposes of the Juvenile Court. These are the conception of the hearing as a "trial", the appointment of counsel for the juvenile, if that is thought necessary by the court, and charging up certain expenses, such as the cost of obtaining witnesses called by the court, or the cost of his board when he is committed to an agency or institution for correction. The Act endeavors to provide against the contamination of juveniles awaiting trial by stating that except in unavoidable cases a "warrant of detention cannot be issued for juveniles" and by provision for separate confinement while awaiting trial. The Court also is held privately, and the facts brought out at the hearing may not be published in any newspaper or in any other printed matter, the aim being to protect the juvenile against publicity.

On the whole the Juvenile Court Act of Japan, follows in most respects the laws worked out in the United States, with certain exceptions already noted, and with such modifications as to make it conform to the peculiar court system and prison system of Japan. One will notice that when the juvenile is entrusted by the court to a "House of Correction", the requirement is that he shall be separated from non-juvenile inmates, and that those below 16 years of age must be kept separate from those above that age. More dependence is placed in the law for both probation and for correction in an institution on private institutions than is the practice in those states in the United States where the best results are being obtained.

I am told that as in the United States the use of this Act depends much on the interest and understanding of the judges concerned. Where it is applied with intelligence and where good probation methods are in use, the results are good. I have the impression from talking with those who are in close touch with the situation, Japanese children do not require the use of this Court as frequently as children in the United States. The family still holds fairly good control over its children and youth. However, with the growth of factories and the taking of parents out of the home, more juvenile delinquency is appearing.

Japanese courts have not gone as far in appointing paid probation officers for juveniles as some of our courts in the larger cities in the United States. The courts use volunteer organizations more. Also there is a surprisingly small number of institutions for juvenile delinquents in Japan considering the 70 millions of her population.

I shall have more to say in later articles about Japan's small criminal population and some of the reasons for it. It is sufficient here to remark that Japan has not been slow to borrow an institution which is looked upon as one of the progressive methods of dealing with the juvenile offender. Here again Japan cannot just borrow the superficial machinery but must work it out in accordance with the genius of her culture.

Perhaps I may close this article with a personal note. Mrs. Gillin's illness has kept us in Japan six weeks instead of 12 days. She has now recovered sufficiently for us to leave. She will stay in Japan some weeks yet in order to see what her sickness caused her to miss with us, and then she will return to the United States, while John and I go on with our trip. This decision, which seems the only wise course in view of her inability to travel with comfort and without danger of getting sick again even further from home, is a great disappointment to us all.

J. L. GILLIN.  
On the Pacific near Shanghai, December 25, 1927.

Today too much interest is centered in bank stock, livestock and other stock rather than human stock.—Luther Burbank.

It is harder to concentrate the mind on work in the morning after eight hours' sleep than it is at night when the body is tired, according to Dr. H. M. Johnson, who made tests at the Mellon Institute in Pittsburgh. The best time for mental work is "from late afternoon until midnight or later." "Fatigue poisons," accumulating in the system through the day, act like narcotics to stimulate the mind. Some form of exercise in the morning is helpful in tiring a person so that he can put his mind on his work.



## THE TIE THAT BINDS

**WOODRUFF-ANDERSON**—Mr. Melvin Woodruff and Mrs. Bernice Anderson, both of Dunkirk, Ohio, were united in the holy bonds of matrimony Monday evening, April 16, at 9:30, at the Brethren Parsonage in West Alexandria, Ohio. Mr. Woodruff is an old friend and publisher of the writer, having been his pastor at Williamstown two years while in College at Ashland. They will make their home in Dunkirk. May the richest blessings and a happy union be theirs, is our prayer. W. R. DEETER.

## IN THE SHADOW

**CRAUDER**—Mrs. Lizzie Crauder was born in Butler County, Ohio, February 14, 1852, and departed this life February 22, 1928. The thread of life had lengthened out to 66 years and 8 days. For many years she lived with her husband, Gottlieb Crauder in Montgomery and Preble County. She had been a constant sufferer for two years, but through it all she looked forward to a better world where the flowers and sunshine of God's love would sustain. She was a member of the First Brethren church, in West Alexandria, Ohio. She had been converted during the ministry of Brother J. A. Garber some 15 or 18 years ago. Funeral services by the undersigned. W. R. DEETER.

**WRIGHT**—Robert Leroy Wright died February 23, 1928, aged nearly five years. Funeral services by the writer in the home at Lexington, Ohio. The father and mother are members of the Brethren church. W. R. DEETER.

**SMITH**—Mrs. Isabella Boomerhine-Smith, was born in Preble County, Ohio, July 2, 1873, and departed this life in Montgomery County near Clayton, Ohio, March 22, 1928, aged 54 years, 8 months and 20 days. She had been a member of the Brethren Church at Clayton since 1915, having united with the people of like faith under the pastorate of Rev. James Cook. She loved her Lord and read her Bible much, and a few days before her departure she asked to be anointed according to 5:12-16. She is one mother who was blessed to know all her children belonged to the same church. Funeral service by the writer at Clayton, Ohio assisted by Rev. J. S. Burdick, pastor of the Church of the Brethren at Trotwood, Ohio. Burial in Arlington Cemetery. W. R. DEETER.

**SHUNK**—Mr. Chas. Shunk, born in the state of Michigan in 1872, departed this life February 26th, 1928, aged 56 years. The last 6 years of his life he lived with his family at Clayton, Ohio. He leaves a wife, and two sons, Charles Jr., and Marvin. Services were held at the Brethren church in Clayton on February 28th, 1928, and burial in Mt. Zion Cemetery, southeast of Dayton. The deceased was not a member of any church. W. R. DEETER.

### MEMORIAL

Silently, like the end of a perfect day, came the end of life to our dear sister, Mrs. John A. Miller, March 10th, 1928, at the age of eighty years. She had been afflicted with heart disease for four years. She bore her suffering and pain patiently and cheerfully till the end.

She was a charter member of the Summit Mills, Pa., Brethren church, and also the W. M. S.

We sorrow because death has again entered our society. A shadow has fallen on our hearts, a voice to which we have listened is hushed and another chair is vacant in our society.

Be it Resolved: That we continue to hold her in loving remembrance and be motivated by the memory of her kind and loving disposition and Christian spirit.

And be it Resolved: That we of the W. M. S. extend our sincerest sympathy to the bereft family and pray that their grief may be assuaged by the words of One who said, "I will send you a Comforter." Finally be it

Resolved: That a copy of these resolutions be spread upon the minutes of the W. M. S., a copy be sent to the family, and a copy to each the Woman's Outlook and the Brethren Evangelist.

Signed: MRS. EDNA KEIM, Secretary,  
MRS. MAUD BRENNEMAN,  
MRS. CARRIE WELLES.

**NEWCOMER**—Miss Cordella Mae Newcomer was born August 8, 1907. She died March 24, 1928, aged 20 years, 7 months and 6 days.

She was the daughter of Mr. and Mrs. Clinton B. Newcomer of Fostoria, and lived at home.

She was a fine Christian young lady having been baptized and received into the Fostoria Brethren church about six years ago.

Cordella was of a sweet disposition and loved by all who knew her. She was employed at the Commercial Bank & Savings Company and was well liked by her employers and fellow employees. She was regarded by many as one of Fostoria's finest types of girlhood. This was shown by the large crowd of friends and relatives that gathered to pay their respects to the departed one and by the large number of floral tributes on the day of the funeral. The flowers were literally banked around the casket and the house filled with friends and relatives. Many people could not get in. Some came in, looked upon the departed one, and passed out again.

Miss Newcomer is survived by her father and stepmother, together with the following three sisters: Mrs. Harry VanHorn, Mrs. Chas. Martin, and Mrs. Harvey Newcomer. Eight nieces and six nephews also survive.

Funeral services were conducted from the home by the writer, assisted by Rev. H. M. Oberholzer of Fostoria.

MORTON L. SANDS.

**LEHMAN**—Henry Harvey Lehman was born July 25, 1868, died April 13, 1928, at the age of 59 years, 8 months and 18 days. He was the son of John W. and Harry Lehman. On August 16, 1892, he was married to Alice Showalter who preceded him in death, September 12, 1901. To this union were born two children, John M., and Howard W., the latter also preceding him in death, August 31, 1902. On September 5, 1903 he was married to Magdalena Berkey who

survives him, together with his son, John M., and two sisters, Mrs. Sarah Landis and Miss Lydia Lehman.

In October, 1892, he united with the Church of the Brethren at Mohican, being baptized by Elder D. N. Workman. In later years his membership was transferred to the Dickey church where for many years he was an office bearer.

In recent years, he has worked with the First Brethren church where his faithfulness and devotion was an inspiration to all who knew him. He was intensely interested in the good things of life, and one of his last expressed wishes before he went to the hospital, was for the early clearing of the debt of this church so that the work of the Lord might be carried forward with greater ease and vigor.

A good man has left us and will live on in the good he has done and the inspiration he has left us. Funeral services were held in the First Brethren church in charge of Dr. J. Allen Miller, Ora DeLauter of the Church of the Brethren, and the writer. CHARLES A. BAME.

## ANNOUNCEMENTS

### NEW LEBANON, OHIO

The New Lebanon Brethren church will hold their spring Communion service on Sunday evening, May 20th, beginning at 6:30. All brethren of like faith are invited to share this blessed privilege with us. Pastor. L. V. KING.

### CLAYTON AND WEST ALEXANDRIA, OHIO

Spring communion will be held at Clayton, Ohio, Sunday evening, May 6th at 7:45 and at West Alexandria May 13th, at 7:45. The usual invitation is extended to visiting Brethren. W. R. DEETER, Pastor.

### STERLING-SMITHVILLE, OHIO

The Sterling-Smithville Brethren congregation will hold their semi-annual Communion service Sunday evening, May 6, at Smithville. All members are urged to be present. All friends and neighboring Brethren are cordially invited to share the blessings of this service.

M. L. SANDS Pastor.

## Business Manager's Corner

### SOMETHING NEW

Though the "wise man" said "there is nothing new under the sun", we are quite sure there may be something new for our Publishing House.

We have tried many methods and plans to increase the subscription list of the Brethren Evangelist with more or less success. But so far these plans have had to depend largely upon the older members of the church for their success.

We have now decided to endeavor to enlist the services of the younger members of the church and to give them an opportunity to show the stuff of which they are made. We are about to launch a subscription contest to run through a SIXTY DAY period and the prize to the winner will be a brand new SIXTY DOLLAR Meade Iroquois Motorbike, ladies' or gents', junior boys' or girls' model. Other prizes will be liberal cash commission to all who engage in the contest.

The contest will be open to any of the young people in the Brethren church. Subscriptions may be either old or new; but as the primary object is to secure new subscriptions to the Brethren Evangelist, new subscriptions will count more points than renewals.

Here is an opportunity for the pastor to help some boy or girl in his congregation to win a fine new bicycle. The cooperation of the pastor will surely add fifty percent to the chances to win, and where is the pastor who would not like to win the high esteem and admiration of his young people by giving his whole-hearted support to their endeavors?

The contest will open on June first and close at five o'clock P. M., July thirty-first.

Free sample copies of the Evangelist and subscription blanks will be supplied to all contestants. Write today to THE BRETHREN PUBLISHING COMPANY for supplies and rules of the contest.

R. R. TEETER,  
Business Manager.

When you get even with any one that has wronged you, you put yourself exactly on his level; but when you not only take no revenge, but act kindly toward your enemy, you rise far above him, and possibly help him up too.

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Volume L  
Number 19

May 12  
1928

# *The* **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



(Detail from "Holy Night") Corregio.

**Holy Motherhood**



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Published weekly by the Brethren Publishing Company, Ashland, Ohio, at \$2.00 per year in advance.

George S. Baer, . . . . . Editor  
R. R. Teeter, . . . . . Business Manager

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## EDITORIAL

### Motherhood Making Manhood

The wonderful influence of motherhood upon the childhood of the world is not a new truth, nor are we attempting any unique statement of it, but it is one of those truths that needs to be often told, and each telling of which is received with a warmth and eagerness of interest as if it were being told for the first time. The world not only delights in the repeated telling, but it needs it. It needs to hear often of the love and influence of mother, for it is inclined to forget and to cease to evaluate that influence aright. And to forget, or neglect, or allow to go unemphasized an office so vital and invaluable in its moulding power would result in incalculable harm to the human race.

While much in every age has been said about the immeasurable influence of mother upon her child, yet the world has not shown that its rank and file have realized, or even conceived, how far-reaching that influence is. The greatest things of human history may be traced back to the inspiration imparted by noble mothers. Men have gathered to themselves the glory, but mothers have been the real heroines back of the great achievements, discoveries and pilgrimages that have blessed mankind. Trained and encouraged by noble, self-sacrificing mothers, many youths have grown up with high ideals and ambitions, and the training, encouragement and memory of their mothers have been most potent factors in their lives and accomplishments. Julia Ward Howe once said in an address: "We talk about forty-horse power. If we could have a forty mother power, it would be the most wonderful force the world ever knew." But the power of a single mother over the life of her boy or girl is so incalculably great that there is no need of multiplying or intensifying it. It only needs sanctifying to noblest ends—where it is not—to make it perfect. Hear the testimony of some of the world's great:

That widely quoted tribute of Thomas A. Edison to his mother is worth repeating, because of his signal success in his field. He said: "I did not have my mother long, but she cast over me an influence which has lasted all my life. The great effects of her early training I can never lose. If it had not been for her appreciation and her faith in me at a critical time in my experience, I should never likely have become an inventor. I was always a careless boy, and with a mother of different mental calibre, I should have turned out badly. But her firmness, her sweetness her goodness, were potent powers to keep me in the right path. My mother was the making of me. The memory of her will always be a blessing to me." Andrew Carnegie, who accumulated many

millions and built libraries all over the country, acknowledged the influence of his mother over his life in these words: "I owe a great deal to my mother. She was a seamstress, cook, washday and never until late in life had a servant in the house. And yet she was a cultivated woman. She kept up with the literature of the day. When I was a little tot she used to read good books to me." Who will say that this may not have had something to do with Mr. Carnegie's effort late in life to encourage good reading by the building of libraries? Gibbon's mother was passionately fond of reading, and encouraged her son to follow her example. The elder Pitt had an idea that his bias toward statesmanship was given him by his mother's love of political affairs. The mother of Peter the Great was a woman of intrepid courage, and of great personal strength both in body and mind.

But mother's most potent influence lies in the field of moral and spiritual interests—the things that have more direct bearing upon the building of character. Here she imparts her own characteristics to the babe in a way that is absolutely unique, and also its constant companion and teacher during its most formative years of life. The extent to which she makes the man what he is by what she was and did during its beginning and growing days is beyond calculation. An outstanding example of such noble makers of men is to be found in Abigail Adams, the wife of John Adams, second president of the United States and the mother of the sixth president, John Quincy Adams. And Rev. E. W. Caswell remarks, "We are proud to write that she was the daughter, the granddaughter and the great-granddaughter of a clergyman." We are told that "morally and intellectually she stood at the head of the heroic women of the new republic." John Quincy Adams said of his mother: "My mother was an angel upon earth. She was a minister of blessing to all human beings within her sphere of action. Her heart was the abode of heavenly purity. She had known sorrow, but her sorrow was silent. If there is existence and retribution beyond the grave, my mother is happy." The mother of George Washington is described thus by a playmate of George's early days: "She awed me in the midst of her kindness. Whoever has seen that inspiring air and manner, so characteristic in the father of his country, will remember the matron, as she appeared when the presiding genius of her well-ordered house, commanding and being obeyed." And with point Mr. Caswell says, "Thank God, Washington's mother was a Christian." If she had not, being the strong character that she was, a far different story might be to tell with regard to the life of her immortal son. But the Bible was her companion, and morning and evening family prayers were the order of the day, with all servants of the household being present. Another of the most outstanding mothers of history, and one who will forever be assured of a high place was Monica, mother of St. Augustine. Augustine in his early manhood was a brilliant but dissolute teacher of rhetoric. His mother was an earnest Christian, and continually grieved over her son's sinful career, but never did she cease to pray for him, never did she cease to hope that eventually he would become a Christian. That religious classic, "The Confessions of Saint Augustine", is not only the record of his own inner life, but is also an appreciation of the faithfulness of his mother, which was eventually rewarded by seeing her son led to Christ. According to the judgment of historians, Augustine was one of the most influential men the Christian church has ever known. In fact, one writer of recent date, has said: "Since the Apostle Paul no equal name has arisen in the Christian church." And this man was made what he was under God by the persistent prayers and righteous example of his mother.

Turning to the Bible we are confronted by a galaxy of mothers whose influence was far-reaching in the making of men. We cannot forget Sarah who by faith bore the child of promise in the evening of her life, nor Jochabed, the mother of Moses, characterized by Margaret E. Sangster as "a woman of remarkable courage and peculiar initiative." She continues to say, "It was not in her to permit the slaughter of her babe without a struggle to save him from the sword of the executioner. She showed herself capable of large sacrifice, when she consented to be the nurse of her own child, knowing that he would be taken from her and brought up in the learning of the Egyptians. Moses was a man of destiny and he needed a princely training. God gave it to him, and the instrument chosen for bringing it about was his mother." Hannah dedicated her boy Samuel to God before he was born, and by her devoted spirit, her righteous example and her careful in-

struction, she made him a fit candidate for the priesthood and prepared him to hear the voice of Jehovah with a certainty that few prophets could. Eunice, the mother, and Lois, the grandmother, of little Timothy taught him the sacred scriptures, and by that preparation he was made an apt student of the Apostle Paul and one of the outstanding missionaries of the Apostolic church, as well as a contributor to the Sacred Writings.

Truly, mothers are makers of men! A prodigious power is this they wield. Nothing on earth can compare with it. In love, in sacrifice, in perseverance, in patience and in a subtle power to mould and to impart characteristics they are supreme and are deserving of supreme reward and honor. And such unique possibilities carry with them also grave responsibilities and we may with profit hear the admonitions of a great man of God, Theodore L. Cuyler, as he stressed the importance of the silent, home influence on character:

"You mothers commonly create the earliest and the most influential atmosphere for your children's habits and hearts. The unconscious influence, too, is most abiding. You may honestly want your boys and girls to be good, pure, truthful, unselfish, lovable—yes, you may sincerely desire them to be genuine Christians. Yet your daily influence may be unconsciously working right into the opposite direction. Your needless irritations irritate them and sour their dispositions. Your dissimulations make them tricky and deceitful. If your boy is handled harshly or jerked into obedience, he will probably turn out a sulky, obstinate, irritable chap—just what your rude impatience made him. If gossip and scandal make a large part of your table talk, then your children's teeth will be set on edge. If you give your son a dollar for the toy-shop and only a dime for a Christian contribution box, you thereby teach him self-indulgence is just ten times as important as charity. You may fancy that the play house is a safe school of morals, and that the ballroom is a safe school for refinement and manners; but if your daughters shall have learned quite too many things in these schools, how will you like the apparel that you will have made for them? Remember that you are making the coat of character for your children. If you fashion it after a worldly pattern, then they may be poisoned with worldliness; but if you devoutly "seek first for them the kingdom of Christ and his righteousness", and if you draw them by the powerful attraction of a lovable, winsome Christian example, then you may hope to see them arrayed in the "beauty of holiness."

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## EDITORIAL REVIEW

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Communion services will be held at the Fairhaven church near West Salem, Sunday evening, May 20th. The invitation is to all of like faith.

Prof. Alva J. McClain, secretary of the Foreign Board, informs us that the address of Brother and Sister Floyd Taber has been changed to 23 bis rue de St. Cloud, Chatillon-sous-Bagneux, Seine, France.

Brother Henry Rinehart, treasurer of the Brethren Home at Flora, Indiana, reports the offerings received from individuals and church groups. Though he does not give the totals, we judge the response has been quite satisfactory thus far.

Christian Endeavor is taking on new life in the Sunnyside, Washington, church, where Brother C. C. Grisso is the faithful pastor. With the organization of an Intermediate society, that church now supports three societies.

Brother G. E. Drushal writes of a striking example of the worth of educational work in Kentucky in the person of Brother E. M. Davidson, who has been proving himself a missionary full of zeal and of the Holy Ghost, and has been quite successful among his native Kentuckians.

Dr. J. L. Gillin's interesting letter this week gives some personal observations regarding the chaotic conditions in China. We regret that Mrs. Gillin's illness was so protracted as to make it necessary for her to turn back home instead of continuing the trip with Dr. Gillin and son John.

Miss Helen Garber, Ohio Secretary of Brethren Endeavor, has another message this week to Ohio Endeavorers, urging them to go to the State Convention at Lima. We hope Ohio pastors as well as Christian Endeavor leaders will realize the importance of responding to this appeal. The date is June 26 to 29.

Brother Romanenghi writes us his first newsletter from Rio Cuarto, where he and his capable wife are in charge. In addition to their church work he and Mrs. Romanenghi are assisting in training native workers. The building up of Gospel Teams, which

are proving their worth, is also a new and commendable feature of the work.

A post card message received from Brother O. C. Starn, pastor at Gratis, Ohio, informs us that he conducted his own pre-Easter evangelistic campaign and as a result of this two weeks' effort twenty-nine confessed Christ. Among the number are four new families of young people and fifteen children under twelve. The church members were also greatly benefitted, having caught something of the spirit of personal work.

Prof. M. P. Puterbaugh, treasurer of the National Sunday School Association makes another additional report of "White Gifts", the new total to date being \$4,106.01. He informed the editor that twenty schools have not reported that did report last year. That does not speak well for the delinquent schools, nor is it encouraging to the Association. It would be better to send a small offering rather than none at all. Send at least a small offering as a vote of confidence.

From Waynesboro, Pennsylvania, comes a report of a successful evangelistic campaign conducted by the pastor, Brother W. C. Benshoff, who served in the double capacity of song leader and preacher. Nineteen were received into the church as a result of these meetings, making twenty-five additions since the beginning of the pastorate last September. Brother Benshoff has already won the confidence of the Waynesboro people and every department of the work is pressing forward.

Brother Freeman Ankrum of Oak Hill, West Virginia, writes of holding his last service in the old church building, and of baptizing three applicants. The building has been leveled and the new corner stone laid by this time. This people are undertaking this enterprise at considerable sacrifice, but their spirit indicates they will see it through, and their future will be brighter because of it. Brother Ankrum has been called by unanimous vote for his sixth year. During the five years one hundred and twenty-five have been added to the church membership.

The Business Manager again calls attention to the Evangelist Subscription contest, and we sincerely hope the pastors and other church leaders will give encouragement to some of their energetic young people who are ambitious to earn a bicycle and help a worthy cause at the same time. Remember that every canvasser gets paid for the subscriptions he secures even though he does not win the coveted prize. Let all contestants get their instructions and materials and be ready to start not later than the first of June. The contest closes the last day of July.

We are very grateful for Brother Milo Wolfe's appreciation of Brethren periodical literature, and in behalf of the Sunday School Editor, Brother Lyon, and the writer, we thank him for his hearty support. We wish others who have not tried and been convinced of the value of having the Evangelist going into every home of the parish would give it a fair trial. We are confident of the result. A person simply cannot keep informed concerning the work of the brotherhood, as a reader of the Evangelist does, without being made by that very fact a more intelligent and useful worker in his local field. It is in the interest of the churches that we urge this matter.

President E. E. Jacobs stresses the Educational Day offering in his College news, and we would like to add a word and next week we will have more to say. Dr. Jacobs is passing out the most significant bit of news that the Evangelist has carried for many months, when he reports the recent communication of the State Department of Education. It is difficult to tell in a few words what it may mean if the church should not awake to her responsibility at this hour. But we feel assured that she will. We have confidence in the pastors and in the people, that they will not be found wanting in loyalty to our college. And surely it is a time when no one should be found wanting. Every one must do his or her best (not bit). It is no ordinary offering; it is a case of the college simply asking what is absolutely a necessity. No indifferent, or left-over offering will do the work. It may require sacrifice, but the college simply must have what it is asking for. Yet this necessity plea is not the wail of a weak and losing proposition, but the call for the final but absolutely essential boost that will send a steadily rising institution over the hill of success. The State office is pleased with Ashland's growth and they expect her to qualify. And we must! Let every one boost with all his might and then all can shout a hilarious victory.



# GENERAL ARTICLES

## The Decalogue of Motherhood

By Amelia E. Morison



"A mother must love her job"

One hears so often today that the legitimate task of the parent, disregarded or unsuccessfully discharged, has become the obligation of the schools and reformatories, that I have been moved to make a careful study of the situation to discover, if possible, wherein lies the canker and the cure. In order to clarify and correlate for myself certain somewhat nebulous ideas in regard to the solution of the problem which confronts every mother who is trying to be wisely responsible for the moral and physical life of her children, I have here classified my thoughts in ten groups, which I have called "The Decalogue of Motherhood", and I hope thus to formulate the principles which may become my inspiration and guide and possibly help other mothers as well.

There are no "Thou shalt nots." Each law is constructive, and if I find the pragmatist's reward I shall be content. It is difficult to decide which law deserves first place, as each of the ten is of equal importance; but since I must begin somewhere, I shall choose for the first one that may sound none too dignified, —

### 1. A mother must love her job.

There is no keener observer or analyst than a child. When he sees that his mother finds more pleasure in going out to improve or divert herself than in staying at home to give him his bath or his supper, or to enjoy an hour of play with him, he will inevitably realize very early in life that what happens to him is not of supreme importance to his mother. If she is to win his affection and loyalty, he must be made to feel her devotion from his first conscious hours. Each mother of us knows the type of self-sacrifice necessary to gain a child's confidence, affection, and respect, and no one who has made the sacrifice wisely has failed to win the desired reward. "Upon such sacrifices the gods themselves throw incense."

### 2. A mother must create a home.

"If children are the anchors that hold a mother to life", may not the home be for the child a port and a happy haven in all weathers and seasons? There he will go instinctively for understanding, comfort, and sympathy, and there he must find intelligent answers to his questions and stimulation of latent ideals through the conversation of his elders. His friends must congregate there and must be welcome. The standards in the home must be high and fine. "The salutary influence of example" is a much more effective stimulus than any number of precepts. No mother who compromises with the

best, serves cocktails, or plays for money, can expect her children to carry out into the world standards superior to hers; but if she makes a home in which happiness and contentment dwell in harmony with the highest ideals, the atmosphere will be an inoculation against unrest and immorality; and, in spite of themselves, children from such a home will go forth to create its counterpart. "What is bred in the bone will never come out of the

flesh."

### 3. A mother should be her child's ideal.

We all know how important it is to have a pattern to consult if we are to create anything from a coat to a cathedral. It is comparatively plain sailing if we have a picture of the completed garment to refer to occasionally or a blue print of the cathedral to consult. This is true of children and their somewhat vague idea of what they hope to become. If mothers are the realization of their ideal and may be referred to for information in regard to the attributes called for in the child's mental specifications, it will simplify and inspire his constructive task and insure its successful accomplishment. One hears very often, today, "Be a pal" to your son or your daughter. It would be better to be **more** than peer if one is "to allure to brighter worlds and lead the way." If one were lost at sea without a compass, one would not turn to another ship in like distress for guidance, but to the steady beacon on the shore. There ought to be comfort and inspiration in the seasoned strength and clear vision of the older generation, and it is the fault of that generation if the young people do not find that strength when

they seek it. A woman's chief claim to distinction in my eyes is her womanliness; and when instead of denying she **fosters** and develops the womanly attributes, she becomes worthy of Wordsworth's tribute to the perfect woman,

The reason firm, the temperate will,  
Endurance, foresight, strength,  
and skill;

A perfect woman, nobly planned,  
To warn, to comfort, and command.

### 4. A mother must expect to work more than eight hours a day.

It is not an easy role, that of motherhood, and the hours one must be on duty would outrage every trade-union schedule in the world; but I do not believe there is any job which offers better pay for overtime than hers. The compensation for spending her holidays with her children, instead of on

### The Decalogue of Motherhood

- I. A Mother Must Love Her Job
- II. A Mother Must Create a Home
- III. A Mother Should be Her Child's Ideal
- IV. A Mother Must Expect to Work More Than Eight Hours a Day
- V. A Mother Must be Temperate
- VI. A Mother Must be Religious
- VII. A Mother's Place Is in the Home
- VIII. A Mother Must Love Wisely
- IX. A Mother Must Rule Her Life by Conviction, not Convention
- X. A Mother Must be Patient

—From the accompanying article.

the golf links, is their lifelong remembrance of the perfect happiness which was theirs on the days spent picnicking together, when trees and birds and running brooks revealed the secrets and beauties of nature, and implanted in them all a love for simple outdoor recreations that outlasted their youth; and when they learned that "very little is needed to make a happy life."

#### 5. A mother must be temperate.

This does not mean temperate in the ordinary sense of the word, but it does mean that in every conscious act she must strive to be controlled and poised, exemplifying in her daily life her belief that "moderation is the noblest gift of heaven." It means that she must provide for herself and her children simple, well-balanced fare for body, heart, and mind, realizing that today there is a tendency to overeat, overemotionalize, and overintellectualize. She must uphold the laws of her land, whether they interfere with her own comfort or not, and she must be an effective example of the beauty and happiness to be found in sane living.

#### 6. A mother must be religious.

A mother ought to be definitely and avowedly interested in religion, and ought to exemplify in her daily life the fundamental Christian principles; and yet I fear that if Wordsworth were living today, he would find more reason than in his own time to exclaim,—

Plain living and high thinking are no more.  
The homely beauty of the good old cause  
Is gone; our peace, our fearful innocence,  
And pure religion breathing household laws.

Dr. Stearns, in his book, "The Challenge of Youth", says: "To dogma, youth is utterly impervious. Creeds to him are meaningless; but the fundamentals of religion revealed by Christ and lived by him awaken always in the heart of youth, even though he may be unconscious of their true significance, a definite and often compelling response." Who, then, can measure the influence of a mother whose life is an expression of those fundamental principles?

#### 7. A mother's place is in the home.

There may be suffragists who will experience a wave of distaste at my paraphrase of the old slogan, but the truth of it cannot be denied. There are plenty of other women to attend committee meetings or help in making laws. Good laws are worth placing on our statute books, but mothers are needed who will train sons and daughters to respect them in the community. A law without the power of enlightened public opinion behind it is often more honored in the breach than in the observance. What of the mother who allows her children, too young to be legally or mentally responsible, to drive the family car, beyond the speed limit whenever possible? Is she discharging her first duty toward her children or her community, though she have to her credit the passage of any number of admirable laws?

#### 8. A mother must love wisely.

A mother cannot love her child "too well", for she must love him well indeed if she is to love him wisely. When she feels that she must "be cruel only to be kind", she must explain to him that because she loves him more than anything else in the world she must do what she feels is best for him, cost them both what it may in present suffering. A love which is willing to sacrifice all else for the sake of creating an ideal inspires admiration and respect. It has been said, "If the blind lead the blind, both shall fall into the ditch." It behooves a mother, therefore, "to be wise to resolve and patient to perform", if she would live to rejoice in the fruits of her labor.

#### 9. A mother must rule her life by conviction, not convention.

This might well be the first as well as the last of the commandments, for on it depend all the rest; yet how many of us have the courage to weigh all questions in connection with our own or our children's lives in a balance that is not tipped to a considerable extent by the weight of convention? I know one mother who has never been swayed by anything but the right, "as God gave her to see the right", and I have never seen anyone so serene or so successful in putting her conviction into practice. "The only faith that wears well and holds its color in all weathers is that which is woven of conviction and set with the sharp mordant of experience." There is nothing more unsteady at bottom than a convention which changes with every passing season and differs in every land. To send a child into the world with a set of notions as his only dower, is to equip him with very unstable currency, worthless if he travel far from home. But convictions are valuable the world over—like the gold which every country welcomes with respect and accepts with eagerness. A mother, then, must have convictions of her own and implant them in her children.

#### 10. A mother must be patient.

Epictetus says, "No great thing is created suddenly any more than a bunch of grapes or a fig. If you tell me that you desire a fig, I answer you that there must be time. Let it first blossom, then bear fruit, then ripen." Mothers often feel that they have failed utterly to impress themselves and their ideals on their children. If they have patience to wait until the appointed hour, they frequently have the satisfaction of seeing their children incorporate in their homes or their professions the seemingly ignored standards of childhood. A mother must have faith, therefore, and must continue with courage to help her child to build for the future. It is no simple task to recognize in the shifting sands of today material for the bulwarks of tomorrow. She must encourage her child to acquire through travail of spirit the conviction stones which are to be used in laying the foundation for his character—a foundation strong enough to resist the storming of convention and temptation. "A house which is builded on a rock shall not fall."

It may seem that I am setting us mothers too difficult a task; but I think if we follow it to its completion, we shall find to our delight that nothing else we could have done would have given us an equal regard. The seasons of planting and growth are comparatively short and absorbingly interesting; and he who "plants wisely in the morning", and "in the evening withholds not his hand", shall reap an abundant harvest.

*(Editor's Note: We are accustomed to listen to preachers, who are usually mere men, set forth the ideals of motherhood, and it is their right, as the prophets of God, to do so. But it seems especially fitting and helpful to occasionally listen to an intelligent and godly mother, who is better able to qualify as an expert than a dozen of the wisest preachers. So we are giving place in this Mothers' Day number to one of the wisest dissertations on the office of motherhood that we have read in a long time. It was previously published in "The Christian Register" and its worth has been recognized by republication in other church papers.)*

Many a man takes his change to church, but never gets his disposition changed.

Language is sometimes used to declare facts and sometimes it is used to becloud facts.



## Some Brethren Church Leaders of Yesterday, as I Knew Them

### XVI Elder Josiah Keim

By Martin Shively, D.D.

The man about whom I shall try to tell you briefly, was born in Holmes County, Ohio in 1834, and died at his home in Louisville, Ohio, December, 1914, aged a bit more than eighty years. He came to Stark County when twelve years of age, and though there were several periods of residence at other places, Stark County and Louisville were always called "home." He grew up on the farm, where he did his full share of the work incident to such a life, but took advantage of every opportunity for mental training, attending school in the country, and also getting training in the high school of Canton, and in Mount Union College. Beginning at twenty years of age, he taught school for eighteen years, thus exercising in a ministry but little less sacred and helpful than that in which he served so acceptably in the years which followed. During his pedagogic days, he gave his heart to the Lord, uniting with the Tunker church, by which he was soon called to the ministry. For fifteen years he gave his best to the work of the church, and then, in 1884 he cast his lot with the Brethren, and became instrumental in organizing the church at Louisville, where he was ordained an elder. Brethren Holsinger and Brown officiating. For the five years following, he served his home congregation as pastor, remaining an active member of the congregation until the end of his life. When the writer accepted a call to serve the churches in the San Joaquin valley in California, he recommended Brother and Sister Keim to succeed him, and they accepted the call, serving the circuit of three congregations—Gratis, West Alexandria and Farmersville for four years. This pastorate was a very happy and successful one, for both the pastor and the people. At its termination he came back to Louisville, and except for another term of service at the College, he remained there until promoted to membership in the church of the first born, above. Both he and his good wife, then and now, "Aunt Sarah", made an ideal combination as pastors, for not only were each able to present gospel truth in a pleasing and intelligent manner, but each wore a smile which could not be rubbed off, and it was not a sham smile either. Their patience and unfailing good humor, as well as their unfailing loyalty to the Word, contributed much to the success which attended their efforts, no matter where put forth. That Brother Keim was popular with young people is evidenced by the fact that he married something more than five hundred couples during his ministry.

Brother Keim was a perennial friend of Ashland College, believing whole heartedly that the institution was absolutely necessary to the perpetuity of the church. He had lived long enough to see that men who received their scholastic training for the ministry in schools of other denominations, could hardly be counted as being the most loyal to our own. So, summer and winter, as well as in all other seasons, and year after year, he worked for the college, raising money, contributing freely of his own, serving as trustee, acting as manager of the dormitory for two terms of varying length, and in every possible way, making heavy contribution toward its salvation and increased efficiency. In fact the institution has never had



The Late Elder Josiah Keim  
Faithful Minister and True  
Friend of Ashland College

a more loyal friend and supporter, and while, as the goals toward which he and others strove, are in process of being achieved, and in the hour of success, such friends may be all but forgotten, the fact is, that had it not been for him and such as he, there would be no Ashland College to bless the world today. The last letter which I had from him, written a few years before his death, made it perfectly clear to me that the deep interest he had evinced in the institution in earlier years, had not waned in even the slightest degree, and while it was no longer possible to work for it as he had done, he could still pray, and that he had the school on his prayer list.

I am not at all sure just when and where I first met Brother Keim, but think it may have been at the general conference of 1887, or perhaps during my days at school here, somewhat earlier. At any rate, it seems now as if I had always known him, though I know that such is not the case. His good wife, Aunt Sarah, was with him and remains associated with him still in my thinking, though she is my neighbor now, and he has gone to be with God. He did not possess the meteoric brilliancy of some of the men whom I have known, either in mind nor speech, but his was a contribution to mankind equally essential as theirs, and perhaps even more lasting, for his kindly smile won for him a way into every heart with which he came into contact, so that the faithful word which he might utter, found more ready lodgment, increasing its power for good. Thirteen years have passed since he ceased to live here, and as many more, may go far toward erasing his name and deeds from the mind of men, though in the lives of those who knew and loved him—men and women made better by contact with him and in the institution for which he did so much, and in the Kingdom for which he wrought, and to which he dedicated himself, he lives anew.

Ashland, Ohio.

### EDUCATION GREATLY NEEDED

Legislation and enforcement alone can never solve the beverage alcohol problem. That can be done only as enlightened public opinion is translated into law and conduct; and quickened public conscience is expressed in administration of and acquiescence in such law. Therefore the ultimate realization of the temperance reform depends primarily not on legislation but on education. The most important factor in the movement against alcoholism is not the next general election, but the next generation.

Final success in moral and social warfare can be achieved not by fighting on the defensive, but only by keeping the offensive.

The most important function of organized movements against alcoholism is not direct action in legislation, enforcement and the realm of politics. It is rather indirect action by the dissemination of truth and the creation and organization of public sentiment.—Dr. Ernest H. Cherinerton, General Secretary World League Against Alcoholism.

## SIGNIFICANT NEWS AND VIEWS

### LEFT MILLION FOR YALE

We are informed that the will of Chauncey M. Depew, who died recently, left \$1,000,000 to Yale University, from which he was graduated in 1856. The balance of his estate, believed to be worth as much as \$15,000,000, was bequeathed to his widow and other relatives.

We have not learned of any big bequests being made to Ashland College by deceased wealthy alumni or members of the Brethren church vitally interested in education. Perhaps one reason is that Ashland's wealthy alumni are not very numerous as yet. Another may be that her alumni are still comparatively few, seeing that Ashland College is just now in her fiftieth anniversary. And still another reason may be, that the matter of sharing one's wealth with our own educational institution has not very widely been brought to the attention of our people. Why should not Ashland enthusiasts, whether wealthy or not, be encouraged to remember their own college when dividing up life's accumulations?

### SISTER CHURCH MOVES FORWARD

Congratulations are due the Southern Presbyterian Church, and especially to Dr. Egbert W. Smith, its foreign missions secretary, on the good news that its gifts for foreign missions for the year ending March 31, exceeds those of any other year. Troubled by deficits, like all churches, the Southern Presbyterians had to reduce their budget for foreign work last year and a second "cut" was threatened. That possibility has been averted. It is reported that the income for foreign missions last year reached the splendid total of \$1,662,000, covering all expenses and reducing the debt by 50 per cent. May all other churches show a similar advance in the important work of evangelizing the world.—The Presbyterian Advocate.

### METHODISM IN ROME

It is not generally known that the American Methodists are not the only disciples of Wesley who are carrying on in Rome. The British Wesleyans have had a living society for half a century and, despite persecution at the hands of the intolerant Roman church, have gathered societies in other centers in Italy. It is strange that all Methodist work in that country is not brought into one organization. Could the peculiar weakness of Protestantism be thrust more prominently before the Roman public than by the exhibition of two different brands of Methodism working at the same job in the same place, and that the head center of the church which is always asserting its unity and catholicity?—N. Y. Christian Advocate.

### WHY? BECAUSE!

Nothing so distinguishes a sound from a rotten society as its sensitiveness about suffering and hardships, its unwillingness to tolerate evil conditions and to bind heavy burdens on the feeble, the aged, and children. The pagan world cared nothing for the under-dog. The 18th century, when religion was at its lowest, saw unmoved the awful horrors of early industrialism. Today, there is a vast difference. The weak, the aged, and the children are cared for as never before. The community is ashamed of its slums, its unemployment, and its poverty. Why? Because the Church is ever proclaiming the Gospel of the Grace of God. The Gospel is ever softening men's hearts, teaching their minds and laying upon their consciences the condition of other lives.

This constant outcry about the weakness and failure of the Church is unsound and untrue. There are many discouragements. The adversary is enormously strong. But let us also see the vision that John saw. Let us rejoice to believe that the Holy City is coming down from God out of heaven. Let us be thankful if, through faith in Jesus Christ, we have found a place within its walls. Let us resolve so to live and work that we may have some share in the great work of regeneration which God is accomplishing through the Church which He has purchased with his own blood.—The British Weekly.

### CHURCH CONSOLIDATION IN RURAL COMMUNITIES

Supplementing the state "comity conference", held in 1921, early in the career of the Ohio Council of Churches, a second gathering of state and district executives of the Protestant denominations was held in Columbus April 16-17. The 1921 conference adopted the widely known Ohio Principles of Comity, which maintain that every community of 500 people should have a resident minister, and that a community of 1,000 population or less is best served by a single Protestant Church, with resident pastoral leadership. The principles advocate consolidation of competing churches as a means of achieving these ideals. The 1928 conference reviewed the progress made in putting these principles into practice.

Ohio now has fifty communities in which churches have been merged. The Community Churchmen recently stated editorially that "Ohio has gone farther than any other state in America in consolidating its churches."—The Christian Herald.

### THE EVANGELISTIC SPIRIT OF PENTECOST

Seasonal activity in the church may be expected in moderation, but too often the lame excuse of "many being away on vacation" is offered to justify the summer slump in attendance. This decline in interest usually began with the close of the "Easter program", and continued steadily until in some cases the work came practically to a standstill in midsummer. It is an indication of revived interest when churches, after the annual observation of the day of resurrection, continue to carry on the work of the One whose victory over death they celebrated at that time.

So it is that, in the great majority of churches of Christ, one may hear at present the expression: "On to Pentecost." Many evangelistic campaigns are being conducted at present, indicating that the work of winning men to the Savior is not a seasonal activity among churches of Christ. The day called "Easter" will not much longer be the special day when people take their stand for Christ. It is to be expected that Pentecost will see as great an ingathering as "Easter" in the near future. Then, it will not be long before men realize that the gates of the kingdom are always open for those who would enter therein, and that there is not need for waiting for specified days and anniversaries before accepting the Lord.

Some of the brethren have been criticizing, and not without cause, the tendency to overemphasize some one day as the special day for accepting Christ. But many have overlooked the tendency which also prevails of limiting the time for such acceptance to revival meetings. Some people actually "wait for the next revival" before accepting Christ. The evangelistic spirit of Pentecost ought to pervade all of the services at all times. Special campaigns are held to secure converts; converts ought not to be held for such campaigns.—The Christian Standard.



## The Psychology of Conversion

Prof. L. L. Garber, Litt.D.

(Continued from last week)

### Intellect and Emotion in Conversion

We have just seen that conversion as a psychological fact means a dissociation (breaking down) of certain association centers and the reorganization (building up) of new ones. But if one is to be converted, he must be converted to something. If there is to be a reorganization, and the establishment of a new hierarchy of interests, such reorganization must have a body of idea around which to organize, and a focal point of interest about which to cluster and to establish a new scale of life-values.

When one is emotionalized without definite ideas or ideals to admire, to appropriate, to follow, the effort is likely to fuse out in failure; but without emotion there can be no conversion. In order that conversion may take place, there must come into the mind a great new ideal of life and duty, an ideal more alluring, more satisfying than the one before held. This creates dissatisfaction, a sense of incompleteness, an emotional conflict, in the heat, storm, and stress of which the old brain organization is broken down and a new organization is effected.

Note particularly, that while ideas are necessary to give direction to the change, it is the "emotional heat" that fuses and reshapes the brain structure into the new pattern. It is one thing to know the true aim of life, but quite another to push ourselves toward it. There must be something of heat, something of passion, something of emotional stress and storm, to melt, fuse, and refashion the brain organization and to furnish a new physical basis for the transformed life.

The great value of the emotional experience lies in the fact that through it there are made possible new modes of behavior. This is just the function of the emotions in life. They promote modifications, and force changes in conduct and character. When occasion demands, they overflow and close old channels of activity; they submerge old habits; they chisel out new pathways for nerve action; they burn up antiquated rubbish, and make way for the "new man in Christ Jesus."

The old self with its base desires and long established evil habits is not put off because of a mere surface feeling of discontent or dissatisfaction. There must be sorrow, a sense of incompleteness, perhaps a sense of hopelessness, or despair crying, "Who shall deliver me from the body of this death"? before the individual is freed from the domination of the old sinful self and the transformation is wrought which makes him a "new creature", and achieves for him the higher unity and the sense of oneness with the Divine Spirit.

It is not denied that something akin to conversion may be achieved by gradual change, but such change can never be so complete nor so thorough as that resulting from a profound emotional experience which gives rise to disorganization and a travail of soul. Out of nothing less than this is born the better life, and answered for the individual the prayer of Tennyson,

"Oh for a man to rise in me,  
That the man that I am may cease to be."

### Processes and Periods in Conversion

Theologically, "conversion is the spiritual change by which the soul is turned to God from spiritual indifference or gross forms of sin"; psychologically, it is an intellectual-emotional experience involving dissociation and the reorganization of the cortical association centers in

harmony with a newly adopted dominating Purpose. The process may be divided into three periods: (1) The Preliminary Period of conviction and dissatisfaction over the narrow, sinful, and imperfect life; (2) The Central Period of Intellectual-emotional conflict, issuing in dissociation and reorganization of nerve processes; (3) The Final Period of harmonization, resulting in peace and power.

The conviction that may eventuate in conversion may be brought about in various ways well-known to religious workers: the knowledge of a possible worthier life, the felt necessity of obeying divine impulses, remorse for sin, etc. These ideas and the motives to which they give rise are frequently intensified by associative processes and thus create the more distressing and powerful phases of conviction: a sense of depression and sadness; self-distrust and helplessness; a sense of an overpowering burden of sin and estrangement from God, like that of the Ancient Mariner:

"Alone, alone, all, all alone,  
Alone on a wide, wide sea!  
And never a saint took pity on  
My soul in agony."

The second period is the period of actual conversion. In this the emotional stress usually intensifies. The emotional conflict between the old sinful dying self and the new righteous self, struggling to be born, may grow to the proportions of a tumultuous upheaval of storm and stress, of chaos, confusion, and uncertainty. Out of this, as already noted, grow nerve changes of vast significance to the individual. There is a marked breaking down of nerve connections and a reorganization of cortical neurones which means in the individual, the enthronement of a new life purpose, and the creation of a new hierarchy of interests, which become the physical basis of the transformed life.

As this reorganization completes itself, the final period of satisfaction and peace culminates. Conflict subsides, the new purposes and the new ideals are permanently adopted as the highest and worthiest expression of the purified self. A new personality, lifted above the interests of the old personality, is felt and recognized, and along with it a satisfying recognition of a "Oneness with the Divinity."

### Concluding Inferences

With this vantage ground of a scientific understanding of the laws and process of conversion, most of the lesser related problems are readily solved. 1. It is now plainly evident that conversion is neither an illusion, a figment of the imagination, nor an evanescent wave of emotion. Those who object to emotion in conversion fail to distinguish between emotion and "mob psychology." The two are radically different. Conversion results from an inner urge due to reflection, and meditation; mob action results directly, without thought, from an outer stimulus. The religious change is preceded by sober thinking, sorrow, and repentance; the suggestible mob action is swift, unreflective, moodless, and repents if at all after the act. The former issues in peace and elation of spirit; the latter in regret and depression over the surrender of self-control. When a cry of "fire" rings out over a theater and the crowd rushes for the exit in a mad melee, trampling each other down in the confusion, this is mob action; when an evangelist sounds a different cry of "fire", and men, without reflection, "hit the saw-dust trail", the action is essentially the same,

but it is not conversion, though it may be the beginning of it.

2. The "intensity of the experience" in conversion necessarily runs parallel with the disparity between the recognized evil self and the glorious ideal to be attained. With the depraved sinner, this disparity will be great and a "deeply felt experience" is likely to result; while in the morally nurtured child, the experience may scarcely be noticeable; as is suggested in the following:

"Dear Child, dear Girl that walkest with me here,  
If thou appear untouched by solemn thought,  
Thy nature is not therefore less divine:  
Thou liest in Abraham's bosom all the year;  
And worship'st at the temple's inner shrine,  
God being with thee when we know it not."

3. Since in the hardened sinner, the emotional conflict is likely to be intense, it frequently happens that a more thorough and complete reorganization of association centers takes place. Hence there may result a deeper unity of character, a more thorough conversion, and a more consecrated life.

4. "Relapses" and "slumps" may occur for three main reasons: First, because of the natural unstableness of the person's nerve organization, in which changes are "written in water"; second, because the process of conversion has been only partially completed; third, because the new nerve structure has not been sufficiently strengthened through exercise or has been subjected to too great adverse influences while in the development.

5. The converted one attains to a "perfect peace" through the relatively complete submergence of the old sinful self and the enthronement of Christ in the newly-established hierarchy of interest. Because of this high unity of organization, relatively all of the nerve cells, each of which is a power-house, is leagued in support of the new self, and gives that sense and reality of power, as Tennyson ascribes to Sir Galahad:

"My good blade carves the casks of men,  
My tough lance thrusteth sure;  
My strength is as the strength of ten,  
Because my heart is pure."

Ashland, Ohio.

### NOT CASES, BUT CAUSES

A disposition has been prevalent of late years, helped on by the increasing knowledge of medicine, to treat men as "cases"—indeed, that term has long been in use by the medical profession. The "case method" is a popular one with law professors, and educators generally. Workmen in factories are "hands", and some unfortunate or anti-social men are numbered. It is of course possible, and to some extent justifiable, to treat humanity in these segments, by a kind of social bookkeeping, itemizing individualities, and listing them like so many tools in a workshop.

If, however, we add a single letter, we convert cases into causes. This is a far nobler view of man, to regard him not just as a circumstance to be studied but as a creator to be admired. In the view of Kant, a man is not simply a means, but an end in himself. If God makes men, then to despise them is to disparage him.—Zion's Herald.

"There should be exercised at every election a 'Church vote' as well as a 'whisky vote.' You can not pray one way and vote another."—Dr. William Carter.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

THE PRECIOUS LIGHT—Psalm 119:105-112. "Thy word is a lamp unto my feet and a light unto my path." A most helpful comment on this verse comes to us from the pen of Rev. Vincent G. Burns: "Every one of us has had the familiar experience of opening the Bible in a time of trial or sorrow and finding somewhere upon the page the message we needed to bring guidance, comfort and peace. If it is temptation that must be overcome, we find some word which steadies us in the path of righteousness. Is it sorrow or grief seeming greater than we can bear? Is it despair borne of defeat and utter discouragement? Then, like the bright morning sun after the horrors of night, comes this marvelous Book with its Light, and tears of sorrow turn to tears of joy. Can anyone ever estimate the blessing our Bible has brought into this dark and troubled life?"

#### TUESDAY

THE FUTILITY OF FORCE—Matt. 26:51-53. "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." It seemed to the disciples that the time had come to use the sword. Self-protection seemed to demand it. And their hopes for the future, which seemed now to be blighted, urged it. An armed hand was upon them. They must meet force with force. That seemed reasonable then, and it has seemed so even to this day. But Jesus said then and says now, Put up thy sword; it is ineffective and futile; victories are not won that way, besides it returns like a boomerang with death for the one who uses it. And we are only now beginning to realize the absolute truth of his statement.

#### WEDNESDAY

THE LORD GOD VICTORIOUS—Isa. 5:15-23. "But the Lord of hosts shall be exalted in judgment." There has always been a tendency to "regard not the work of God", to conspire against him, to count him out of the equation, or to forget him, and it is especially true today when man seems so self-sufficient. But it will come to pass as it always has, that man's weakness shall be manifest and "the Lord of hosts shall be exalted." God's enemies and some of his friends fail to take into consideration that fact that he is always ultimately victorious.

#### THURSDAY

THE GOD OF THE LORD JESUS—1 Peter 1:3-8. The Old Testament speaks of "the God of Abraham, Isaac and Jacob because they saw the beginning of a great historic movement which resulted in a special revelation of the character of God. Peter makes reference to "the God and Father of our Lord Jesus Christ", because he came to restore the lost image of God, he himself being the express image of his Father God. And the God thus revealed is a God of love and humility, of faithfulness and duty, a God who speaks with finality through Christ and through him identifies himself with men.

#### FRIDAY

UNPROVED FACTORS—1 Sam. 17:37-39. "I cannot go with these, for I have not proved them." When Saul was trying to arm David with his own heavy armor to go against the Philistine giant, David realized the cumbersomeness of it and especially the fact that he had not "proved them." How often do men today try to gird us with untried "truths", theories that are untested and unproven, items that are supposed to spring from a "fuller light", but which are hindrances in fighting "the good fight of faith." As David had proven God, so have we, and have always found him dependable. Why resort to the "unproved?"

#### SATURDAY

THE BURDEN BEARER—Psalm 55:22, 23. "Cast thy burden upon the Lord." The minister was near a nervous breakdown. He asked his physician to "patch him up" until he had time to "take a long vacation." The doctor wrote this prescription: "Cast thy burden on the Lord." The minister went to his study, struggled with God, gained the victory and was improved.

#### SUNDAY

WOUNDED FOR ME—Isa. 52:1-6. "He was wounded for our transgressions." Let us make it personal. Let me thank God for being wounded for me. Let me look at the cross and think it was for me, and then show by word and life my gratitude.—G. S. B.



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## Marion Lawrence

(Continued from last week)

### On the Altar Stairs

The creed of Marion Lawrence was not built largely upon the Greek philosophy of gods and things, but echoed the modern note of God—Personality, and Relationship. While Marion Lawrence was not a scholar in the real sense, he was, indeed, an interpreter. He constructed, from the writings on Christian religion and philosophy, a form of belief and practice that was simple, practicable, altruistic and ideal. He believed one's religion should help one to answer affirmatively four questions about life: Is it good? is it true? is it beautiful? but the fourth question was even more vital—is it alive? He believed that this last inquiry included practically all the others and gave reason for their existence. It is good to give a cup of cold water to a thirsty soul. It is a truth that man does not live by bread alone. It is beautiful, this conception of a God in the universe. But, is this faith so much alive that it vitalizes one's every movement and act? Society disagrees as to what is truth, and artists are frequently at odds about what is beautiful. But no one questions a man's creed being alive, if it is actually living.

It was a common saying of Marion Lawrence that, "Too often nowadays, with denominational jealousies and strife, and all the petty discussions that are carried on in connection with the church, theories, theologies and methods interfere too much with the action and service of practical Christianity. They are represented by the three men, who are about to carry a cup of cold water to a thirsty and dying soul—they stop long before they reach him to argue whether the cup should have been made of tin, silver, or gold, until the man finally dies without the wayside ministry."

Moreover, Marion Lawrence enjoyed a high sense of stern duty and of the crystal purity of life, as well as of the sanctity of domestic relations. He held a right idea of private and public decorum. He did not tell a story or listen to one, which slighted the sense of propriety. Sunday was looked upon as the Lord's day and held very sacred. Religious worship was the mainspring of his character and the guiding light in perplexities. Religion was the source of his strength, the consolation in his sorrows, and the hope in disappointments.

While he had regard for his own dignity, and was keenly sensitive of any imputations upon his own honor, he was deeply conscious of his own imperfections, weaknesses, and ignorance. The language of self-depreciation which he used was real, and showed the strong contrast he set up between his religious ideal and his own attainment. His tolerance of those who attacked him was due to a wonderful sense of the frailty of human character. He believed it was always best to take the charitable view, to give every one the benefit of the doubt. This indulgent attitude of his made him always accessible and yet he was always reserved, a mysterious soul.

Because of the daily beauty of his own

life, his unlimited sympathy, and affection of friends, he seldom worried. He was journeying toward the sunrise. He was ever busy at some active physical and mental employment. But it was his practical working religion that enabled him to preserve his energy by avoiding the artificial stimulus that worry causes. As Harvard's great psychologist has said, "The sovereign cure for worry is religious faith", so the subject of this book believed that a firm religious faith; confidence in one's self and faith in one's friends; habits of positive thinking, of complete self-control, of minimizing one's difficulties, of learning to trust nature, of combating selfishness by living the golden rule, of never lingering long in the past; would go far toward eliminating this great evil, thereby creating vital strength.

He had learned the art of living easily, of living with himself as he was and with the world as it is. By his association with children he learned how to forget the vexing superficialities of judgments of men and problems, until he could calmly analyze them. Chiefly, however, by means of Christian religion and prayer his mind was cleaned of chronic worry. Drugs and dogma, ignorance and indifference can never do as much as the golden rule, a good fad and a good religion,—so he thought. Perhaps another reason why he seemed immune from the anxious diseases of modern life was that he never went far afield for his happiness. He found that the best things were nearest him—the flower at his feet, the friend at his side and the path to God—just ahead.

### Over the Sacred Pages

While he was deeply affectionate, he was not a weather-vane of emotion; while he was sensitive to beauty, he was not romantic. He found the chief source of all sentiment and emotion, and of his firmly-rooted religious faith in that great library of books, that Bosworth said, "Not only presents an ethical standard that grips the conscience, but also a friendly personality that wins the heart."

Many people read the Bible with their thoughts on the past endeavoring to reconstruct accurately old civilizations and the lives of past heroes. Many people read their Bible with their thoughts on the future, upon that beautiful land beyond the skies, where there will be no sorrow nor tears. Marion Lawrence read his Bible with his thoughts on the present. To him, it was a devotional book for the men and women of the present day, it was his guide, his compass, anchor and chart. He found help for the tasks before him, and inspiration to face the duties that were unpleasant and difficult.

The old Bible that he used at Toledo for many years contains thousands of cross-references and interlineations, hundreds of interleaves, with copious comments and analyses of chapter after chapter. Many a great Bible student of the past century is found in this Bible with some of his best thoughts and interpretations of Scripture passages.

Not a day went by, but that Marion Law-

rence not only read his Bible, but studied it not only from the point of view of his own needs and the needs of the work in which he was engaged, but also from the point of view of eminent scholars. Not only did he read the Bible, but he endeavored to incarnate its teachings in his life. He knew hundreds and even thousands of Scripture passages which he quoted freely in his speeches and in his books, as well as in personal conversation. He delighted to teach Bible passages and chapters to his children, Sunday afternoons. It was his delight also, on nearly every Sunday that he presided at the Washington Street Sunday school as superintendent, or at the South Congregational Sunday school, Chicago, to present the great truths of the Bible, in a living, vivid way, so that they would never be forgotten. He taught the members hundreds of memory verses, and led them to form the habit of bringing their Bibles each Sunday.

(To be continued).

### WHITE GIFT REPORT—APRIL

Previously Reported .....	\$4,115.50
*McKee Br Ch., Hollidaysburg, Pa.	12.52
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M. P. PUTERBAUGH, Treasurer.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for May 20)

### Jesus Teaching in the Temple

Scripture Lesson—Mark 12:13-44.

Printed Text—Mark 12:13-17, 28-34.

Devotional Reading—Psalm 119:1-8.

Golden Text—He taught them as one having authority.—Matt. 7:29.

### LESSON LIGHTS

#### Introductory Note

The events of the closing week of Christ's life are told by evangelists with a fullness of detail out of proportion to their treatment of the other periods of his ministry. From the hour of the triumphal entry (Sunday) until the burial in Joseph's tomb no important links are lost in that remarkable series of tragic events. The second journey on Monday, Mk. 11:12-16, was marked by the cleansing of the temple, when for the second time the Savior drove out of the Court of the Gentiles those who made it a place of trade. His first cleansing was in John 2:13-16. The third journey on Tuesday was made memorable by the last teachings of Jesus to the people and rulers of the temple, 11:27-12:12. At the close of each of these three days Jesus returned to Bethany where he remained in seclusion on Wednesday, no event of that day being recorded. Our lesson today describes his encounter with the Pharisees.—Illustrator.

#### Jewish Opposition to Tribute

The necessity of paying tribute to a foreign power was a source of continual bitterness and humiliation to the Jews. They were fiercely opposed to giving recognition to any power or king that was not Jewish, for no people could rightly be superior to God's chosen people and no king could rightly be recognized but God. "Others offered opposition to the legality of the tax,

while one leader, Judah of Gamala, associated with a Pharisee named Zadok, formed a party to work solely on this line of attack."

#### The Justification of Tribute

Whosoever lives in a country, enjoys its protection, receives its advantages, travels on its roads, studies in its schools, partakes of all the good things it provides, is under obligation to be a good, loyal, law-abiding, tax-paying citizen of that country. Jesus himself lived thus under the Roman law in the same spirit of obedience.

Under this principle Christ laid down, it is the duty of every Christian to vote in their country's elections; to pay their taxes honestly to the letter, to disdain to cheat the revenue, and lie about it, when they return from foreign travel. We obey it by being the best possible citizens, by laboring to overcome its evils, by doing all we can to help every good cause, and sustain every instrumentality that makes better citizens, and fight to the death all the wrongs that are ruining our land. "Our country, right or wrong," is a good motto, provided it means to us, "If right, to keep it right; if wrong, to make it right."—Illustrated Quarterly.

"In the answer to the first question Christ emphasizes duty both to God and man. The Master here insists on the keeping of the law. Respect and reverence for rulers are not to be lightly set aside. Even taxes must not be sworn off. The government must be supported, law and obedience to law insisted upon, and everything done 'decently and in order.' But beyond this, he signally emphasizes the duty of man toward God. God's government over the spirit is supreme. There are spiritual requirements, laws of life, duties of the heart, taxes laid upon the soul, the rendering of a glad, joyful service to the Lord of the Spirit. This is what the Master emphasizes to those men who are consumed with the political questions of the day. As much as to say, There is something very much more important than paying duty to Caesar, imperative as that is. Your duty to God is paramount."

#### The Greatest Commandments

Obedience to the greatest commandments and the fulfillment of all law consists in adopting a right attitude toward God and toward man—it is love. That is the principle or the power that will solve every problem and meet every requirement. If there is love in the heart for God, there will be love for mankind and all conduct and treatment will be characterized by that principle. Love for men will be hard, if not impossible, unless there is a genuine love for God. Love for God comes first (and that in response to his love for us) and then that love, in proportion as it is genuine, flows out toward all men.

#### Reverent Love with a Whole Mind

"The more the mind thinks clearly about God, the more the heart and soul will have to love in the urges of deep affection and unerring intuition.

"There is always something repellent in a personality who seeks to compliment his own mind by suggesting that dependence upon God is a blind and superstitious slavery to credulity.

"The presumption of a self-sufficient mind is that it has become hypnotized by the description of its own egotism.

"Loving God with the whole mind suggests a clear understanding of the source of true wisdom.

"One has to be a fool in order to conclude that there is no God.

"A man with the whole mind open and sane cannot escape the evidences of God's living existence.

"One man attends a concert with only the love of his senses. Another loves a concert with his whole mind, and lives under the inspirations of the motives and methods of the artists and composers.


"It takes the whole mind to possess the wonders of the living God."—Allan A. Stockdale.

#### The Measure of Love to Neighbor

Love to one's self should be the measure of our love to our neighbor, and express the kind and quality of our love as expressed in action. Many difficult practical questions, as to how we should treat our neighbor, are solved by the application of this measure and test. This love is the principle in the heart from which flows the Gol-

den Rule in practice. He that possesses a heart of love, loving his neighbor as himself, will necessarily obey the second table of the Law; for obedience to these laws is the natural fruit of such love. The heart of love is a fountain of living waters, and the commandments are the channels through which the streams flow out. The commandments are the fences by the roadside which show Love the way to go.—Illustrated Quarterly.

"That we should do unto others as we would have them do unto us, that we should respect the rights of others as scrupulously as we would have our rights respected, is not a mere counsel of perfection to individuals—but it is the law to which we must conform social institutions and national policy, if we would secure the blessings and abundance of peace."—Henry George.

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>L. V. KING,</b> Associate New Lebanon, Ohio</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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### Attention! Ohio Pastors

Every wide-awake pastor will capitalize every opportunity by which the young people under his shepherding may be more zealous in things "For Christ and the Church." Such a splendid opportunity presents itself in the Ohio Christian Endeavor Convention, to be held at Lima, June 26-29. This convention, if attended by the leaders of our young people and as many others as possible, will initiate a renewed interest and enthusiasm in those things which are spiritual.

We believe this convention presents a responsibility to every Ohio pastor. In the first place, as a leader and shepherd of young souls, it is his responsibility to attend this convention, either in part or the whole. He should make plans to attend and there see and understand the enthusiasm of youth and return to his church duties prepared to direct this enthusiasm in Christian Endeavor.

His second responsibility is to encourage some of his young people to attend the convention. It will increase their usefulness in the church. It will be an awakening in their own spiritual lives. It will make their Christian faith mean much more to them. A convention with such leaders as will be at Lima can do nothing less than that, and has often done much more.

Will some young Christian be deprived of this deeper Christian experience just because you failed to interest him or help him plan to go? Will you fulfill your responsibility?

Register now! Pray and plan. Then go!

#### Expenses of the Lima Convention

The Ohio State Christian Endeavor Convention will meet at Lima, Ohio, June 26-29. Arrangements have been made for special railroad fares. A round trip ticket may be bought for a fare and a half. Home entertainment will be available at 75c a night, including breakfast. There will also be hotel accommodations at a reasonable rate. The registration fee is \$1.00 per person until June 1, at which time it will be raised to \$1.25 per person. For Juniors, the rate will be 35c each, with an advance to 50c on June 1. Do not delay in regis-

tering. I will send in registrations for those who have no blanks, if you send me the registration fee.

The King's business cannot be measured in dollars and cents. Plan to go and remember Phil. 4:19.

**HELEN GARBER,**

State Secretary,

College Avenue, Ashland, Ohio.

### Society Reports

#### SUNNYSIDE, WASHINGTON

The Christian Endeavor Society of the Sunnyside Brethren church is doing fine work this year. We have the younger Endeavorers for officers and their work is to be complimented. Our membership is about thirty. Most all of our Endeavorers stay for the evening service and several sing in the church choir, both morning and evening.

We have four or five Sunday school teachers from our Endeavor Society too.

Most every month we have a social evening in which all have a fine time.

We have had a Junior Endeavor also with a membership of about eighteen and the first of the year we organized an Intermediate Endeavor with an enrollment of twelve or fifteen.

**JOYCE STROUT,**  
Corresponding Secretary.

#### STEWARDSHIP

Dr. J. M. M. Gray has well said that "the doctrine of stewardship must not be drawn for ecclesiastical profit." It must be drawn for economic righteousness. Stewardship is the recognition and acknowledgment of God in property—in all of it. It is more concerned with the property than with the proceeds of property; with economic activity than with church activity; with the social order than with proportionate giving. To put these minor propositions ahead of the major is to give the lesser the place of the greater. And more! Stewardship is the practice of property for the purpose of God. It is the Christian use of things.—John M. Versteeg.



Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1330 E. Third St.  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

### Rio Cuarto, Argentina

April 2nd, 1928

Dear Evangelist Readers:

I am very glad to give a little report of the work in Rio Cuarto, for the Lord has been with us and things look very encouraging. But Rio Cuarto is a big city and there is need of more workers. Miss Nielsen's absence is felt considerably. However, the work is going ahead and there are some new things to pray about.

**The Gospel Team.** Not long ago we organized a Gospel Team among the young men. Here it goes by the name of "Team Evangelico." At present the members of the team are getting some practical experience, for they are in charge of the meetings in Pueblo Alberdi. Work has been started in this part of town several times but has been hard to keep up. For one thing there is indifference, for another thing poverty, but many of the people who have first heard the Gospel there are interested enough to walk all the way here to the meetings. However we hope to keep on and do all we can for the Lord there. Will you pray for this work?

**The Orchestra.** The Argentine people like music very much and are attracted by it. Since we have a number of young men who can play different instruments, we are using them to play for the meetings. This keeps them in good spirits and serves to draw bigger crowds.

**The Seminary.** Brother Yoder is going to write about the seminary in detail, but I will just mention it in this report so as to include all the Rio Cuarto activities. It has been a long time that the need of a Seminary has been felt, but Brother Yoder has been too busy with other things, so this sphere of work was left. With the opening of this school year, however, we have been able to start the Seminary. Thank the Lord for this, and pray that he may use the seminary greatly to his glory and to the advancement of the Gospel. There are sixteen enrolled.

**The Meetings.** Last night one of the members said to me, "There seems to be more interest in the Gospel now!" There really is a very good attendance on Sunday nights. Last night there were more than 100 people. We have five meetings a week without counting the Sunday schools and the women's meetings. There are some fifteen candidates for baptism. Pray for all of these things, for without help from above we can do nothing. When things seem to be going along fine, I am afraid, because Satan likes to come and spoil things. He doesn't need to go to churches that are already down.

Yours in his service,  
**EGYDIO ROMANENGHI.**

### Lost Creek, Kentucky

Some ten or fifteen years ago a young man then in school here from another county, arose in prayer meeting and said some things as follows: "It seems that prayer helps me in my work; that when I pray my lessons come easier and better, and I can meet my examinations better." He left school, and soon was doing Sunday school

work in his home community. We preached for him some there. Then we lost sight of him for some years, and knew not of his whereabouts. One year ago, or a little more, we received a letter from him from Hamilton, Ohio, where he said he lived and was working. In this letter he also said that it seemed that the Lord was calling him for more direct Christian service, and asked for our advice. We advised more schooling for him, but evidently it was not to be, for we next heard of him located in or near his old home, and there doing Sunday school work again.

We received an invitation to come and preach for him. After a couple attempts, we finally succeeded, and the 15th of this month, spent the Sunday with Manuel Davidson.

We arrived at his home at Napfor in the early morning. After breakfast, we started across the hill for the Sunday school on Grapevine. There we met a goodly number of people for the two services, then dinner, and then back to Napfor over the hill again, walking the whole distance of about six or seven miles, and then the two services there. At the close of our services Brother Davidson announced services at night, i. e., preaching. I wondered who was going to do the preaching. I finally asked him, and he told me that he would.

I found that this brother is conducting these two Sunday schools, and when no one else is there, preaching, and then preaching at night in his home place, a mighty big day's work. Then through the week he works in the camp for six days, and then this work for the Lord on Sundays, "making himself of no charge to the people." Busy all the time, yet happy, and now feeling that he is where his Lord would have him be. To me it was and is a mighty good service he is doing. Brother Thomas Allen and Brother Kinzie also preach at the two points he is keeping alive through his main work in the Sunday school.

While there with him, it became very evident that things are getting ready there for evangelistic services. This he and some of the brethren had discussed before. Plans were discussed for a meeting there to definitely lay plans for the same.

As I came home that Sunday evening, very tired, I could not help but meditate a bit, and I shall pass along to you some of my thoughts. How did the church come to reach such a man as this? I had to answer, It was the school. How did the church come to reach such a man as Brother Thomas Allen? I had to answer, It was the school. How did the church come to reach Hattie Cope? I had to answer, It was the school, i. e., the high school work. How did the church come to reach Margie Landrum, Walter Napier, the Landrum boys, and many others? It was altogether due to the school. Without the school work, none of these and many others could not have been reached at all. Then as I thought on, I had to admit that it was what we sometimes call the "school work", that has reached a good many more splendid young men and women of the Southern Appalachians, and that we are just now getting a good foundation for doing real extension work, and doing it much cheaper and better than could be done without the

so-called school work." And I saw here as I had not seen before, how that the "school work" is a vital necessity in the extension work.

I reached home tired, but thankful that in the providence of God I had been privileged to see some fruit of the years of service, and to see that real extension work is now possible. Pray for us that we may be kept in his will in all things.

G. E. DRUSHAL.

### INDIA—THE RUDDER OF ASIA

By Bishop Benton T. Bradley, Lucknow, India

India is the great rudder of Asia. Geographically, it is central, reaching out to China and Japan on the east; to Arabia and Egypt on the West; to Mesopotamia, Asia Minor and Persia on the northwest, and to Central Asia on the north. What is done in India must ultimately touch all Asia.

In religion, India has always been Asia's spiritual leader—and still is. India is the land where the supreme contest between three great religions of the world must take place. These religions are Hinduism, Mohammedanism and Christianity; and in no other land or continent are they all represented so powerfully. The contact comes in India.

India has 217,000,000 Hindus, 66,000,000 Mohammedans and 4,000,000 Christians. The supreme question is: Which of these is to rule the destiny of this great land? As goes India, so goes Asia.

The greatest awakening Asia has ever known is taking place in India today and, the development is made possible under the stable and enlightened control of Great Britain. The Noncooperators, under the fantastic and fanatical guidance of their leaders, have tried to stampede India into a wild, premature rush into a nominal independent republic. But India's intelligent people are watching China's rash attempt in that direction, and they are in no hurry to have China's chaos introduced into India. Ninety per cent of India's men and ninety-eight per cent of her women are wholly illiterate, so that the conditions of a safe and enlightened democracy under independent Indian control are not yet present.

Under the tuition of the British, with their educational system and the free institutions of an enlightened civilization, India has enjoyed unusual advantages. The natural result of Western ideals and Christian progress is a new national spirit, striving for untrammelled, independent expression. With this spirit pervading the land, India's people have entered upon a new era, in which the foundations of Home Rule are being laid. The nation is plastic; the hour of change has come. This is the supreme opportunity of Truth; therefore of Christianity.

Twenty-five years ago, the Hindu father was still asking whether a girl was worth educating. He has ceased to ask that question. Ten years ago, the caste system seemed to have yielded very little to the pressure of Christian teaching and Western civilization; today, many of the strongest opponents to caste are found among the Hindus themselves. It is still comparatively rare for a Hindu widow to be remarried; but the exceptions are becoming more frequent and attract less attention. India's widows will yet be liberated.

India is also the supreme meeting place of the West and East. Europe and America have sent some of their strongest sons

and noblest daughters to India, and here they have met and mingled with India's best. This has brought about a new international situation. India has become the great interpreter of the West to the East and the East to the West. When East has been brought to her best, the West will be immeasurably enriched.

The eyes of the world are on India. Indian Christian men and women, are not only working for a pure and power-filled Indian church, alert to the opportunities of the new era, but are also looking for the supreme national movement that will make India a Christian nation.—Missionary Review of the World.

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### LATHROP, CALIFORNIA

(Editor's Note.—The following letter was written as a personal letter to Brother Teeter on the occasion of ordering a large supply of Brethren tracts, and because of its news value was turned over to the Editor who gladly publishes the main portion of it.)

Dear Brother: Will be sending our list of subscriptions to the Evangelist, for the church at Lathrop, in a few days. We have found that by sending the church paper into every home, our influence and standing in the community is greatly enlarged. We have received into the church nine new members, one by relation and eight by baptism. Brother J. W. Platt performed the service of baptism for us as we have no pastor. Brother Platt has built up a fine membership at Manteca, five miles from Lathrop, where our candidates were baptized together with two of that place, dedicating the splendid new baptistry, in their newly enlarged and beautifully improved church house—on Easter Sunday.

We are glad for the splendidly edited literature, put out by our Publishing house. It is all first class and, we only wish these periodicals were going into every Brethren home. Every church in the brotherhood should be on the Honor Roll. Parents owe it to their children and the church owes it to her membership, to keep ever before them the literature of the church.

J. MILO WOLFE.

### NEWS OF THE COLLEGE

The College recently secured Edwin Markham, the American poet, to speak here. The event was held in our new church. We invited the senior class of the high school to be our guests. Mr. Markham more than pleased us. He is an unusual man, being past 76 years and still very vigorous. Among other things, he read his great poem, "The Man with the Hoe."

Events herein begin to mark the close of the year. The Junior play was a great success. May day, set for May 25, promises well—crowning of the May Queen, ball game in the afternoon, and the Senior play in the evening.

Miss Marjorie Price, daughter of Dr. and Mrs. W. A. Price, of Nappanee, Indiana, was elected May Queen.

We are doing some grading around the new gymnasium, for we want the place to be in grass by the time of Conference.

Baseball is in full swing, with a good team.

I hope in my next letter to print the Commencement program. Mr. Anthony Peters of New Jersey, is valedictorian and Miss Helen Garber of Ashland, salutatorian. These two have made the highest and second highest grades for the four years.

I spent Easter Sunday on Fifth Avenue,

New York, where I heard a very able Easter sermon. The main thing the matter with it was, that the preacher decided that the resurrection was mythical. He called it psychological, which is a refined way of saying that it did not really happen. By the looks of the plates, the offering must have amounted to thousands of dollars,—a pretty high price for what they heard, it occurred to me.

The new catalogue is about off the press. They will be mailed out soon.

### Educational

There are very grave reasons why our educational day offering should be large this year. The Evangelist will soon set forth the facts. The facts in brief are, there is a new ruling of the State office which will take effect September 1, 1929. By that time Ashland and every other Ohio college, or colleges located elsewhere, must qualify for entrance into the Ohio Association in order to be recognized. About this there can be no doubt. I want soon to have a conference with Brother Bell relative to it and also meet the College Board at Conference. Our church will have to stretch every nerve to meet the conditions. It can be done, but it will take united effort. We need full cooperation and faith in our purposes as God-given and worth while, if we are to meet the demands.

I have been to Columbus several times for conference and must go again to several other points in order to get everything in shape and to have every fact at hand. The only thing in our way, of course, is the endowment fund. We are well on the way to the amount, but we must qualify on this point by a year from this coming September. There will be no extension of time.

The committee on Educational day will soon set forth these points fully in literature which they are now preparing. The future is full of promise for us here and I have faith to believe that our church will rise to the demand. It has never failed to do so yet.

EDWIN E. JACOBS.

### WAYNESBORO, PENNSYLVANIA

It affords us much pleasure to report a successful revival in the Brethren church in Waynesboro, Pennsylvania, conducted by Brother W. C. Benshoff, our pastor. Brother Benshoff also had charge of the music, supported by a large and faithful choir. There were also many special musical numbers. The attendance of the membership was splendid and loyal. There was also a steady attendance on the part of many from other churches, Brother Benshoff having preached the Union Thanksgiving sermon and at other public services in the town since talking up the work here, has won the hearts of many for his fearless,

straightforward gospel preaching. Preparation was made for the revival in advance by holding of cottage prayer meetings and by personal workers visitation through an evangelistic committee under the direction of Brother Benshoff. There were nineteen confessions, and nineteen were received into the church as a result of the meetings. Many of these were young people. Not only were souls born into the kingdom but the membership itself was inspired and strengthened in the Christian way of life and we are looking forward to a larger fellowship together in the Master's service here.

The meeting began March 18 and continued until April 8, Easter Sunday, closing with Holy Communion in the evening, at which time the largest number ever present partook of this holy service. Since Brother Benshoff has been here, beginning September first, twenty-five have been added to the church. A feature of the revival was a brief report of each sermon to our two daily newspapers each day from which we have reason to believe many more gathered of the whole gospel preaching.

Brother Benshoff is a man of deep convictions and has succeeded in raising the spiritual tone of the work here admirably. The attendance at both prayer meetings and church services shows an increased interest in the work of the Lord. We are studying the Book of Acts and will possibly take up the study of Romans next. Much interest is manifested in these meetings through questions persons are allowed to ask.

Not only Brother Benshoff but each member of his family have been contributing loyally to the support of the work here. We praise the Lord for results thus far and trust him for future advance in his work.

DESSIE M. HOLLINGER.

### OAK HILL, WEST VIRGINIA

It was with mingled feelings of sadness and joy that we gathered the last Sunday night in February for the final preaching service in the Oak Hill Brethren church. For twenty-four years it had stood as a landmark, and also as a spiritual light-house offering to all who would enter, joy and blessings. There were present for the last service four who had been present at the dedication services twenty four years ago. The next night it was our privilege to administer baptism to three candidates, who have been received into the church. A number have also consecrated themselves.

At a recent business meeting we were given a unanimous call for the sixth year of service with these people. The next pastoral year starts September the first, when we will have closed our fifth year. The years spent here have been so full that it does not seem possible that so many have passed by. Pleasure has predominated so strongly that even though we realize that we will not be here indefinitely, we are not looking forward with any pleasure to the time when it will be necessary to part. One hundred and twenty-five people have been baptized since coming on the field, forty-one couples have been married, and thirty-eight funerals have been conducted. A new parsonage has been built, and a new church is now under way.

The Women's Missionary Society is active. Miss Gertrude Leedy recently paid them a visit.

We are very pleasantly located in a room especially prepared for us in the basement of Dr. Duncan's building. By using some of his office rooms and also the rooms in



the parsonage basement we are able to fare very well for preaching services and Sunday school.

Our people who may be able to go are now looking forward to the Maryland-Virginia Conference next month. We hope to have a good sized delegation present.

The work on the new building is now under way. By the time this appears in print the corner stone will have been laid and quite a bit of the brick, unless something unseen prevents. We are very fortunate in having a contractor who is noted for splendid work, so we are guaranteed good workmanship. We are hopeful that we will be able to dedicate the building some time in September but predictions now are uncertain. We are also getting full value for all money spent; our building committee composed in the main of builders see to that. The financial part is requiring much sacrifice and faith, but our prayers are answered by help from sources we least expect. A well known aviator, one who now holds the world's record for sustained flight, Captain George Haldeman, made a forced landing here in February with a wealthy manufacturer of Wheeling, West Virginia. It was our privilege to make friends with them and recently a check running into three figures was received from the Wheeling man to apply on the new building. As this was unsolicited we appreciated it very much. This is only one of several incidents showing us that the Lord is leading. It required much faith to launch this campaign of building, considering the fact that there has been a slump in business conditions here for several months. The prospects look better for the future. We have many friends in the city who are rendering us financial aid and showing their interest in various ways.

We read with interest the progress made over the brotherhood as reported in the Evangelist, and covet the prayers of the faithful that this part of the Lord's vineyard may continue to grow.

FREEMAN ANKRUM, Pastor.

#### BRETHREN HOME

Received from Churches, Societies and Sunday Schools

McKee, .....	\$ 6.75
Masontown, .....	6.75
Patterson, .....	6.50
New Enterprise, .....	8.16
Johnstown, First church, .....	10.00
Golden Rule Class, Dayton, .....	10.00
Oakville, .....	8.50
West Alexandria, .....	2.00
Kittanning, .....	17.85
Fremont, .....	3.00
Vandergrift, .....	5.00
Los Angeles, First church, .....	19.03
Masontown, .....	15.00
Altoona, .....	25.00
Mt. Olive, .....	3.75
College Corner, .....	7.90
South Bend, .....	17.44
Raystown, .....	4.00
Lanark, .....	12.92
Sergeantsville, .....	6.80
Uniontown, .....	20.00
Turlock, .....	8.85
Yellow Creek, .....	2.40
Brighton S. S., .....	4.00
Sunnyside, .....	17.00
Waynesboro, .....	19.96
Meyersdale, .....	19.00
Trinity, .....	4.00
Canton, .....	26.75
Bryan, .....	42.00
Campbell, .....	10.00

Dallas Center, .....	10.00	Enos Bechtel, .....	3.75
Portis, .....	30.04	Clara J. Neible, .....	5.00
Berlin, .....	24.10	Mrs. Laura Bussey, .....	2.00
Sidney, .....	6.00	Mrs. C. M. Beachy, .....	10.00
North Liberty, .....	18.00	Mary Dike, .....	1.00
Milledgeville, .....	18.71	Mr. & Mrs. L. W. Baker, .....	2.00
Hagerstown, .....	26.60	Mrs. Anna Leedy, .....	1.00
Nappanee, .....	16.25	J. S. C. Spickerman, .....	1.00
Dayton, Ohio, .....	52.85	Mr. & Mrs. D. W. Campbell, .....	2.00
Allentown, .....	1.75	Etta Studebaker, .....	1.00
Martinsburg, .....	9.81	Mr. & Mrs. H. C. Funderburg, .....	5.00
Milledbranch, .....	10.00	Carrie M. Stoffer, .....	1.00
Corinth, .....	10.00	Susannah Summers, .....	10.00
Mt. Pleasant, .....	15.50	Mr. & Mrs. Monroe Jones, .....	2.00
Roann, .....	10.33	Mrs. Olive Bayles, .....	0.50
Fairview, .....	4.60	Aaron Showalter, .....	2.00
Fairhaven, .....	9.96	Amanda O. Horner, .....	1.00
Johnstown, Second church, .....	11.23	Mrs. C. A. Will, .....	1.00
Conemaugh, .....	25.80	Beckie C. Smith, .....	1.00
Gretna, .....	10.00	Cassie Huilsberger, .....	1.00
Fort Wayne, .....	4.95	Elizabeth Rinehart, .....	1.00
Waynesboro, .....	26.33	Anna C. Grubb, .....	0.40
Los Angeles, Second church, .....	25.00	Nell Zetty, .....	1.00
Roanoke, Ind., .....	3.00	J. H. Moore and family, .....	2.40
Liberty, .....	10.00	Mrs. E. G. Good, .....	2.00
Clay City, .....	5.90	H. C. Brumbaugh, .....	1.50
Hamlin, .....	25.67	Mrs. Bessie Suman, .....	2.50
New Paris, S. S., .....	10.00	Horace H. Merritt, .....	2.00
Tiosa, .....	9.50	Mrs. Leroy Giffin, .....	2.00
Carleton, .....	10.87	Samuel H. Buzard, .....	1.00
Johnstown, First church, .....	100.00	Mrs. Annie Martin, .....	3.00
Allentown, .....	23.00	Mrs. H. W. Robertson, .....	1.00
Mexico, Ind., .....	40.00	A Friend, .....	2.00
New Enterprise, .....	6.53	L. G. Wood, .....	1.00
Brookville, .....	24.00	Mr. & Mrs. Jacob S. Swartz, .....	5.00
Ashland, .....	31.20	S. H. Keiser, .....	2.00
Beaver City, .....	16.70	Minnie Neff, .....	20.00
Bethel S. S., .....	25.00		
Louisville, .....	13.75		
New Lebanon, .....	12.00		
Carleton, Neb., W. M. S., .....	5.00		

HENRY RINEHART, Treasurer.

#### FROM JAPAN TO THE PHILIPPINES

It has been a long time since I wrote my last letter for the EVANGELIST. This has been due to the sickness of Mrs. Gillin in Japan. She had been very seasick all across the Pacific. When we arrived at Yokahama she was so weakened by her long fast that she took a severe cold which

#### TO MOTHER

*If I could search the whole wide world to find the flowers the fairest,  
If I could weave with skilful hand a crown of beauty rarest,  
I'd find the flowers and weave the crown and place it on no other,  
Than on the one who loves the best—I'd place the crown on Mother.*

*If I could search through all the mines to find the gems the brightest,  
If I could weave their rainbow hues in glory lanes lightest,  
I'd find the gems and weave their light, and then adorn another  
Who best deserves to be adorned—the halo is for Mother.*

*The mother bird broods o'er her young—the father sings her praises,  
To mother heart of human kind the world its anthem raises.  
A sister's love is pure and sweet, and precious that of brother;  
A father's love is strong and just—but no one loves like Mother.*

*'Tis she who looks death in the face to give to us our being,  
'Tis she whose vigils never cease, our lives from evil freeing;  
'Tis she who sweats great drops of blood because of children sinning,  
'Tis she whose prayers rise like a flood, kind Heaven's favor winning.*

*The monument I'd build for her would not be costly granite;  
I'd take her tears and prayers and build as she began it.  
I'd build in tender childhood's heart, in heart of youthful lover,  
I'd build from earth to Heaven itself this monument to Mother.*

*If errors she has made in life, those errors love would cover,  
I'd grave upon her monument the names of those who love her;  
And over all I'd place my heart,—my heart and not another,  
My heart so weak, so strong, so true,—my heart of love for Mother.*

—C. F. Yoder, D. D., Ph. D.

rapidly developed into her old trouble of asthma. For six weeks we sat waiting for her to recover sufficiently to allow us to resume our journey. At last she decided that it would be unsafe to risk the trip further, and decided that John and I should go as soon as she was able to let us leave. So on December 24th we sailed from Kobe, Japan, leaving her behind to see what she could of Japan before returning to the United States. Letters we have received since tells us that she is steadily improving and probably by this time has returned. This change in our plans was a great disappointment to us all. We all had planned for so long on this trip, and she had looked forward to seeing all these countries that it was only stern necessity that led her to the conclusion that it would be foolish to go further and risk getting sick again even farther from home. It was with sad hearts that we left her in the care of good missionary friends and set our faces towards the Philippines and India.

On the way to the Philippines we stopped at two places in China, Shanghai and Hong Kong. We had a day in each place. At Shanghai the weather was very cold and disagreeable. We took rickshas and motors and went about the city. We saw the very interesting native shops in old Shanghai, where Chinese were making ivory carvings, brass work and where all kinds of curios were for sale. We went out to the famous pagoda and temple. However, within it were encamped a regiment of Nationalist soldiers. The Buddhist idols had been moved aside and stacked up together to make room for the soldiers to camp. Our guide showed us through with the aid of a rapscallion looking Chinese who was on the lookout for "backsheesh." The soldiers were practicing machine gun drill. A worse looking set of ruffians I hope never to see. They were a ragged, dirty set of ordinary Chinese coolies, who had joined the Nationalist army in order to get a full stomach. In the United States we should have had them all in jail. On their faces were the looks of men who would stop at no deed of violence to get a penny. After a hurried look about at what had once been a very fine Chinese temple and pagoda, we were glad to get away with our clothes on. On the road going back we passed along the barbed wire entanglements and entrenchments where the fighting had occurred a few weeks before. We saw where they had stood up and shot hundreds of Chinese in the other army after they had been captured. At one point there was a French Catholic orphanage and school for girls. French soldiers were on guard here to protect the Sisters and their charges. They had been right on the line of battle a few weeks before.

In the river along the water front were several British, French and United States warships. I was told by a Chinese business man as well as by American business men in Shanghai, by the Y. M. C. A. A man that if it had not been for those gunboats, Shanghai would have been sacked and burned during the Red revolution. Business is bad there. Nothing is coming down the river from the hinterland. Missionaries are driven out of their stations by the Nationalists, and everyone was very pessimistic about the future. Just before we reached Shanghai the Reds had had their orgy of blood and plunder in Canton, where they massacred many Chinese. People were still fleeing from Canton, although things had settled down a great deal after the deportation of Borodin and the rest of the Russian Reds. Chinese were selling

post cards on the boat showing scenes of butchery in Canton. I got several of these lest my friends should think that my recital of what people told me were exaggerated. I have one picture of the execution of a Chinese. His head has just been cut off by the executioner and the blood is spurting from his neck like a chicken which has just been killed. Others show whole groups of corpses which have been shot or beheaded. These are not pleasant things to look at, but they do show the barbarity practised in this recent disturbance.

Shanghai within the foreign concessions is a modern city with great modern buildings and was a great port. The Chinese who live there want the foreigners to stay, for they are safe as long as the foreigners are there. I was told that most of these Chinese armies are merely bands of bandits who have gone to war because that is the easiest way to get a living. Even King Kai Shek was a former bandit who once had a price on his head. It is believed that he has made millions out of his venture. In fact one man told me that he knew that he had put away in one foreign bank \$50,000,000 Chinese, worth about half that in our money.

I came out here with a strong sympathy for the Chinese and believing that the British and Americans were interfering in a situation which was not so very bad, and were repressing the aspirations of the Chinese for self-government. I find that the whole row has grown up over a division of the spoils of a bunch of bandits. Of course, there are many Chinese people who sincerely wish to set up a stable government and are not in sympathy with the bandit's and grafters, but I am convinced that the present Nationalist as well as their opponents in the other armies are all out for the loot. The ordinary Chinese business men are too much interested in making money to rise up in a patriotic protest and devote themselves to the formation of a stable government. Graft runs through all Chinese business and office. It is not thought of as anything wrong. I am convinced that the Chinese are not ready for self-government. Let some man appear who is not a grafter and looter of his people and lead them to overthrow the bandits and grafters and then I shall be more ready to have the Powers get out and leave the Chinese people to govern themselves.

J. L. GILLIN.

(To be continued)

## OUR LITTLE READERS

### MOTHERSINGERS

By Vera King Clark

Chairman, Committee on Music, Ohio Congress of Parents and Teachers

When Mother sings,  
at eventide,  
Beneath a lamp's soft gleams—  
Her lullaby is baby's boat  
Into the land of dreams.

When Mother sings,  
A childish task  
Is made to seem like play—  
And childish quarrels, hurts and woes  
Depart in magic way.

When Mother sings  
The doubts and fears  
That Life ofttimes imparts

Are banished for her cheefulness  
Puts song into our hearts.

Show me a home of happiness,  
With strife and discord rare,  
And I will wager half my life  
There's a singing mother there.

### WHEN A FELLOW'S MOTHER KNOWS

By Florence Jones Hardley

Maybe grown-ups have their troubles,  
But I'm very sure a boy  
Has his worries and vexations  
That his peace of mind destroy.  
But there's one thing I have noticed  
That whatever be his woes,  
Somehow, some way, they all vanish  
When a fellow's mother knows!

Sometimes, when the things that vex you  
Seems just more than you can bear,  
When you feel no friends are left you  
And you really do not care—

Then, with such a load of trouble,  
How could anyone suppose  
They would banish into nothing  
When a fellow's mother knows?

—Christian Guardian.

### WHEN MA GETS ROUGH

By Merrimac, in the Watchword

I guess I got the bestest Ma a feller ever  
had,  
But, gee! sometimes she treats me rough,  
but 'tain't cause she is mad.  
But she don't pay no 'tention to my yells  
or to my tears,  
When just before I go to school, she scrubs  
my neck and ears.

She says I get so dirty, an' she don't under-  
stand,  
But she don't know about the cave the gang  
dugs in the sand;  
She thinks 'at we jes' sit around er mebbe  
play baseball,  
She never was a boy, you see, an' girls  
don't know, at all.

Now Pa, he stands around an' grins, when-  
ever Ma gets rough,  
An' sometimes Pa, he says to me, "Ol' man,  
I know it's tough,  
But gran'ma used to do the same, so it's  
no use to cry,  
'Cause Ma can see a dirty neck with on'y  
half an eye."

When I grow up, and have a boy, I betcha  
I won't low  
His Ma to be so awful rough, as my Ma  
is right now.  
'F course I wouldn't want my boy as dirty  
as I get,  
But you can betcher life my boy'll not be  
raised a pet.

## THE TIE THAT BINDS

APPLE—HILDEBRAND—At the Third Brethren Parsonage occurred the marriage ceremony of Miss Ida Mae Hildebrand to Richard Thomas Apple. The impressive ring ceremony was used. Mr. Apple is a member of the Brethren church and his wife expects to unite with his church soon. Mrs. Apple is a granddaughter of Elder Stephen Hildebrand, who was a pioneer preacher of our church.

JOE L. GINGRICH.  
ROGERS-DIXON—At the home of the groom's parents was solemnized the marriage of Beulah Dixon to Kenneth David Rogers. Mrs. Rogers is a member of the Brethren church and her husband declares that he expects to marry her church too. The ceremony was witnessed by a host of friends. The ring ceremony was used. After the ceremony a sumptuous dinner was served. JOE L. GINGRICH.

SMALL-HILDEBRAND—On the evening of April 20, at the Third Brethren parsonage, was solemnized the wedding of Miss Florence Hildebrand to Arnold Small. The ring ceremony was used. Both young people are highly respected



and very faithful members of the Brethren church. Mrs. Small is a granddaughter of the deceased Elder Stephen Hildebrand who was a pioneer preacher in the Brethren church.

JOS. L. GINGRICH.

## IN THE SHADOW

**HILL**—Matilda Leanna Hill, daughter of George and Lattila Hill, was born February 15, 1912 and departed this life February 1, 1928, aged 15 years, 11 months and 16 days. Death was due to heart trouble and a complication of diseases, terminated a short span of life filled with affliction and much disappointment. When able Leanna was a faithful member and attendant of the Brethren Sunday school and church services. Besides the parents, the deceased is survived by one brother John as well as a myriad of friends who mourn her loss. Funeral services were conducted by the writer assisted by her pastor, Herman Koutz.

JOS. L. GINGRICH.

**BRACKEN**—Chalmers Doyle Bracken, son of William and Jennie Peters-Bracken, was born August 24, 1910 and died February 5, 1928, aged 17 years, 5 months and 11 days. Death was caused by accidentally coming into contact with a high powered electric wire causing electrocution. Chalmers was a member of the Third Brethren church and a member of the Lookout Bible Class. He was a highly respected young man. Besides his parents, the deceased is survived by his grandmother—Cathryn Peters, two brothers—Arthur and Forest, two sisters—Rose and Mrs. Joseph Burkhardt. A host of friends also mourn the departed.

JOS. L. GINGRICH.

**KELS**—Mrs. Jonathan Kels (Sarah Ann Bowers), daughter of Joseph and Mary Bowers, was born October 20, 1872, and died April 25, 1928, aged 55 years, 6 months and 5 days. The entire life was lived in and around Johnstown, Pa. Mrs. Kels was a member of the Third Brethren church. While she was unable to be present at all the services, it was her desire to have the family at church.

Besides her parents and husband Mrs. Kels is survived by the following children—Elsie, Eva, Louis, Emery, Wilbur, Fern and Myra, also four grandchildren, one brother Elijah Bowers, one sister, Mrs. Lester Watson. Mrs. Kels was a faithful sufferer for many years yet she wanted to live with her family which she loved dearly. We pray God's richest blessing upon all God's suffering and bereaved children. May they will be done. Services by the writer.

JOS. L. GINGRICH.

**SIGLER**—David Thomas Sigler was born in Preble County, Ohio, September 23, 1854, and departed this life at the home of a daughter in Dayton, Ohio, Sunday, April 22, 1928, aged 72 years, 6 months and 29 days. He leaves a wife, two daughters and one son.

Funeral services were held on the 25th at the First Brethren church, of which he was a member for about five years, and conducted by the writer. Burial in Sugar Hill Cemetery.

W. R. DEETER.

**MARTIN**—John Allen Martin, son of Christopher and Nancy Martin, was born near Lattasburg on September 5, 1855, and died April 15, 1928, aged 72 years, 7 months and 10 days, passing away at the homestead where he had lived for nearly fifty years. He was united in marriage to Idella Kline on November 13, 1874. To this union were born three children, two daughters and one son. His wife and daughters preceded him in death. One son William C., two grandsons, Ralph and Carl, three sisters, Mrs. Sue Helm of Ashland, Mrs. Lydia Bites of Albion and Mrs. Emma Wandell of Homerville and a host of relatives and friends are left to mourn their loss. He united with the Brethren church in 1879 and has remained a faithful member ever since.

Fairhaven church has lost a faithful member and one who has contributed much toward its growth, but the memory of that one goes on as an inspiration for those left behind to carry on. Services were held at the church, conducted by Dr. Shively, assisted by the pastor, and the body was laid to rest in the cemetery to the rear of the church that he had loved and served so long.

GEORGE C. PONTIUS.

## ANNOUNCEMENTS

### STERLING-SMITHVILLE, OHIO

The committee appointed to secure a pastor for the Smithville-Sterling church are ready to receive inquiries from any pastor interested in the work of this congregation, located near Ashland College. Please communicate with any of the committee named below.

Harvey Hartzler, Sterling, Ohio; Frank Hartzler, Smithville, Ohio; E. A. Swinehart, 339 North Walnut Street, Wooster, Ohio.

### CONEMAUGH, PENNSYLVANIA

The Conemaugh Brethren church will observe Holy Communion Sunday evening, May 13. All neighboring or visiting brethren are invited to enjoy these services with us.

AUSTIN R. STALEY, Pastor.

### THIRD CHURCH, JOHNSTOWN

The Third church of Johnstown, Pennsylvania, will observe their Holy Communion

on Sunday evening, May 13th, at 7 o'clock. We earnestly urge all members to participate in this most important service and invite others of like faith to share it with us.

J. L. GINGRICH, Pastor.

## Business Manager's Corner

### WIN THAT BICYCLE

That is what somebody is going to do. Will you be that somebody? The bicycle is already contracted for, and we intend to live up to the announcement made last week. It may take considerable effort on the part of the winner, but it will be worth it, and you might be agreeably surprised to learn how readily your friends and neighbors will give you their support when they find out you are really in earnest.

Write immediately for rules of the contest and for sample copies and subscription blanks.

### "Keep Sweet"

We have in our city a man who is rather peculiar in some ways, but he has a wonderful philosophy of life. He is a cement contractor, and has built many sidewalks in the city. For many years now, as he stamps the name of the contractor in the last block of cement he lays, he stamps in the ever-

lasting cement these words—"Keep Sweet." We have known him and have done business with him for twelve years and we have never seen him without a smile on his face. He is also a dealer in coal and though his face sometimes is black with the dust of the coal I have yet to see him without the "smile that won't come off."

I would like to pass this motto along to all the readers of the Evangelist. Just recently we have been mailing expiration notices to hundreds of our subscribers. We use a mailing machine that operates with typewriter stencil address cards, and sometimes when a change of the date of expiration is made it does not show plainly on the next proof that is used in checking up the list and occasionally a notice is sent to some one whose subscription has been renewed. Most of them take the matter kindly, but occasionally we receive a reply that makes us feel like sending the motto of our cement contractor philosopher, "Keep Sweet." We try to do so, but it would help if you did too. Why not try to help one another? We confess to being human, which means it is possible for us to make mistakes sometimes, but we are willing to make acknowledgment and correction whenever they are pointed out. Please renew promptly.

R. R. TEETER,  
Business Manager.

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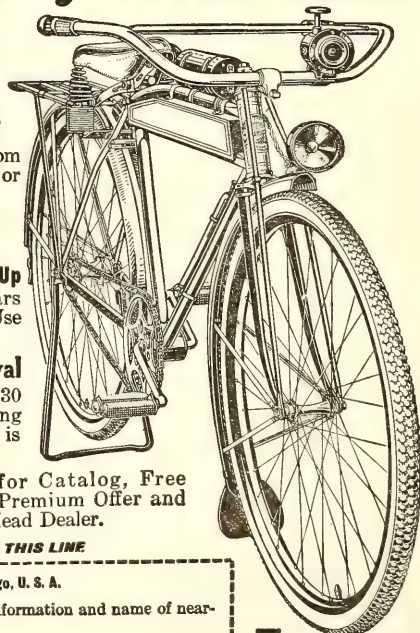
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Volume L  
Number 20

May 19  
1928

# THE BRETHREN EVANGELIST



**ASHLAND COLLEGE**  
**Is Calling for a Banner Educational Day Offering**



When you give to Ashland College you contribute  
to a greater Brethren Church



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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## EDITORIAL

### "And Ye Fathers"

There is a growing sentiment in favor of setting aside a special day to be observed as "Father's Day" and we have long since cast our vote in favor of it. And there is a growing unanimity in favor of the third Sunday in June as that special day. We began advocating such a "day" before there was enough sentiment developed to agree upon any particular day for such an observance, and have generally followed our "Mother's Day" special, with a discussion related to "Father's Day", as we do this year. However, we are not insisting on any particular date for such an observance, and if the third Sunday in June is to be adopted by fathers, we are quite willing to delay our efforts in this line to near that date hereafter. But we do think it wise to have some Sunday set apart on which to give at least a portion, if not a whole, of some service to the honoring of fathers, the exalting of his position, and to the encouragement of a more ideal and effective influence by fathers upon the lives of their boys and girls.

There is something wrong with the homelife of America, and it cannot be corrected by merely emphasizing the office of mother. We have said her influence is incomparable to anything else that is born of the earth, but that influence has a mighty supplement in father. Mother cannot make the right kind of a home alone, however true and strong she may be, nor is she supremely responsible under God for the right kind of a homelife. It is true, in the home as it is constituted today, that mother spends more time in the home and is more constantly with the child during its tender years than the father, and so is a greater determining factor in making the home what it is. But God did not lay primarily upon the mother the task of religious instruction in the home, nor the responsibility of disciplining and controlling the child. We are not of the opinion that fathers have a monopoly upon this phase of the home life, but we are strongly convinced that they are not to be indifferent to it, or neglect their responsibility along this line, as all too many fathers do. He is by no means to be a mere passive member of the household, when it comes to determining the intellectual, moral and religious life of the home. Providing for the material needs of those under his roof is far from discharging the whole of his responsibility, though that impression is sometimes loudly voiced. We share the feeling of the editor of the *Christian Standard*, who calls it "a silly song" which a cheer leader slipped into his hands at a fathers' and sons' banquet, a song which carried this very sentiment against which we have expressed ourselves. It ran:

"Dear old Daddy is the man I'm singin' about;  
Dear old Daddy, he's sure a regular scout;  
Mother washes all our necks,  
But Dad's the one who signs the checks;  
Dear old Daddy is the man I'm singin' about."

Our contemporary remarks: "The father's job is not to 'write the checks', not to build up a big business, or a lucrative profession. His job, with the aid of mother, is to build a home—a home in whose atmosphere boys and girls grow strong bodies, rich minds and pure hearts." It was to Abraham, the prospective father, that Jehovah spoke when he said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." And it was to the fathers of Israel, as prophets, priests and kings of their households, that the word of the Lord came when he said: "And thou shalt teach them (the 'commandments and statutes and judgments' of the Lord) diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou riseth up."

A father had taken his two children to see a parade, but the people crowded and jostled until a human wall completely hid the marching animals and brass bands from the view of the little ones, whereupon the father lifted them upon his shoulder where their view could not be obstructed. That is the father's task—to lift his children to a higher moral, spiritual and intellectual vision in life. He is to "nurture them in the chastening and admonition of the Lord."

### The Pastors the Key to the Situation

The pastors are the key men to the success of any denominational program. Let the pastors with great unity take hold of an undertaking, believe in it firmly, have strong convictions regarding its necessity, and feel keenly their responsibility for bringing it to success, and we can count on accomplishment with much certainty. But let the pastors view the project with coldness or indifference, or be unconvinced with regard to its importance, or present it in an apologetic way, and it would be a miracle if it should go across. That which the pastors thoroughly believe in, and to which they give their whole-hearted support will as a rule have the generous support of the churches, but that which fails to win the approval of the pastors, and that which they are unwilling to urge enthusiastically upon their people, is assured of defeat. Every pastor who enjoys the confidence of his people realizes with satisfaction that this is true. This fact gives warrant for the assertion that the pastors are the key to a successful Educational Day offering.

Now, having confidence both in the genuine loyalty of the pastors and in the complete worthiness and high claims of the cause, we have a feeling of assurance as to the outcome of this year's Educational Day offering, that it will greatly exceed the total of the offerings of the years immediately preceding. Especially do we feel justified in our confidence if the committee appointed for the promotion of Educational Day offering is able to convey to the leadership of our churches a considerable measure of their sense of the urgency of the need facing Ashland College at this time. It is difficult to convey through the printed page the intense conviction that we feel, but we are praying that the Holy Spirit may take the messages that are going forth in this paper and in succeeding issues, as well as through personal letters, and lay them heavily upon the hearts of his servants throughout the brotherhood. It seems to us that there never was a time when the immediacy and necessity of a generous Educational Day offering was so keenly felt by those who fully understand the situation, and if this spirit lays hold of the entire leadership of the church, men will not hesitate to urge sacrifice on the part of the membership, if that is necessary to meet the need. It is a hard thing that is being asked—to give generously when it is difficult, and when the tendency is to do the opposite. And men never did a great and difficult thing until they felt deeply about it. That is the requisite to a successful offering this year. If the people who look to our college to supply the leadership to our churches and to provide for Brethren young people education that will be at once accredited and genuinely Christian, can be made to take very seriously the call that has gone forth, a truly worth while thing will be done this year and victory will be in sight.

## Another Argument for the Church College

And that means Ashland College, for all Brethren folks. Why support the church college? What is the necessity for its existence? The large state-supported schools are available to our use. Why trouble ourselves with the difficult task of collecting vast endowments and of providing expensive equipment for our small church school? There are many and very vital reasons with which our people are quite familiar that make it abundantly worth while. But Dr. Daniel A. Poling, editor of the *Christian Herald*, points out "one of particular significance" that appeared in a report from the Faculty of the City College Staff (New York). He says:

The Microcosm, the Senior Annual of the institution, announced the results of a questionnaire, which were widely published in the daily press. Of the seventy-two faculty members who replied, forty confessed that they drank and twenty-six admitted that they gambled.

How would you like to send your son or your daughter to this institution? Of course by the moral standards of the *Christian Herald* you would find some instructors more satisfactory than the "Forty" and "Twenty-six." But for those who still believe that the personal life of the teacher is quite as important as are scholarly attainments the risk is rather too great to be accepted. To say the least, the returns are not encouraging, the picture is not inspiring.

Support your church schools! Give them more than your money. Bestow upon them your constant attention, your vital interest. Know their personalities and, in so far as you may, put your own life into their programs before you give them your sons and daughters.

Note that he says, "Support your church schools. Give them more than your money." But all too many have not gotten that far yet in the support of our own church school. Such a situation as described in this large university certainly calls for Christian schools, schools in which not only is the moral sense not challenged by drinking and gambling professors, but in which high Christian standards are maintained. Thus the need for such a school as Ashland College is made all the more apparent. Give it your loyal support.

## Temperance Instruction in Schools

One of the most vital reasons for the great turning against the saloon a decade ago was the temperance instruction given the children twenty-five and thirty years ago. And unless greater care is made to see that such instruction is continued, a generation will grow up without convictions on the question. The Anti-Saloon League and the W. C. T. U. have been putting forth special effort in recent months to see that this instruction is given, often providing speakers and teachers approved by school boards. In the city of Cleveland has been found the unusual situation of a superintendent of schools who opposes temperance instruction—that is, he opposes teaching the importance of prohibition, though not opposed to teaching "moderation,"—whatever that might mean with regard to liquor drinking. Superintendent Jones is reported to have said:

"We shall not permit the teaching of prohibition in any way. Teachers are forbidden to raise the subject in school classrooms, either as a social problem or as a political issue."

For a school superintendent to refuse to permit the "teaching of prohibition in any way" is hard to reconcile with that sort of patriotism that we have a right to expect of one who is directing the training of our future citizenry. It is strange that one in such a position should be found opposed to the teaching of prohibition, when prohibition is a part of the fundamental law of the land, and when the statutes of the state in which he labors specifically require the teaching of "the nature of alcoholic drinks and other narcotics and their effects on the human system." Such teaching is not "dry propaganda" as he asserts, but merely scientific and patriotic instruction, and it is not strange that men should question the patriotism of an educational leader who takes such an inexplicable attitude.

## EDITORIAL REVIEW

President Jacobs of the college supplies us with the Commencement week program which will be of interest to many, and especially to those who are planning to attend the closing exercises of the school year.

EDUCATIONAL DAY OFFERING TO BE LIFTED THE SECOND SUNDAY IN JUNE.

Brother James S. Cook informs us that he is conducting a week's meeting at McKee, Pennsylvania, one of the churches of his circuit, and will close with a communion service on Sunday evening, May 20th.

It has been brought to our attention that the Maryland-Virginia district conference will meet in the St. James church, June 12 to 16. Doubtless the program will be forthcoming at an early date. In the meantime, let the churches of that district plan for a large attendance.

This week we find Dr. J. L. Gillin and his son making their way into India, where they are observing social conditions, particularly that phase related to penal institutions. His descriptions of conditions and his observations are very enlightening. We are glad for word from some of our readers that these letters of Brother Gillin are being appreciated.

Miss Mary Pence, pastor of the church at Limestone, Tennessee, reports the membership increasing in faithfulness and the Sunday school growing in numbers and interest. Doubtless the building up of their teaching force has had no small influence in this increase of interest. Sister Pence announces she is ready to hand over the leadership of this work to some one else; if the Lord so leads. She has done a good work here during her nine years' pastorate.

Don't forget that Evangelist Subscription Contest. Dr. Teeter reports that representatives of seven churches have entered. This is a case where "the more the merrier." No one can lose, and some one will win a motor-bike. Let us have entrants from a goodly number other churches. It promises to be an interesting contest, and to stay out when you are eligible to enter means that you lose a great deal in every way.

Brother L. G. Wood, pastor at Fort Scott, Kansas, has availed himself of some printer's ink in announcing his communion service for May 27th, distributing a card on which an invitation is also extended to all the regular services and as the basis of which invitation he offers the following suggestive statement: "Our only message is the Word of God. Our only mission is to make Christ known. Our only power is the Holy Spirit. Our one great aim is to do his will."

While we are not going to Winona Lake this year for our National Conference, yet we are glad to make mention of the splendid program that is there arranged for the summer, so that in case any of our people are contemplating an extended vacation, they may be assured that they will not be disappointed by a trip to Winona. The Chautauqua program extending from July 1 to August 11 is to be commended for its strength. We note the name of a new manager of Winona Lake institutions appears on the printed matter, it is that of Dr. Hugh H. Bell.

A most encouraging letter is received from Dr. C. F. Yoder, telling of the work in the Argentine. He is spending most of his time among the missions. At one point where he conducted a meeting of eight days' duration twelve were baptized and as many more are preparing for baptism, while the communion had twenty-three participating. At another point, a new mission, a remarkable example of self-support is reported. The new mission point in Rio Cuarto is also showing commendable growth. In the seminary course recently established sixteen young people have enrolled for training.

Dr. G. C. Carpenter, pastor of the Hagerstown, Maryland, church reports a successful evangelistic campaign in which the pastor was the evangelist and was assisted by a song leader. Twenty-two additions to the church resulted from this effort. Brother Carpenter speaks of the pleasure of having Dr. Bell in his congregation in the interest of college endowment. His testimony accords with that of others—that our campaign secretary always leaves the people feeling good, and he considers the church would lose that would be missed in this canvass. He also calls attention of Maryland-Virginia churches to the fact that their district mission appointments should be paid before conference.



## GENERAL ARTICLES

### Ashland College Must Qualify in her Endowment Requirements by September 1, 1929

*Educational Day, the Second Sunday in June*

By President Edwin E. Jacobs, Ph.D.

The Department of Public Instruction of Ohio has issued an Ultimatum, under recent date, to all Ohio Colleges to the effect that, if they desire recognition, they must meet the requirements for entrance into the Ohio College Association by September 1, 1929. That date is less than sixteen months away, and there will be no extension of time. In this announcement, the State University acquiesces and, of course, all other accrediting agencies will be governed thereby. This statement is final and there is no possible way of avoiding the situation.

The entrance requirements consist of several points, all of which Ashland College can meet as it now stands, ex-

have asked Dean Miller, Professor Puterbaugh, and Dr. Baer to assist in directing Educational day activities this year. This appeal dare not fall upon deaf ears. It is evident that our offering this year must be something more than \$6,000 not only to bring up the present year but to add to the average of former lean years.

What if we fail? You answer that question.

I was informed by a good authority that no less than thirty-three educational institutions which had recognition at Columbus will GO OUT THIS YEAR. Others will qualify, and ASHLAND WILL BE ONE WHICH WILL QUALIFY IF THE CHURCH DOES HER PART. I was asked both at the State University and at the State Office what Ashland was going to do and I told them to spread the information far and wide THAT ASHLAND WOULD QUALIFY, but I did so only in hope and with an anxious heart.

Is the State wrong? No, Ohio has been patient and lenient to a fault with her colleges. We have marked time now for half a century and we ought to regard this present situation, not as a burden but as an OPPORTUNITY TO DO WHAT WE LONG AGO SHOULD HAVE DONE.

Churches will get literature and envelopes as usual. Let every pastor make this a matter of concern and prayer. I suppose the older readers of the Evangelist will say that they have heard such appeals before but this is not a cry of "wolf, wolf, when there is no wolf", but the State has spoken now for the first time.

The churches have responded to Brother Bell's appeal in such a heroic way that I am sure that they will come again to the aid of their College. Will we have the endowment required when the notes mature? Yes, we will, but that will not happen for at least two or three years yet and until that time, what? Educational day seems to be the only response. Will you not all again respond to this urgent call? I have laid this matter before you in as simple and straightforward way as I know how.

This appeal IS IN NO WAY TO TAKE THE PLACE OF THE WORK OF BROTHER BELL. He is going forward just the same. I am soon to have several conferences with the powers that be, all of which I will report through the Evangelist. This paper will carry some notice about this situation from now on indefinitely. The Faculty here is loyal but exceedingly anxious. All are carrying their share of pledges but more is at stake than can be handled by a few, however faithful. The united church must respond. If anyone has been contemplating making a gift, THE TIME TO DO IT IS NOW. If a permanent gift well and good, but if only a yearly gift, then GIVE IT THROUGH SOME CHURCH BOARD OR EDUCATIONAL DAY OFFERING FOR THEN IT WILL COUNT TWENTY TIMES AS MUCH AS OTHERWISE.

The present graduating class is planning on doing its share and more. They are going to make a gift too so that it may count in this crisis hour.

If the College fails to lay on the table the equivalent of \$500,000 by September 1st of next year, what will

#### **"FREELY YE HAVE RECEIVED"**

Of the blessings of Christian Education

#### **"FREELY GIVE"**

And future generations will rise up and call you  
Blessed.

And the Master will pronounce "Well Done"  
Upon the stewardship you have exercised  
FOR HIM

cepting the endowment fund. That, under the requirements of the Ohio College Association, must be at least \$500,000. Of this amount, \$300,000 must consist of permanent funds, such as mortgages, bonds, etc. The remaining amount, viz., \$200,000 may be in what is called Living Endowment, which will be explained later.

We have more now than the \$300,000 required in permanent funds, except that endowment notes will not count until paid, when, of course, they are no longer notes but cash. However, counting the cash which Brother Bell is turning in and counting the notes which will mature and be paid before September 1, 1929, it seems evident that we will be able to meet the requirement of \$300,000 in permanent funds. I think our estimate here is sound.

What about the Living Endowment? That may consist of yearly gifts from "church boards or other permanent sources of income", based on the yearly average for the past five years, capitalized at 5%. Capitalizing at 5% the yearly gifts of the W. M. S. and the National Sunday School Association we have \$90,000 in Living Endowment. Adding to this, the very irregular Education Day offerings, it is raised to something like \$125,000. Where is the remaining \$75,000 out of the \$200,000 Living Endowment to come from?

The answer is from Educational Day both this year and next. Every dollar given through this fund, counts for twenty, as you readily see. The whole situation must come before Conference this fall, but we can not wait until then to begin to act. We must begin now. So I

happen? I can not paint the picture; it would be dark. Church, alumni and alumnae, present study body, preparation for the foreign field, Seminary, the National Sunday School work, and lay religious leadership in our

church, all would be pitifully crippled and some killed outright. It dare not happen.

May God guide us and help us again to do our full duty.  
Ashland, Ohio.

## The Imperative Need is to Know How Endowment Dollars Balance

By Prof. M. P. Puterbaugh

Do you know that you cannot decide to open up a bank tomorrow morning or even a restaurant unless you have given the authorities of the State proof that you will operate a standard place of business? The Brethren church for years has operated a college for the benefit of her youth but now the State of Ohio says that either this college must conform in all ways to the standards of college associations or it will be useless to attract students for they could neither teach here or elsewhere, nor enter medical and professional schools, nor enter graduate schools for the arts and sciences.

Lest anyone in the church thinks that we need no standard college let us remember Brother Drushal's call not long ago for some teacher to come to Riverside who can qualify for a teaching certificate in the State of Kentucky. Let us remember that the doctors we so urgently need in Africa must finish their training in medical schools which refuse now to admit students from any but standard colleges. Missionaries who can qualify as teachers in Africa and South America are, for the most part, those who can qualify for certificates here.

Can we expect our young men and women to attend Ashland College four years and then find their work is not accepted or recognized by the graduate schools?

Can we expect our youth to attend schools of other denominations and remain loyal to the Brethren church?

Can we expect to send our children to godless schools without Christian influence and hold their faith in Christ?

What, then, are the standards we must meet? First, our Faculty equipment, our curriculum of study and work is—for the most part—entirely acceptable to the State: in fact, so acceptable that our students now are accepted in many of the country's finest and largest universities and receive teacher's certificates from the State of Ohio without examination.

Second, our endowment must be at least \$500,000. This large sum, however, may be divided into permanent endowment, of which there must be at least \$300,000, and living or temporary endowment which may make up the balance of the sum.

We now have more than \$300,000 of permanent funds if one may count personal, interest-bearing notes obtained by Dr. Bell during the last two years. These notes are maturing rapidly and Dr. Bell is pushing his campaign successfully so that in time no doubt we shall reach the full \$500,000 mark of permanent funds.

But until that happy day is reached we are allowed to count all gifts of Brethren people to the College as if it were interest at 5% on a principal sum 20 times as large. Thus the National Sunday School Association gives \$2,000 for Seminary and Library purposes, and the W. M. S. gives \$2,500 more for Seminary use. This \$4,500 is thus equal to the large sum of \$90,000 of permanent endowment! In addition to this we may count our average Educational Day offerings over a period of five years in the same way. So if we get a \$5,000 offering each year it is equal to the church giving \$100,000 permanent endowment to the College.

The fine thing about all this is that this money counts and yet can be used for books, salary, maintenance, and

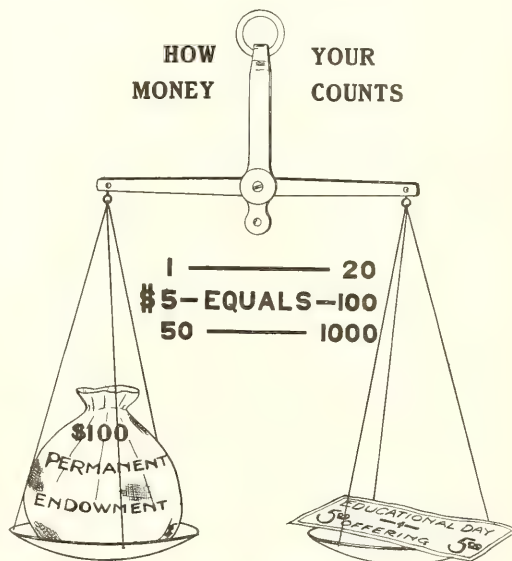
extension. It is like "having your cake and eating it too!"

The challenge, then, is this: By September 1, 1929 the State of Ohio says "You must be accredited." That means that Educational Day offerings must not be less than \$5,000, but that only means 25 cents per member a year! Think of it!

The College will have rounded out her fiftieth year in 1928. Is not half a century enough to determine whether an institution is worthy or not? Needed or not? To be trusted or not?

"Education is Maturity's eternal debt to Youth." The question is, "Shall the Brethren Church keep her only college?"

### On Educational Day



**Destructive power of sin.** Some time ago the throngs on the principal streets of one of our large cities were horrified to see a woman walking on the ledge of one of the high buildings which lined the streets. She had fallen asleep in a room in a hotel one afternoon, and under the influence of somnambulism had stepped out of an open window and was walking on a narrow ledge, nearly a hundred feet above the cement pavement. The throng dared not shout for fear of awakening her and causing her to fall. The unfortunate one was walking, as such people do, with her eyes open. The reflection of a lamp in a window on the opposite side of the street struck the woman in the face and awakened her. The moment she became really conscious and discovered her position, she shrieked, tottered, and then fell to her death on the pavement below. Such is the sleep of sin; it places the sinner in great danger.—G. W. G.



# Dad and You

By Prof. C. C. Copp

The worthwhile attainments of one generation become the foundation for the advancement of the next. This is a law of progress, which the Creator established in this world. As simple as the law is, as definite and fixed as this principle is, many young people fail to comprehend it and abide by it. This law is the basis of success and he who would ignore it is doomed to failure.

The civil engineer long ago discovered a similar principle. Through the mountains and hills, he constructed his railroad on the banks of a river. As a little stream, thousands of years ago, this river began to cut its way through these mountains. Now on its banks, where the grade is gradual, man has builded the railroad, thereby saving millions of dollars and millions of units of human energy. Consider the engineer, young man, in building your life. Your father and his progenitors have battled the vicissitudes of life, and have worn down the mountains of hardships and the hills of adversity by toil and travail. Perspiration was their dynamite, determination was their detonation cap and the fire of their souls furnished the ignition. With these ingredients they blasted through insurmountable difficulties. They died with pick and shovel in hand, leaving the ever progressive task to the next generation. They have left to you, young man, a heritage not of gold but a solid roadbed upon which you may build your way of life. He who would ignore the fruition of his father and try to make a new way will find himself lost in the wilderness of trouble with only a scratch of his pick to mark his failure. Surely, young man, you must be loyal to the task of your parents, take up the cudgels and carry on toward the ever fleeting mirage, perfection.

The train runs swiftly beside the river, affording for its passengers the serene beauty of the majestic river as it slowly and silently flows on its way, carrying a heavy precipitate of stone which it has eroded from the mountain. So the wise young man builds upon the foundation which father has made. He like the train, is a symbol of power, speed and joy. And Father, like the river, moves slowly, venerably and reticently. Still resolute and determined, he carries in his blood stream a heavy precipitate of conquered obstacles. And so when father and son work side by side, like the river and train, progress is assured.

At times the river, whose normal course was westward, would slowly turn until it flowed directly east. The railroad followed the river. At first the traveler thinks the river has lost its way and the foolish engineer followed blindly the river's mistake. But upon investigation you will find the reason for the digression. There covered under a thin coat of soil lay solid rocks of the hardest texture, too durable for the stream to wear away. So father, at times, has found the odds too great to overcome but motivated by the dynamic urge of success he sought out the way which he could travel. So, young man, be like the train, follow the trail of your father even when it appears paradoxical to your ideas. If you ignore the curves in father's way of life and keep straight ahead you will plunge over the precipice of failure. There is a reason, though not always palpable, for every curve in Dad's way of life.

You are familiar with the story, that soldiers marching across a bridge in step will cause the bridge to crash. This only illustrates the power of concerted action. The forces for good are too often out of step. When father and son go forward, in step, the power of that rhythm will shake down the barriers of failure. Learn your father's

stride, young man, it is a product of experience. He taught you your first step. He led you by the hand when your little legs were still uncertain. You unconsciously grabbed for his hand in times of trouble and felt from the contact of that hand a thrill of security and courage like touching a great battery of physical energy. Long ago you have ceased to walk hand in hand with him, actually. In fact his hand has become weaker and yours stronger but there is still his mighty invisible hand of experience always ready to guide in times of trouble and hardships. When you march in step with father, when you march to the same "hep", with your pulsating hand of ambition in his great hand of experience, you can be sure, young man, that you are on the path to progress.

Life is like unto a relay race. The purpose of your youth is to train for the race. Dad is nearing the three score and ten mark. Your body and mind must be trained to receive the precious baton of golden ideals and treasured experiences and carry on. The progress of the unborn generation as well as your own success depends upon what you do with the heritage of ideals and principles which father will soon hand to you and whisper, "Carry on, my son." If you have watched him closely, if you have observed his methods, his technique, if you meet him down the stretch and run side by side with him to his finish line then you too shall run a successful race.

The Nazarene knew well this secret of success for he taught children to honor their parents that their period of prosperity and success might be long upon the earth which the Father hath given to his children. The Master Teacher knew the principle which the engineer used in building his track along the river. He knew the power of concerted action between generations, the power of being in step. He knew the law of cooperation so essential in a relay race. He knew that the attainments of one generation were essential for the advancement of the next. Had this Son of Joseph, the carpenter, not followed the way of his Godly, earthly progenitors, David, Solomon, Ruth and Mary, would he have been the Christ, the Savior of the World?

Elgin, Illinois.

## A MATTER OF HONOR

It is only a short time now until many of our churches will be closing up their work for the year. It would seem that if there is any one caution under the sun which would not need to be given, it would be that relating to their honesty and honor. And yet, as ashamed as we are to have to mention it, it is deplorably true that there are churches whose sense of honor and honesty is so perverted that they use the money given for missions and other benevolent purposes to pay their own local bills and then, because they are short on the budget at the end of the year, they send little for the benevolent causes for which their pledges were taken. This is nothing less than a purely misappropriation of funds. In business circles it is called by a shorter and uglier name. It could be punished under the law. It seems strange indeed that high-minded pastors or high-minded Christian laymen would permit their church to be guilty of a thing like that. It is playing false with the contributors, who made their pledges under the promise that a certain part would go for benevolent purposes. The results are bound to be very bad on both the financial and spiritual life of the church.—Herald of Gospel Liberty.

## SIGNIFICANT NEWS AND VIEWS

### A NEGRO BILL OF RIGHTS

A leader amongst Southern Negroes is reported to have listed the following as items which his people would like to see in a bill of rights: "First of all, we want better educational facilities for our children; again we want better economic opportunities, for many of our people on the farms have been held in unwitting peonage; then we want justice in the courts, a place where a reputable Negro's word on the witness stand will be worth as much as that of a white man known to be disreputable; and finally we want better living conditions, and assurance against being lynched."—The Gospel Messenger.

### CHRIST AND THE "COMMON PEOPLE"

The Scottish Presbyterian churches are making steady progress in missionary effort both at home and overseas. In grappling with her difficulties, says the Scots Observer, the church will grow in spiritual strength, and the spirit that will make for victory will not be that of Dr. Henson's assertion that the rising generation in the industrial districts "does not possess the elements of Christian faith and morals and is destitute of the attachments and habits which have in the past been the buttresses of personal morality." The experience of Scottish missionaries has been that among the young men and women in industrial areas there is a spirit of comradeship, of self-sacrificing social idealism, which is fundamentally Christian and which responds to the clear and simple message of the church. Christ and his apostles would have been "heard gladly" by the miners of Durham and West Fife and the shipyard workers of Clydeside.—Witness.

### CHRISTIAN AND CONGREGATIONAL CHURCHES PROPOSE UNNION

The Christian Church, not to be confused with the Church of Christ, or Disciple Church, and the Congregational Church, have formulated a program looking toward organic union. This program has been approved by their joint commission, and supported by editorials in the Herald of Gospel Liberty and the Congregationalist. Action at the earliest possible moment is asked of each body. The basis of the union is "the recognition by each group that the other group is constituted of the followers of Christ", and "each individual church and each group of churches shall be free to retain and develop its own form of expression." Final plans for the complete unification shall follow the acceptance of the proposal by each denomination, to be acted upon by a general convention of the two bodies. The name proposed is "Congregational-Christian."—The Evangelical-Messenger.

### KELLOGG TO BRIAND

Some months ago Briand and Kellogg began an exchange of notes which has steadily gained in importance until at the present writing the proponents of the outlawry of war have high hopes that their dream may come true. The striking thing about it all is the swift development of the idea, to a point where those in power are discussing advanced positions which one might have expected it would take a generation to reach. The simple, straightforward treaty which Secretary Kellogg has proposed is as follows: First, that the contracting parties condemn and renounce war as an instrument of national policy in their relations with each other; second, that these parties agree to settle all disputes among them-

selves by pacific means; and third, that when the treaty shall come into effect it will remain open as long as it may be necessary to gain the adherence of all the powers of the world. Recent dispatches have indicated that England looks on the plan with favor and that Germany is ready to take a most advanced position. Thus one can begin to envisage a world in which nations will treat each other as brethren. Perhaps it should be added that the general acceptance of any ideal does not solve all problems in a given field. There is such a thing as reforms coming before the hearts of men are fully prepared. Then, too, progress is by a zigzag line; there are ups and downs although the general tendency may be upward. We add this because the outlawing of war will not banish war completely from the world. For a long time there will doubtless still be national outlaws, just as there are individual outlaws in the community. But even so, the gain to the world will be tremendous if the nations generally declare that war is outlawed and international relations founded upon a basis of fairness and goodwill.—The Gospel Messenger.

### BUNYAN TERCENTENARY IN 1928

This year marks the tercentenary of John Bunyan, author of "Pilgrim's Progress", and an apostle of Christian unity.

The National Summer Festival in England is being held at Elstow and Bedford, where John Bunyan had his church, over Whitsuntide, and Dr. M. Ashby Jones, of the Second Baptist Church, St. Louis, Missouri, is the speaker who is representing the United States.

On August 31, a memorial service is being held at Wesley's Chapel, City Road, London, followed by a pilgrimage to the tomb of John Bunyan in Bunhill Fields Cemetery.

November 25 is Bunyan Sunday throughout the English-speaking world and on November 30 a great demonstration is being held in the City Temple, London, at which it is expected Mr. Lloyd George will be chairman.

A special Bunyan session will be included in the Baptist World Congress, in June.—Federal Council Bulletin.

### A "CHURCH OF THE OPEN (OR CLOSED?) DOOR"

From California comes a startling illustration of the lengths to which Christian men will go in violating the spirit of Christian fellowship when they become obsessed with the idea that no one can be a true Christian unless he holds exactly their opinions and endorses all of their methods. In Los Angeles is "The Church of the Open Door", which is a somewhat independent organization connected with the Bible Institute. Eighteen months ago Dr. John McNeil, Scottish evangelist and one of our ministers, became pastor. Recently some of the elders met and requested his resignation. Why? Because, during Holy Week, at the invitation of a fellow presbyter, Dr. Robert Freeman, Dr. McNeil preached four gospel sermons in the Pasadena Presbyterian church! Because of that act of fellowship, though he preached his own very conservative convictions with his usual rugged force, he is accused of "lowering the testimony of" the church to which he ministers. It is to be feared that this particular church is misnamed. It seems to be the church of the closed door—and, unfortunately, we have those in our own communion who would be quite at home in such an organization. We may well rejoice that as a whole Presbyterianism is in fact a church of the open door, which means a church which encourages Christian fellowship in spite of difference of opinion.—The Presbyterian Advocate.



# THE BRETHREN PULPIT

## Lessons From Philemon

By Mrs. Floyd Taber

*(A sermon delivered before Faculty and Students of Ashland Seminary in Spring of 1927)*

It occurred to me as I was trying to decide what portion of the Scriptures to bring before you tonight that there are a few books of the Bible of which we hear relatively little. This is due, perhaps, to the fact that they do not bear directly, or in a doctrinal way upon the great fundamental truths of our Christian faith. Nevertheless I do not think we can afford to overlook them or omit them from our consideration entirely, for often they contain truths which are very essential to the Christian conduct of life.

So I would like to have you study with me the contents of one such book, namely, Philemon. You will recall that this little book of twenty-five verses was a personal letter written by Paul, who was then in prison, to Philemon, one of his converts at Colossae. The aim of the letter is to persuade Philemon to receive back in Christian love, Onesimus, a run-away slave.

Onesimus had committed a theft and had then run away from his master and fled to Rome. While in Rome, he came in contact with Paul under whose teaching he became converted. He remained with Paul for some time, and the Apostle became very much attached to him until he came to love him as a father loves his own son. Indeed, so strong were the ties of love, that Paul calls him "My child whom I have begotten in my bonds." Onesimus had probably ministered to his needs, for Paul says he fain would have kept him with him for that reason. Nevertheless, Paul's love for Philemon, and his keen sense of Christian duty compelled him to send Onesimus back to his master.

The first verses are taken up with the usual apostolic greeting or salutation. "Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow laborer, and to our beloved Apphia, and Archippus our fellow soldier, and to the church that is in thy house; grace to you, and peace from God our father and the Lord Jesus Christ."

From this greeting it would seem that there were a number of Christians who were accustomed to meet in the house of Philemon for worship. Paul, instead of calling himself an apostle, calls himself a prisoner of Jesus Christ. All through the letter he seems to avoid anything which would smack of authority.

The next four verses deal with the character of Philemon, and Paul's prayer in his behalf. "I thank my God, making mention of thee always in my prayers, hearing of thy love and faith which thou hast toward the Lord Jesus, and toward all the saints; that the fellowship of thy faith may become effectual in the knowledge of every good thing which is in you, unto Christ. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother." Paul, before he attempts to present the real purpose of the letter, acknowledges the fine character and the Christian service Philemon has been rendering in his community, and commends him for it. By showing him that he, Paul, has confidence in him, he in turn wins the confidence of Philemon, who will be all the more ready and willing to listen to the plea of Paul in behalf of this once unprofitable servant.

Right here is a lesson all of us can take unto ourselves. Human nature is very much the same. One characteristic of that nature is to resent criticism, or what we might

call interference with our personal affairs. If Paul had just written to Philemon in a harsh, blunt way, and told him that if he knew what was good for him he had better take Onesimus back and see that he treated him decently, the chances are that Philemon would have been very much ruffed up, so to speak, and would have challenged Paul's right to butt into his affairs. And yet that is the way a lot of Christians today criticize their fellowmen. How much more gently and tactfully Paul gets around such a possibility. He tells him that he prays constantly for him and thanks his God. With a heart full to overflowing of spontaneous love, he quite unconsciously uses one of the most powerful means of winning his man.

He tells Philemon, too, of the great joy and comfort that has come into his heart because of the splendid reports which have come to him. Since Philemon owed his conversion to Paul's efforts, and would naturally have a deep love and gratitude toward him, the knowledge that he was pleasing to Paul would undoubtedly mean a great deal to Philemon. It is natural to want to please those whom we love.

The next section is the main body of the letter. It contains Paul's intercession in behalf of Onesimus. It is connected with the preceding section by the word "wherefore." Paul tells Philemon that it is because Philemon has such a splendid character, that even though he might command him with apostolic authority to do the thing which he asked, yet for love's sake he would rather beseech him to do that which was befitting. How much better off the world would be today and how much happier folks would be if only all Christians would employ this method of love and persuasion in trying to win their point, rather than resort to the attempt to do so by flaunting their authority in the face of their fellowmen. Paul had imbibed the spirit of his Master. Christ never compelled men to do the right. He won them rather by simple invitation or persuasion. Paul says further, "I beseech thee for my child whom I have begotten in my bonds, Onesimus, who was once unprofitable to thee, but now is profitable to thee and to me." What a wonderful change comes into our lives when we surrender to Christ and let him take full possession of us. Here was Onesimus, once a thief and a robber, a mere faithless runaway slave, but now a new and regenerate man in Christ and a faithful Christian brother whom Paul has learned to love so dearly that he is very reluctant to part with him. He says, "Whom I have sent back to thee in his own person, that is my very heart; whom I would fain have kept with me that in thy behalf he might minister unto me in the bonds of the gospel: but without thy mind I would do nothing; that thy goodness might not be as of necessity, but of free will." Here again Paul lays aside his authority for love. Much as he needed someone like Onesimus, and much as he would have liked to have kept him, nevertheless he would not do anything without Philemon's consent, because he did not want him to feel under obligation to give up his servant. Paul realized the fact that spontaneous, free will was a much higher motive than constraint.

In verse 15 Paul very beautifully suggests that it may have been God's providence that Onesimus be separated from his master. He says, "For perhaps he was therefore parted from thee for a season, that thou shouldst

have him forever: no longer as a servant, but more than a servant, a brother beloved, especially to me, but now much rather to thee, both in the flesh and in the Lord." As long as there is a possibility of it being God's will that Onesimus should return, Paul would not desire to keep him: for through this temporal separation and return there is a decided change in the nature of the relationships of master and slave.

At this point Paul asks a very difficult thing of Philemon, and his gentleness and softness in approaching the subject indicate that he realized that difficulty. He asks Philemon to receive him no longer as a servant, but as a brother beloved. Here Paul is simply re-echoing the sentiment of a section in another of his epistles when he says in Col. 3:11, "Where there cannot be Greek or Jew, circumcision or uncircumcision, barbarism, scythian, bondman, freeman; but Christ is all and in all." Everywhere in his journeys he was impressed with the false barriers which were set up between men—wealth, prestige, and social position. He had condemned this distinction and had argued against it: and Onesimus furnishes a concrete example of how Christianity works out in life. It destroys all false distinctions. We are all equal in the eyes of God. Why should we make distinctions and feel so much better than some one else when God does not count us so? Slavery is contrary to the principle of Christian equality. "Receive him in love and as a brother," the apostle pleads, "not only in Christ but also in the flesh." Take him in as though he were really one of your family: for he is no longer an unprofitable, but a profitable servant.

"If then thou countest me a partner, receive him as myself." At last Paul has come to the heart of his request. He has been suggesting it all through his letter, but the situation was such a delicate one that he felt it necessary to pave the way for the request. Onesimus had become a soothing, helpful companion to Paul in his bonds, and to part with him was like cutting out his very heart. Paul knew Philemon loved him and would receive him joyously and in honor, and in love if he were to come. Nothing would be too good for the beloved apostle. So he asks Philemon to receive this slave on the same basis. If Philemon counted Paul a companion or partner in Christ, the only consistent thing for him to do was to fulfill his partner's wishes.

The next three verses are the most sublime in the entire epistle. Paul expresses his willingness to pay the debt of Onesimus as though he himself were guilty of the theft. In verse 18 we read, "If he hath wronged thee or oweth thee ought, put that to mine account. I, Paul, have written it with mine own hand, I will repay it: that I say not unto thee that thou owest me even thine own self besides." Again there is the attempt to get away from harshness: for even though Paul knew what Onesimus had done, he puts in the "if" to take the sting out of an unpleasant duty. Philemon was to forgive his slave all the wrongs and debts and to put them to Paul's account.

The whole epistle with the spirit of love which pervades it is a picture of redemption. Luther has said, "We are all God's Onesimuses." Once we were as unprofitable servants, and bond slaves to sin. But there came One into the world who loved us even in a deeper sense than Paul loved Onesimus. Christ through his death and resurrection paid the debt we owed to God. We read in Isaiah 53:4-6, "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his

stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way: and Jehovah hath laid on him the iniquity of us all."

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

"A MAN OF ONE BOOK"—2 Tim. 2:11-15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Thomas Carlyle once said, "Let the world look out when God turns loose in it a man of one book." Dr. John Henry Jowett, of blessed memory, was a man who knew many books. "But," says Rev. C. C. Albertson, "he was supremely a man of one book in that he never wandered from it for his texts and themes." Dr. Jowett once told of reading a certain Psalm over fifty times in order to get a new inner secret meaning. Most of us do not have the patience for such intensive Bible study.

#### TUESDAY

"NOT EASILY PROVOKED"—1 Cor. 13:4-8, "Seeketh not her own, is not easily provoked." Many people "fly to pieces" at the slightest provocation, but here we are told love is not easily provoked. That is so different from the spirit of the world, and it is hard to demonstrate. Men are prone to excuse themselves for doing the very thing they know they ought not to do, by saying, "I have a bad temper," or "I am quick on the trigger." These are some of the designs of the tempter to rob us of characteristics which mark us as belonging to Christ.

#### WEDNESDAY

ADVERTISED RIGHTEOUSNESS—Matt. 23:2-9. "All their works they do for to be seen of men." The Pharisees were great believers, but they were also great publishers of their goodness and faith. They held to the doctrine of a personal God, but they sought to glorify themselves rather than to give God the glory. They strenuously held to the hope of immortality and were ever quarreling loudly with the Pharisees about it, but they failed to possess the reality of the life that is here and now. They believed in the Christ as the Son of David who was to come in the fulness of time to restore Israel, and made much display of their faith, but they refused to receive him when he came.

#### THURSDAY

THE LEAVEN OF LOVE—1 Cor. 13:1-3. "And moreover a most excellent way show I unto you." That way was the way of love. The world has not been accustomed to using that way. Its way is the way of force. But we are beginning to realize the utter futility of force. Some one has said, "There is only one truly Christian power. There is only one truly Christian way, the way of love." "Like the leaven in the loaf, love works silently, unseen, reaching to the outermost bounds of the lump. It is the mightiest and most pervasive thing in the world.

#### FRIDAY

THINGS THAT MAKE FOR PEACE—Rom. 14:16-19. "Let us therefore follow after the things that make for peace, and things wherewith one may edify another." Dr. Alexander Whyte of Edinburgh, said that a "sense of the peril of controversy is one of the governing principles of my life." He says, "You say truth is truth, and I answer, Yes, and love is love. Yet he was not a man to surrender his principles. But he did remember the Christian supremacy of love, the greatest of the things that make for peace.

#### SATURDAY

LOVE THAT CANNOT FAIL—Rom. 8:11-18. "For if ye live after the flesh, ye must die; but if by the Spirit ye mortify the deeds of the body ye shall live." A. E. Gregory says, "This is one of the most stupendous claims made for the Christian life." Science can go only half way and say, "All things work together." But faith goes all the way and says, "All things work together for good to them that love God." The Christian life is on a plane of absolute conquest, but the secret of it is love for God.

#### SUNDAY

DUTY TOWARD OTHERS—Heb. 12:11-15. "Make straight paths for your feet, that that which is lame be not turned out of the way." Others depend on us; we do not live alone. If we are ruled by passion, others drift. If we are good and true, they are strengthened. We are an example to others.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N. MAGAZINE SECTION

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### Marion Lawrence

(Continued from last week)

While he knew how to make the Bible stories real, not only to his children, but also to adults, he was ever ready to sit at the feet of a great Bible scholar, for he longed to know more and more of the unity, beauty, and thought of the Scriptures. On the fly-leaf of his Bible are found these words: "Presented to Marion Lawrence, Christmas night, 1883, by W. R. Bramwell, in behalf of the young people of the Third Congregational Sunday school as a token of their affection for their beloved superintendent." His Bible was indeed a mint where his own character was coined. A biography of him could be constructed quite readily from the many rich thoughts written in his own hand on margin and page. In his own writing in the back of the book appears the following:

Room 222, Hotel Chittenden, Columbus, Ohio, Tuesday, 5 P. M., October 29, 1889.

A CONSECRATION: Realizing that my life is not all it ought to be and is not producing all the fruit for God it should, and believing God has for me a fullness of his Holy Spirit for services and for power that I have not yet known, I come to him this day with this prayer, "O Lord, I am willing to be made willing; I am desirous that thy will should be done in me and through me as thoroughly as it is done in Heaven; come and take me and break me and make me. I promise to seek to know God's will and to do it in his strength. I promise to give more time to the Bible and to secret prayer. I promise to give myself, my time, my talents to him, to be used as he sees fit. I promise in all things to seek to honor God. I know and realize how unable I am to do this alone, but I am going to trust God from this day." Written with an aching heart, tear-filled eyes, and trembling hand, upon my knees, alone with God. Marion Lawrence—God help me.

A complete theology and a working religion can be built up from the statement and brief analyses found here and there in this Bible on the following subjects:

#### Religion

Religion is not doing religious things, but is doing all things religiously.

Like a ray of pure sunshine in a foul cellar, so is the religious atmosphere in a human being.

The more of your religion you export, the more you have.

There is no religion by proxy.

#### God

Truth is the body of God, and light his shadow (Plato).

God's strokes are better than Satan's kisses.

God can use very poor material.

John Knox said, One with God is a majority.

We can become like God, because God became like one of us.

No other religion has a God that weeps.

God speaks in four ways:

1. Through nature.
2. Through his Word.
3. From man to man.
4. Through his Spirit.

Find out God's plan in your generation, and get in line with it.

God always has a man ready.

The shortest route from one heart to another is often via the throne of God.

The source of the fountain depends on the height of its source (Psalm 122:1).

#### Bible

He loved the Bible. His favorite verse was Philippians 4:19; his favorite chapter Psalm 23. He himself was likened to the "portrait of a gentleman" in Psalm 15:

The Bible without the Spirit is like a sun-dial by moonlight (Coleridge).

If you want to mount, study the Sermon on the Mount.

Bible facts are to spiritual truths what the honeycomb is to the honey; it holds the honey.

Cast anchor and hold fast to the Word of God.

An everlasting covenant—Hebrews 10:17.

What some folks think about the Bible:

The Atheist—

1st—"It can't be true;"

2nd—"It shan't be true;"

3rd—"I'll be switched if I'd believe it if it were true."

The Infidel—

1st—"It couldn't be true;"

2nd—"It shouldn't be true;"

3rd—"It would never convert me if it were true."

The Skeptic—

1st—"It could be true;"

2nd—"It should be true;"

3rd—"If it were not for some things in it, it would be true."

The Christian—

1st—"I know it's true;"

2nd—"Clear through and through;"

3rd—"I thank God I do."

#### The Church

He was a man of firm conviction in the constructive role of the church and was unwavering in his faithfulness to it.

The church is the only everlasting institution on earth.

At the time of Stephen's martyrdom, the world was at its worst, and the church was at its best.

#### CHRIST AND THE CHRISTIAN LIFE

He viewed everything in its relation to Christ and his church and swept everything in his life to this triumphant end. Here follow some of his thoughts on this theme:

The worldly-minded cannot understand Jesus.

Jesus Christ wants waitful work.

A modern miracle—conversion.

Some conversions are to be weighed; others to be numbered (Peloubet).

Gladstone said, Talk about the question of the day, there is but one question, and that is the Gospel.

A man does not get into heaven until heaven gets into him.

No believer ever went so far into his lonely Gethsemane but that he found his Master had gone a little farther.

There were shadows on the pathway of the holiest life ever lived.

Jesus not only died for sinners, but with them.

Beatenness does not consist in position, but disposition.

Truth embitters those it does not enlighten.

A principle may satisfy the intellect, but only a person can satisfy the heart.

Jesus sends the self-confident to the law, the humble to the Gospel.

Some Christians get only light enough to go to sleep by.

The world cannot understand wayside ministry.

Unless we can find one thing too great or too small for God, we have no hook on which to hang an anxious thought.

Only the Golden Rule of Christ can bring the Golden Rule of man.

Happiness is not in things, but in Christ.

Dr. Fairbairn speaks of the words of Christ as being like a handful of sweet spices cast into the bitter waters of this life, to sweeten them.

The sun is not defiled by shining on filth.

Christ became everything but a sinner that he might save sinners.

The Christian life is a lane through which the world gets a view of Christ.

Sorrow tracketh sinning, as echo follows song—on, on, on.

Grace is God's hand reaching down to me; Faith is my hand reaching up to God, and taking hold of his.

#### Faith and Faithfulness

His courage was illustrated in a striking way—by his enduring faith and unswerving faithfulness:

Rewards are not based on ability so much as on fidelity.

Little things are little things, but doing little things faithfully is a great thing.

Faith keeps no holidays.

Do not dictate terms to Providence. Do the duty as he shows it to you, be it near or be it far. Then burn to the socket. (Eberman.)

Duties are ours. Events are God's (Carlyle).

The reward of doing a duty is the power to do another duty.

Phillips Brooks said: Show them a man believing.

Where fretting begins, faith ends.

God does not ask success, but faithfulness.

Faith makes the Christian lord over everything. Love makes him the servant of everybody.

#### Prayer

Prayer, he thought, like subdued colors in an impressive painting softens and beautifies the whole life. He urged the prayer habit in his own Sunday school, and wherever else he spoke.

The uplifting of the hands sends a vibration up to heaven.

Luther used to say, I have so much to do today, I cannot do with less than three hours of praying.

An idle Christian can no more pray than a loose string can make music (Gordon).

Prayer is the language of dependence.

Prayer is the tuning of two strings.

(To be continued)

## Editor's Select Notes on the Sunday School Lesson

(Lesson for May 27)

### The Wicked Husbandmen

(May be used with Temperance Application)

Scripture Lesson—Mark 12:1-12; 13:1-37.

Printed Text—Mark 12:1-12.

Devotional Reading—Psalm 1.

Golden Text—Jehovah knoweth the way of the righteous, but the way of the wicked shall perish.—Psalm 1:6.

### LESSON LIGHTS

#### Introductory Note

There are two special temperance lessons provided for in the Sunday school program for each year—one in the second quarter and one in the fourth. The latter comes on World's Temperance Sunday, the second Sunday in November, and the former falls this year on the 27th of May and is devoted to Anti-Cigarette instruction. This is a phase of intemperance that has been sorely neglected, and because of which neglect cigarette smoking has gained rapidly among both sexes. We must begin an intensive instruction in temperance that will build up conviction both with regard to drinking and the tobacco habit. We have treated the latter habit too lightly. Dr. Bowditch, one of the most eminent of Boston physicians, considers tobacco nearly as dangerous and deadly as alcohol, and pronounces a man with "tobacco heart" as badly off as a drunkard.

#### Parable of the Tobacco Seed

From the Scriptures we learn that Jesus taught many things in parables and he did so very effectively. Following is not a Bible parable, but one of modern origin dealing with tobacco and republished from Volunteer's Gazette:

Then shall the kingdom of Satan be likened unto a grain of tobacco seed, which, though exceedingly small, being cast into the ground grew and became a great plant, and spread its leaves rank and broad so that huge and vile worms formed a habitation thereon. It came to pass in the course of some that the sons of men looked upon it and thought it beautiful to look upon and much to be desired to make lads look big and manly. So they did put forth their hands and did chew thereof. And some it made sick; and others it caused to vomit most filthily. And further it came to pass that those who chewed it became weak and unmanly and said, "We are enslaved and cannot cease from chewing it." And the mouths of all that were enslaved became foul, for they were seized with a violent spitting and did spit, even in ladies' parlors, and in the House of the Lord of Hosts, and the saints of the Most High were greatly plagued thereby. And it came to pass that others snuffed it, and they were taken suddenly with fits and they sneezed with a mighty sneeze, insomuch that their eyes were filled with tears, and they did look exceedingly silly. And yet others wrought leaves into rolls and did set fire to the one end thereof, and did suck vehemently at the other end thereof, and did look very grave and calf-like, and the smoke of their torment ascended up for ever and for ever. And the cultivation thereof became a great and mighty business in the earth, and the merchants waxed rich by the commerce thereof. And it came to pass that the saints of the Most High defiled themselves therewith, even the poor, who could not buy shoes, nor bread nor

books for their little ones, spent their money for it. And the Lord was greatly displeased therewith and said:

"Wherefore this waste, and why do these little ones lack for bread and shoes and books? Turn now your fields into corn and wheat, and put this evil thing far away from you, and be separate and defile not yourselves, and I will bless you and cause my face to shine upon you." But with one accord they all exclaimed "We cannot cease from chewing, snuffing and puffing. We are slaves!"

Moral—"Touch not; taste not; handle not; which are all to perish with the using."—Colossians 2:21.

#### The Sure Penalty of Wickedness

"The eye must go on seeing, or it will lose the power to see. The hand must go on working, or its muscles will shrink into helplessness."—Rev. William R. Richards, D.D. We must continue to serve God earnestly or we shall lose the power to serve God at all.

"Things are to move on eternally in fulfillment of the will of Christ. He is identified with all that is righteous, all that is wise, all that is ultimately successful. To oppose his course, to endeavor to defeat his object, to attempt to work out an eternal success apart from him, is as idle as to seek to stop the earth in its course, or to stand in the path of a stone avalanche in order to stem it."—Prof. Marcus Dods.

"The greatest sin a man can commit is to reject Christ. That is the sin of sins, the condemning sin; and every man to whom the gospel is preached must either commit that sin, or accept the Lord as his Savior. He cannot be neutral. He may try to hold the matter in suspense, like Pilate who said, 'What shall I then do with Jesus who is called Christ?' but he must either accept or reject at last. He can do no otherwise;


and if he rejects, he sins against the greatest grace and the brightest light. Then there follows this terrible inference: The darkest doom is that of those who are guilty of this greatest sin."—William Taylor.

#### Take Ye Heed!

Mark 13:1-37, coming directly after the printed portion of the lesson, is an earnest warning to his disciples against false leaders, against their own hearts, because they could never know the time when Christ would again come and bring judgment upon those who had not obeyed him, and brought forth fruit such as the Lord of the Kingdom required of his followers. There are many lessons for us today, in these admonitions, especially, perhaps, in the field of Temperance, where the foe is making the most insidious attempts at undermining the laws and the attitude of the people.

#### The Rejected Stone

It is said, that, when Solomon's Temple was building, amongst the stones was a very curious one: it appeared unfit for any portion of the building. They tried it at this wall, but it would not fit; they tried it in another, but it could not be accommodated: so, vexed and angry, they threw it away. The Temple was so many years building, that this stone became covered with moss, and grass grew around it. Everybody passing by laughed at the stone. The eventful day came when the Temple was to be finished and opened, and the multitude was assembled to the grand sight. The builders said, "Where is the topstone?" "Where is the pinnacle?" They little thought where the crowning marble was, until some said, "Perhaps that stone which the builders refused is meant to be the topstone." They then took it, and hoisted it to the top of the house; and as it reached the summit they found it well adapted to the place.—Illustrated Quarterly.

<p>E. M. RIDDLE, President Warsaw, Indiana</p>	<p>CHRISTIAN ENDEAVOR AT WORK</p>  <p>Young People's and Junior Topics in THE ANGELUS</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## "Crusade With Christ" for Youth of America is Planned by National Leaders in Columbus

By H. A. Klahr, Executive Secretary, Ohio Christian Endeavor Union

Forty-two youth leaders met in Columbus April 10 and 11, to consider practical plans for making effective the "Crusade with Christ" for the Lives of Youth, for Christian Citizenship, and for World Peace.

Frank D. Getty, Presbyterian young people's secretary, was chosen to preside. E. P. Gates, general secretary of the International Society of Christian Endeavor, was named secretary of the meeting.

Among the organizations represented were the Epworth Leagues, Christian Endeavor Societies, Baptist Young People's Unions, Young People's Christian Unions, Episcopal groups, the International Council of Religious Education, and the Federal Council of Churches.

The "Crusade with Christ" for Evangelism, Christian Citizenship and World Peace was first proposed by Dr. Daniel A. Poling at the International Christian Endeavor Convention in Cleveland last July. Since that time, the objectives of the Crusade have been endorsed by youth groups having a combined membership of ten millions.

Virtually every denominational secretary dealing with the educational program for the youth of the churches has pledged his support to the enterprise to reach the youth of America through this crusade.

It was reported that almost 10,000 Easter Sunrise prayer meetings were conducted by American youth. This was the first definite project of the Crusade. As rapidly as possible, other projects will be outlined. A bibliography of materials in each of the three areas is being prepared. The advice of experts in the fields of citizenship and world relationships will be sought.

Discussion groups, uniform seasonal emphases, cooperative projects for the youth of every community, and a nation-wide effort to enlist the citizenship of the country in a real and vital acknowledgment of the claims of Jesus Christ on human life are included in the program of the Crusade.

No overhead organization is contemplated. Each group will work out the details of the Crusade to suit its own constituency. However, the enterprise is a cooperative



one. Leaders feel that the Crusade presents the greatest opportunity ever afforded to youth. Naturally somewhat similar methods will be adopted, for there is common agreement as to the importance of the issues that are included within the scope of the project.

Pastors everywhere will be urged to enlist in the promotion of the Crusade by encouraging their youth groups to participate in this nation-wide effort that seeks to bring youth face to face with the real issues of life.

"The Crusade has gone far beyond the dreams of those who inaugurated its ideals. The outlook for a great Christian advance is indeed hopeful. Youth are eager to crusade, but we must lead the way in the greatest crusade of all, the Crusade with Christ," declared E. P. Gates.

Dr. Blaine Kirkpatrick, secretary of the Epworth Leagues of America, stated that

"there are enough Christian young people of America to become a real factor in determining some of the vital issues of the day, if once they work together. When young people generally are taught how to think, not what to think, on questions of evangelism, Christian citizenship and World Peace, they will find the Christian way of life and will help put it into effect."

Dr. Percy R. Hayward, Chicago, of the International Council of Religious Education, pointed out that there are seven million young people in the Sunday schools of the country who are eager to cooperate heartily in the Crusade.

Others voiced similar convictions regarding the tremendous possibilities of this cooperative enterprise.

Many youth groups in Ohio have already been enlisted, and it is believed that Ohio will be one of the leading states in promoting the Crusade.—Ohio Christian News.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Board  
1330 E. Third St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Argentina, South America

During the month of March I have been out among our missions nearly all of the time. Eight days I spent in Laboulaye where our hall is now too small to accommodate the people who come. There were conversions at almost every meeting. Twelve were baptized and as many more are preparing for baptism. We celebrated the Lord's Supper with 23 present and the work is going forward. Since the Board has authorized the building of a church we hope to see a strong congregation in Laboulaye.

I visited also Cabrera and Deheza to help a bit in the absence of Brother-Sotola, who goes with the Bible Coach. Brother Anton is supplying for him and is well liked.

I also spent several days in Tancacha arranging the titles to a nice corner lot which Brother Humbert is donating to the church. Other donations provide for most of the material for building and part of the work. Whatever balance is left in the cost the few believers there are willing to assume in monthly payments. They are giving an inspiring example to the other missions.

While distributing tracts in the station at Alma Fuerte I found a believer who has recently moved there from Buenos Aires. He wishes to receive tracts regularly to make propaganda there. We have been praying for an open door in Alma Fuerte because it is a very flourishing town and not far from Tancacha.

Several days were also spent visiting in Alejandro and Maquinista Gallini. I must return again this week to celebrate baptisms and conduct the first love feast in this place.

In Rio Cuarto there is good interest in all departments of the work. The former hall used in the branch mission in Pueblo Alberdi proved to be too small and a larger and more central one has been secured. A number of large families of believers have moved away to other towns, but new people are coming and the house is filled for the preaching services even more than before.

We are much encouraged by the enrollment of sixteen fine young people for the seminary course which we have begun in Rio Cuarto. We have classes Monday and Wednesday evenings. We have to adapt

the work to the situation. Brother Romanenghi and wife have most of it. I have my classes when I can be present. Some of the students are preparing for better work as Sunday school teachers but several may develop into preachers. A number of girls are in the class and we are extending it to those who live in the other missions and will take the work partly by correspondence and partly by reviews when they can visit here or we can visit where they are.

The work this year includes Bible history and exegesis, doctrine, music, natural science in relation to the Bible, and preparatory work for those who need it. The entire course includes three years. As conducted it makes almost no extra expense.

We ask the prayers of all for this work as well as all the rest. The advances we are making are contested every inch of the way by satan and his agents and we must advance on our knees. C. F. YODER.

### A SUCCESSFUL JAPANESE CHURCH

By Rev. Stephen J. Corey, D.D., St. Louis, Missouri, Vice-President of the United Christian Missionary Society

A church that partakes of the native soil, that has become "naturalized" and no longer seems to the people an imported thing, is the Tennoji Christian congregation in Osaka, Japan. It is as distinctly Japanese as the kimono or Japanese art.

This church is Japanese directed. A Japanese pastor does all the preaching. A Japanese board of officers conducts all the business and with the pastor makes all the plans. Japanese laymen and women do all the work of the church, from the Sunday school, down through the church Y. M. C. A. and Y. W. C. A., the prayer meeting, the ladies' aid, the children's meetings, and the church proper. The missionaries are visiting brethren and have no part in the working of the congregation unless asked to do so. The organist is a Japanese and the songs used are peculiar to Japanese temperament—either written by their own people or, if by a Westerner, selected be-

cause of their minor key and Japanese movement.

One is met at the door by a Japanese reception committee, and the greeting is the low Japanese bow. The flowers are arranged according to true Japanese flower arrangement taste; the cadence of the responsive readings is Japanese; the women sit on one side and the men on the other; the preacher wears the Japanese men's kimono and sandals; the members leave their street foot gear at the door and come in with soft "getas" on. The people all respond with "Amen" at the close of prayers, according to Japanese ideas. There is quiet and reverence in the Lord's house, as in their own temples. Visiting is done before and after church. After Sunday morning service, lunch is spread in the back room, and plans are made over chopsticks and tiny Japanese tea cups.

Tennoji is an active church and the people carry on in their own way, and in their own way honor God. Men and women are not used to working together outside of the home, so they have Y. M. C. A., and Y. W. C. A. in the church, instead of Christian Endeavor. To introduce too rapidly our Western customs would cause criticism of the Christian for throwing down the bars. The Y. W. C. A. does its work quietly and in approved Japanese fashion. The Y. M. C. A. meets each week and each Sunday evening conducts a street meeting. Twice a month these young men conduct an evangelistic service for parents and graduates, at the kindergarten.

The pastor is a noble Japanese man, growing old now, but sweet-spirited and appreciative of the young life of the church. The young people enjoy the frequent hospitality of the little parsonage, where they sit on the mat floor, Japanese fashion, drinking tea and eating Japanese cakes, while they pray and plan together for the Lord's work. Once a month the Y. M. C. A. takes the regular Sunday evening church service.

The Sunday school has about one hundred in attendance, of whom one half are adults. There are good, strong adult classes, taught by laymen of the church and women's classes taught by women leaders. Children's Day is "flower day" according to Japanese custom. Japanese festival days are turned into Christian celebrations and adapted to the spiritual sanctions of Christianity.

The Tennoji church is self-supporting. The people pay their pastor's salary and look after their own finances. They take their offering regularly for home missions and then help to spread the Gospel outside of their own community. They are self-respecting and believe that one of the main necessities of an indigenous church is to bear its own burdens. Their appreciation of what the missionary and the Westerner have done for them is deep, but they feel that they are no longer children and can walk alone. The members of the church do the necessary work around the building and take pride in it. Before the communion began, the morning I attended, two of the leading men busied themselves polishing the floor around the pulpit and communion table, where the wet morning and a few children's feet had left marks. Young men and women were busy at various tasks prior to the service. When men are beginning to think of baptism, they begin to help about the church building. It is a sure sign. After they are baptized they are ready to speak publicly for Christ.

Tennoji is a firmly-established church.

The missionary might leave—that would make no difference. The church is a part of the land and the life of the people. It is a Japanese Christian church. It is not easy to become such. Tennoji has chosen the harder, but the most apostolic way. The Japanese are poor for the most part, and it would be easier to have a chapel and preacher supported from America. Their way is the way of sacrifice, but it is eventually the only way for an indigenous Christianity in Japan or any other land. It is easy to take money from loving gifts in America and establish chapels and preaching points and pay the Japanese pastors from America, while they preach the Gospel. Missionary work must begin that way, but eventually, and just as soon as possible,

the churches must be self-directing and self-supporting. No country has ever been evangelized through subsidies from the Christian people of another land, although evangelization must begin in that way.

Does this mean that the missionary is no longer needed? Not at all. Eighty per cent of the Japanese have never heard of Christ. There is much pioneering to be done. Then besides, the missionary, who in the early days was pioneer, preacher, and full director of the missionary enterprise and the native leaders, is now a counselor, a friend, working with and often under the direction of his Japanese brethren. Churches like Tennoji are bringing a new day for Christianity in Japan.—From the World Call.

in this district will be well represented. It will be well to begin now to plan vacations for the last full week in August. Thus we can help to celebrate the fiftieth anniversary of the college.

We have just accepted the call for the eighth year of service with this people whom we have long since learned to love and appreciate. May the Lord bless his servants in their labors together with him.

G. C. CARPENTER.

#### VINCO, PENNSYLVANIA

The work of the church at Vinco is moving not as rapidly as we might wish. I think the sisterhood girls are doing their best to live up to the high ideals of real sisterhood. The Sunday school folks are maintaining their balance. Brother J. L. Gingrich of Morrellville will begin a two weeks' meeting at Vinco on Monday evening, May 21st to continue till June 3d. On Sunday evening, June 3d we will hold our spring communion services. Neighboring churches are kindly asked to assist us in these special revival services, and to share with us in the blessings of the communion service. Come. Your help will be appreciated.

J. L. BOWMAN, Pastor.

#### LIMESTONE, TENNESSEE

Since our last report nothing great in the eyes of the world has happened. But to the believers God's faithfulness has been plainly manifest. At Christmas the children gave a very enjoyable program. At the January members' meeting the yearly reports showed up good considering all the circumstances of the church.

Our Sunday school is doing fine and shows an increase of attendance over last spring. We have been building up our teaching force by giving some of our good young people a chance to practice teaching by assigning them a class now and then. They are proving good assistants and supply teachers. They seem to enjoy it.

Our prayer meeting though not largely attended is one of our most inspiring services, very spiritual in nature. It is led by different members which gives us a verified service. In the weekly Bible class we are studying Matthew.

Last week we had the pleasure of having Miss Leedy with us for two public services. Her talks were excellent. No doubt isolated churches much more appreciate our itinerating friends.

At the last business session we decided to give the church a new coat of paint. The money is about raised so the paint will soon be on.

After much thought and prayer I have decided if it be the Lord's will to turn the work over to a new pastor any time the Lord may see fit to raise up a pastor. To that end we are asking God to guide us in seeking a pastor. I thank God for every effort he has enabled me to put forth for this dear church. And knowing how precious is the will of God I commit to him to appoint any future service, as he appointed this nine years ago. How we should give to missions that the heathen may come to know what a loving God we serve! Unspeakable is his grace, and his faithfulness!

We have again secured the services of Brother M. D. Early of the Kentucky mission to conduct our next revival. He faithfully served us last year.

We much enjoy the Evangelist with its good news. If any of you have any room left on your daily prayer list we would appreciate your putting us on.

MARY PENCE.

### NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



#### ASHLAND COLLEGE COMMENCEMENT WEEK PROGRAM

May 25 (College Campus) May Day  
10:00 A. M.—Pageant, "The Crystal Slipper." Crowning of Miss Marjorie Price. Directed by Miss Madeline Wensinger. 2:30 P. M., Baseball Game, Defiance at Ashland.

8:15 P. M.—(Opera House)—Senior Class play. Directed by Mrs. Catherine Cole-Steele.

#### Sunday, June 3

3:00 P. M.—(Park Street Church)—Baccalaureate Service. Sermon by Rev. E. M. Riddle, A.B., Pastor of the First Brethren church, Warsaw, Indiana. Academic Procession.

#### Tuesday, June 5

7:00 P. M.—(Park Street Church)—Alumni Banquet. Professor Charles Anspach, President. Admission will be by ticket.

#### Wednesday, June 6

8:00 A. M.—(Tea Room of the College).—Senior Class Breakfast. Given by President and Mrs. Jacobs.

10:00 A. M.—(College Chapel)—Farewell and Recognition Service. Athletic, Debate, Music, Gospel Team and other awards. Announcement of John Lichty, John C. Myers and Ira C. Wilcox Scholarships.

8:00 P. M.—(Park Street Church)—Annual Class Address by Mr. Bland P. Stradley, University Examiner, Ohio State University.

#### Thursday, June 7

9:30 A. M.—(College Gymnasium)—Annual Class Day Exercises and conferring of degrees.

#### Monday, June 11

Opening of Summer School.

E. E. JACOBS.

#### HAGERSTOWN, MARYLAND

##### The Open Gate to the Sunny South

The Easter revival campaign was a success in every way. We were assisted by Henry A. Backemeyer, a popular "Hoosier Tenor" and evangelistic song leader, from Indianapolis, Indiana. He met with favor on every hand. He was a member of the quartet that accompanied Evangelist Biedewolf in union evangelistic work a few years ago. The pastor did the preaching and was well supported by the congregation throughout the three weeks, which is

always necessary to success. A generous gift of appreciation was presented to the pastor for his services in the campaign. The result in numbers was twenty-two souls added to church membership, ranging in age from youth to advanced years. Many prayers were answered and there was great rejoicing. A reception for the new members was held which proved an evening of enjoyment and profit for all.

Finally Dr. W. S. Bell arrived in our city. Do you know him? He is the jolly and capable and successful Endowment Campaign Secretary of our college. He is the right man in the right place. He has a big and a hard job but he is equal to it, always good-natured and optimistic. Manufactured excuses used in an effort to bluff him slightly ruffle the feathers, but of course there was none of that in Hagerstown. He never embarrasses anyone. That one was right who said that he leaves everyone feeling good. If anyone does feel badly after he finishes his campaign in a church it must be because he ought to have given but did not or because he ought to have contributed more liberally.

The church here did very well for the college. Watch Dr. Bell's report. Our investment in the college is a safe and a profitable one, and will react favorably upon the congregation, increasing our interest in religious education and drawing the youth of the church toward our own church school. Let every church not yet canvassed look forward anxiously and with anticipated pleasure to Dr. Bell's coming. To be missed would mean loss to the college, but still greater loss to the church that was missed. May God continue to bless Brother Bell with continued physical health, great faith, abounding courage and increasing victory, for the greatest and most pressing need in the Brethren church at this time is the early and successful completion of the college endowment campaign.

The Maryland-Virginia District Conference will be held June 12-14 at the St. James church, seven miles south of Hagerstown. A large attendance is expected. All the churches of the district should be able to report their district mission apportionment fully raised, thus giving them a place in red on the mission chart at conference.

The General Conference in August at Ashland is farther east than for many years and it is hoped that all the churches



## FROM JAPAN TO THE PHILIPPINES

(Continued from last week)

At Hong Kong we had only one evening to see the place. It was New Year's eve when we were in harbor there. John and I walked up town and wandered around the city until almost midnight. We saw some very interesting sights. On a little side street we came across a man lying on a kind of low platform smoking a peculiar kind of pipe. We were told that it was an opium pipe. He paid the merchant in charge a certain sum and got the use of the pipe and a "pill" of opium to smoke. He was about dead to the world. I am told that while the smoking of opium is not as prevalent in Hong Kong as it once was, yet a great many of the coolies are debauched by it. As we walked about I ceased to wonder that the ordinary laborer took to opium or something to make him forget the stern realities of life. As we walked along the arcades under which is the sidewalk, I noticed a bunch of rags move as though it were alive. Startled, I investigated. Sure enough it was alive. There under it a Chinese coolie was trying to sleep. I had noticed dozens of these piles of burlap or rags or matting lying along the sidewalk, but until then had thought that they were just piled there to wait to be used the next day. We must have passed dozens of these in two or three blocks. I am told that the sidewalk under these arcades is the only bed hundreds of coolies in Hong Kong know. Fortunately the city was not cold. These fellows earn on the average not more than 50 cents a day in our money. Many of them less, some more. They live on a bowl of rice and perhaps a small fish. I have seen hundreds of coolies in Japan also who lived on that. As an instance of the permanently starved condition of Japanese rickshaw men—and that applies with equal force to Chinese coolies—I hired a Japanese ricksha at Nikko one day. I went down there to see the fine temples of that place. He was so small and so weak that when we went up a hill, I felt so sorry for him that I dismounted and walked up. By noon we had got a long way from any European hotel. I asked him if I could get lunch at a Japanese restaurant nearby. He inquired and found that I could if I was willing to eat Japanese food. I thought I could stand it once. We went in and I took him along to tell me how to eat the stuff. I was seated on a cushion on a mat covered floor upstairs in the restaurant with a small table before me. On this table was placed a charcoal brazier with a fire burning in it. Chicken meat, potatoes, rice and something like chili sauce were brought in by the girl and set by the brazier. I had to cook the stuff over this fire and eat it as I could. I am sure that I would have taken no price in a Japanese eating contest for my gracefulness, what with my difficulty with the chop sticks and all. However, I managed to get sufficient. In the meantime I had asked the ricksha man to eat there with me his dinner so that we could go immediately I had finished. He was brought a bowl of rice with a small fish on top of it, and a bottle which held two tumblers full of saki. I should add here that saki is the Japanese "booze." I am told that it has a kick like a government mule. This fellow fell to with great energy on that bowl of rice. He had the advantage of me, for he simply took the bowl and put it to his mouth and by the aid of the chop sticks and a strong suction of the mouth that bowl full of rice disappeared to the sound like a thirsty cow makes when she gets to a trough of water

in no time at all. He topped that off by drinking the two tumblers of saki as if it were water. I had watched this performance with great interest. Since there was still about half of my meal uneaten, and since the fellow still seemed to be hungry, I told him to finish my meal. That went in like hasty manner down his throat. After it was gone he rubbed his tummy and remarked that it had been a long time since he had had such a good meal. To our mutual surprise the girl charged him for the part of my meal he had eaten. I had smelled saki on his breath in the forenoon and expected that those two tumblers at noon would put him out of commission, but not so. He did better after the meal than he had before.

To return to Hong Kong, let me say that the British have done wonders for that place. They have not cured the poverty there; they have not raised the standard of living for the lower classes very much, but they have made possible the presence a very much larger number there than would have been possible otherwise. She has introduced some modern improvements, but the great mass of the coolie class live in abject poverty. I was impressed with the living conditions on the boats which came out to deliver cargo to the ship and on those which Chinese came out on with parrots, silk, beads and other souvenirs to sell to the passengers. The Chinese have their families on these boats and live on them. Domestic life was going on there. Naked children were being washed, laundry was being done, meals were being eaten, and there were mats on which they slept—all in one end of the boat under a matting rook or under a hatch in one end of the boat. The meal was simply rice and a little fish with sometimes a raw turnip. These places looked filthy. Neither the person or the clothes ever saw soap. Rags were everywhere. So depressing was the squalor and poverty that I was sorely depressed. I wondered what they found worth while in life. While I should not go as far as one of my fellow-passengers, who remarked to me, "Four hundred millions of Chinese! Just about four hundred and fifty million too many!" yet I am sure there are much too many for any life worth while in our sense of the term.

March 1, 1928.

J. L. GILLIN.

## A SOCIOLOGIST IN INDIA

Colombo is quite a beautiful city. It lies upon the ocean and enjoys sea breezes all day long. In spite of that situation it is very hot during the day. At night when the sun goes down at this time of year it is cool. The tropical flowers and trees all about make it interesting to the traveler from America.

We left Colombo last Friday night on the night express. This train landed us at the place in Ceylon where we left the train and took a ferry across 22 miles of water to the mainland of India. There on a long strip of sand extending for miles out into the sea, much like Cape Cod extends out into the Atlantic. We got our train for India. We traveled on that all day and all the next night before we reached Madras. There we changed trains for Calcutta, although we got off at Kaval, the place where there is one of the penal settlements.

I must try to give you some idea of the nature of this east coast. For the most part to Madras it is just one sandy desert, although people are living on it, raising herds of buffalo, Indian humped cattle and

goats. One wonders how they wrest a living from that inhospitable soil. Then as we got further north and a little farther towards the interior, a red volcanic soil appeared. That was the soil we found around Kaval. That soil is varied, when the land is low, by alluvial washed down over the basic soil. Then farther north we again approached the coast and found very sandy soil. Up here near Calcutta we have seen some very good land with black or gray soil.

The trains of Ceylon and India are interesting to an American. As we crossed the strait on the boat I asked an English traveling man, who is general agent for Dodge cars, how the Indian trains were. He replied that the Ceylon train we had come up on was the finest train in the world, and that railroad the finest road in the world. Well, I had bumped about a good deal during the night on that same train and road. I asked him if he had ever ridden on the Twentieth Century or the Broadway. Yes, he had been through the United States only last year, and he knew all about them. Well, then I assured him that I would have to differ from him on the comparative comfort of the trains in Ceylon and in America. He also added that the Indian trains were very good. The one we got on in India was a slow train, and the compartments not very good, rather dirty and crowded. I saw my friend in the diner at lunch time, and I asked, "Well, how does this India Twentieth Century Limited suit you today?" He grinned and said, "This is rather bad, isn't it? What? Another American and I 'guyed' him all during lunch. However, we have not been uncomfortable. John and I have had a compartment all to ourselves except Sunday night from Stuartpuram, where we visited our second penal settlement. Two Indians were with us for part of the night. Yesterday and today we have had a double compartment to ourselves. We carry our bed roll with us and have our "boy", a man about 35 years of age, make up our beds on the long seats in the compartment. On the whole thus far we can say that Indian trains are slow, dirty, but otherwise rather comfortable.

By stopping at Kaval and Stuartpuram, small villages, we had a chance to see Indian life in its native state. It is very interesting because so different from that in our own country. Of course, we must remember that the natives in the villages are just the common people. We, however, see there the different castes with their different marks on the forehead and different styles of clothing.

The native Indian house in a village is a round structure built of mud and thatched with palm leaves. It may be twenty feet across. Occasionally we see in a village a joint family house, that is, a house occupied by the families of brothers. That house will probably be an oblong structure, but built of mud, and thatched with palm leaves. They have only earth floors and seem very dirty. Most of the domestic life is lived outside the house. The house is used chiefly for sleeping and for storing the personal articles. Cooking is done outside in pots over an open fire.

The dress of the Indian is remarkable chiefly for its scantiness. The small children usually have nothing on except a gee string. This string however may be made of silver beads from which in front, may hang a silver or brass ornament. John got some pictures of some of these children. As the child grows older, the boy will have a loin cloth, and the girl a piece of cloth

wound over the loins, somewhat larger than the loin cloth of the boy. As she reaches maturity she will wind this cloth over one shoulder and then drape it into a kind of skirt. Most of the coolie laborers wear only a loin cloth. However, the women make up in jewelry what they lack in clothing. Hardly a woman is seen that does not have a necklace of silver or gold, gold or silver nose jewels, and earrings so abundantly distributed over the various parts of the ear that it is drawn out of shape, the lobe often hanging down almost to the shoulder. In addition to that they wear finger rings, anklets and even have rings on their toes. Most of the women, especially the younger, are also adorned with a baby astride her hip. I have seen just one Indian woman carrying her baby on her back like the Japanese.

In matters of personal cleanliness very primitive conditions exist. The water supply of a village is usually a pond artificially created by the villagers digging out a space and allowing it to fill either from seepage or from the rains. Here the people bathe themselves, the cattle drink and buffaloes wallow, and from it is taken in jars the water for domestic use. In some cases they have dug wells from which the water supply comes, but it is usually contaminated water. No wonder that fever is epidemic in most of the villages and that with an outbreak of cholera a great many of the people die. When we took the train at Kavali a young woman was lying dead on the platform who had died from cholera on the train. We felt glad that we had been inoculated against cholera. If the village is near a stream, then the water supply comes from that. All the washing of clothing is done in the village pond or in the stream. The women pound the clothing over rocks set at the angle of a wash board in the water. One has to be very careful about drinking water in India. We have drunk more tea and ginger ale than ever in our lives before for that very reason.

You see almost as many rice paddies here as in Japan, but they are not as well irrigated. An acre of good land here will support a family. Of course that is not on an American standard. I am told that the average monthly income for an Indian coolie is about 5 rupees, that is about \$11.75. Clothing costs little, fuel for heating nothing, and rice is the chief food.

In India as in Japan human labor is very cheap. Consequently almost all kinds of work is done by hand. That has built up a system of funkyness and a system of tips that is very distasteful to me. No gentleman carries his own bag when traveling. Doubtless the caste system has had something to do with such customs. The railway has no men to keep the compartments clean, consequently if you want them cleaned, you have a coolie at the station, when the train stops, come in and clean it. You give him a few coppers for doing it. Everybody who does the slightest thing for you expects a tip. That is where a good boy comes in handy for a foreigner traveling in India. Our boy Manuel knows just to whom tips ought to be paid and how much.

Beggars are at every station. They have discovered that foreigners are easy marks. At one station yesterday there was a whole flock of blind beggars. Cripples also appeal in ways known to beggars in all countries for gratuities. Since I never give to beggars, I look at them with stony eyes. Giving to beggars only makes more beggars. In certain parts of India I fear that famine relief in some cases has pauperized the natives. If people would not give to them

the government would have to take care of them, and then only those would be cared for who ought to be cared for. Blind children should be put into an institution where they will be taught a trade so that they can be self-supporting and self-respecting. What Jesus gave them was healing, not alms.

J. L. GILLIN.

(To be continued)

## IN BIBLE LANDS TODAY

Minna McEuen Meyer  
Palestine and Syria

On his return from the Jerusalem Meeting of the International Missionary Council, Dr. Samuel McCrea Cavert, Secretary of the Federal Council of Churches, said of his visit to Nazareth, "In the Near East Relief Carpenter Shop I saw a company of fine boys learning the trade that Jesus learned when he was a boy. That shop seemed to me a much more meaningful shrine than did the Church of the Carpenter Shop, which is just across the street."

## Willows for Syria

In the vicinity of the Near East Relief School for the Blind on the side of the Lebanon Mountains 8,000 willows, which were shipped from France, have been planted and are growing satisfactorily. It is expected that within two years these willow trees will furnish enough material for the basket work done by the 100 blind at this school who are endeavoring to become self-supporting.

Many of the blind girls have also learned to knit well and the knitted garments made by them are sold in the bazaars in Beirut.

## A Prayer Answered

Cold, illness, and heavy rainfall which made the camp near Beirut a morass caused intense suffering on the part of the refugees during the months of February and March. Cabled appeals from the Beirut Relief committee for materials to repair the shacks and for food to give the children one hot meal a day were most reluctantly being turned down for lack of funds when, providentially it seemed, one of the smaller denominations, the Church of God, sent to a Near East Relief a generous check with the request that \$1,500 of the amount be used to mitigate the distress in the refugee camp at Beirut.

## Greece

### Orphans Become Citizens

A milestone in the lives of the older boys of the Near East Relief orphanages in Greece was marked recently when they were called to the city hall to register, as required by the Greek law. This was their first official act of citizenship since they were obliged to leave Turkey and return to the land from which their ancestors emigrated. The boys felt very proud of this recognition on the part of the government.

## Courage and Conviction

In a compartment of a train in Western Macedonia a merchant who had been reading an article about the stars started a conversation on the subject of the heavenly bodies, which led finally to a discussion about God.

"How can one prove the existence of God?" some one asked. A boy sat listening. "May I take part in this discussion?" he asked.

"Of course", the friendly merchant replied, though showing his surprise.

"I think", said the boy, "that the first

proof of God's existence is the Bible, and the second is man and nature."

"Who are you, and where were you educated?" asked the merchant.

"My name is Athanasios Athanasiadis", the boy told him. "I lost my parents during the war when I was very small", he continued, "and the American Near East Relief gave me a home in their orphanage."

"Then in reply to many questions from the passengers the boy told of the care and training he had received in the orphanage. At length relatives who were willing to give him a home had been discovered in Western Macedonia, he said, and Near East Relief was sending him to them.

## Earthquakes at Corinth

The personnel and Boy Scouts of the Near East Relief orphanage at Athens established a feeding kitchen in quake-stricken Corinth forty-eight hours in advance of other relief agencies. Their work in rescuing lives and property has been of the utmost value.

## I AM DIFFERENT

A young girl who dissatisfied with her home life, and always talking of her grievances, and showing her discontent in voice, look and manner, surprised a friend one day by her quick step, bright smile and happy voice.

"How are things at home?" the friend asked, thinking that some good news had made the change.

"Oh everything is just the same, but I am different", was the reply.

The grace of God will make us new creatures in Christ Jesus.—Selected.

A memorial is being proposed to David Livingstone to be erected at Blantyre, Scotland, his early home. It is proposed that his early home shall be purchased and perpetuated. A small endowment will be provided for its upkeep.—Exchange.

## OUR LITTLE READERS

### WHEN FATHER IS IT

When it rains all day or the weather is rough,

And dull in the house we sit,  
There is fun to be had playing blind man's buff

When father is "It,"  
We tie a big handkerchief over his eyes,  
He moves very quick for a man of his size,  
And knows where we are by our laughter and cries,

When father is "It."

The little girls creep up and tickle his ear  
When father is "It."

He doesn't quite catch them, but comes pretty near,

When father is "It."  
They pull at his coat tails, he gives a great start,

Then spins around twice and is off like a dart,

We dive 'neath his fingers with loud-beating heart,

When father is "It."

He whoops and he prances, he capers and bounds,

We're a set of wild heathen, to judge by the sounds,

When father is "It."



Tom laughs till he has to lie down on the floor,  
And Archie and Joe—you should just hear them roar,  
For we feel that we simply can't stand any more,  
When father is "It."

#### FRANK'S BANDED ROBIN

All through the beautiful summer days Frank had been watching the birds. There was one robin redbreast that he called his own, because he had fed it and it had become very tame. In the spring the robin had built a nest under the roof of the porch, and Frank could look into it from the window. First he saw the light blue eggs and then the funny-looking baby birds, and he watched the mother feed them. Now it was almost time for the birds to fly south for the winter, and Frank knew that he should miss them greatly.

Just at this time Frank's Uncle George came to the house bringing with him a wire trap nearly a yard long.

"What is that for?" asked Frank.

"I use it to catch birds so that I can band them", answered his uncle.

"Band them? What does that mean?"

"I am employed by the United States Government to care for birds and to learn all that I can about them. My farm is a 'bird sanctuary,' answered Uncle George. "No birds can be killed on my farm. I have built places where the birds can bathe and can have water to drink. I put out food for them and do everything I can to make their home a pleasant one. I also study their habits. Birds are valuable to help farmers and to people who have gardens. We ought to have more song birds to destroy the insect pests that eat the crops."

"Then, too", continued Frank's uncle, "the Government wishes to know more about the habits of the birds—where they spend the winter and whether they return to the same place in the North the next spring. So on the birds I catch I put a tiny band with a number."

"O uncle, do you mean that you can catch my robin and band him so that we shall know where he went from here?"

"We can try", answered the uncle.

The trap was placed on the ground where Frank said he usually fed the robin. Uncle George made a little path of seeds leading to the trap and put some inside it, too. Then Frank and his uncle went into the house that the bird might not see them.

After supper the two looked at the trap, but found nothing inside. "I'm going to close the trap for the night", said Uncle George. "I do not wish any bird to be caught and have to stay in it all night. It would try to get out and might hurt itself."

Early the next morning Frank's uncle was out and again set the trap, and as Frank came downstairs before breakfast he met his uncle coming in. In his hand he held a small box made of netting.

"Come with me, Frank", he said, "and we will look at the trap." They found a robin fluttering round inside. Frank felt sure that it was his particular pet. Uncle George put the net box at one end of the trap where there was a door. He opened that, and then he gently coaxed the bird into the box. When it was safely inside Uncle George reached in his hand and took out the robin. Holding it securely round the neck he took from his pocket a tiny piece of curved metal on which was the number 69,804. Then he put this metal ring round the robin's leg and pinched it together with a pair of pliers.

"See, Frank, it slips up and down on the leg and cannot hurt the bird. Now, when the robin flies south if some other bird-banding agent catches it in his trap he will look at the number and send word to Washington that he has found robin 69,804 and tell where he found him. At Washington they will write me about it, and I will tell you. Of course it may be that no one will catch this particular robin because there are a great many birds and only a few people banding them."

"Could I do it, Uncle George?"

"No. The Government allows only those who know a great deal about birds to do this work."

Very often through the winter Frank and his mother talked about the robin. Sometimes they imagined him in Florida, sometimes in South Carolina.

When the birds returned in the spring one robin seemed so tame that Frank felt sure it must be his pet. Soon the bird began to build a nest in about the same place under the porch roof where the nest had been the summer before. It was not long before Uncle George came to the house again bringing his bird trap. They set it in the old place and baited with seeds as they had done before and put in pieces of twine and cotton for the nest. After a little they caught the robin and found the band 69,804 on his leg.

"O Uncle George!" exclaimed Frank, jumping up and down in excitement. "It is my robin. That's the very number you put on. Isn't it splendid? When do you suppose you will hear from Washington?"

Uncle George took a paper from his pocket on which was recorded the report of many birds banded. Among them they found robin 69,804, caught in Alabama on December 24 and again on February 18.

"Now I know just where my robin spent the winter", said Frank eagerly. "I'm going to read all I can find about Alabama so that I shall know just what kind of a place it is and how it looks down there. You can learn a lot about birds by banding, can't you?"—Youth's Companion.

27. All Brethren nearby are invited. This is the memorial of him who was dead, and is alive forevermore.

HAROLD D. FRY, Pastor.

#### FORT SCOTT, KANSAS

The Brethren church of Fort Scott, Kansas, will hold its spring Lovefeast, Sunday evening, May 27th, 1928. All are invited, especially non-resident members. Take notice and be with us for the service.

L. G. WOOD, Pastor.

#### PASTORATE WANTED

On account of health conditions we find it necessary to close our work with the Conemaugh church this August. Any church changing pastors is asked to write us at 85½ Osborn Street, Johnstown, Pennsylvania. AUSTIN R. STALEY.

#### OAKVILLE, INDIANA

The Oakville Brethren church will observe the Lost Feast and Holy Communion on Monday evening, May 21, 1928. We invite all those of like faith and practice to join with us in this blessed service.

S. C. HENDERSON.

#### SIDNEY, INDIANA

The Sidney Brethren church will hold their semi-annual Communion service on Sunday evening, May 20th. We extend the usual invitation to visiting Brethren and urge all of our members to avail themselves of this privilege.

H. D. MILLER, Correspondent.

### Business Manager's Corner

#### MAKE HASTE

Contestants from the following churches have signed up in the Evangelist Motor Bike race: Flora, Indiana; Muncie, Indiana; Camden, Ohio; Johnstown, Pennsylvania; Mt. Pleasant, Pennsylvania and Masontown, Pennsylvania.

There is room for thirty or forty more churches to be represented in this contest. Why not enlist now and make the contest really interesting? Somebody is going to win. Why not YOU?

Send for particulars and subscription blanks and sample copies of the Evangelist.

R. R. TEETER,  
Business Manager.

### ANNOUNCEMENTS

#### LANARK, ILLINOIS

The Lanark congregation will observe Holy Communion on Sunday evening, May

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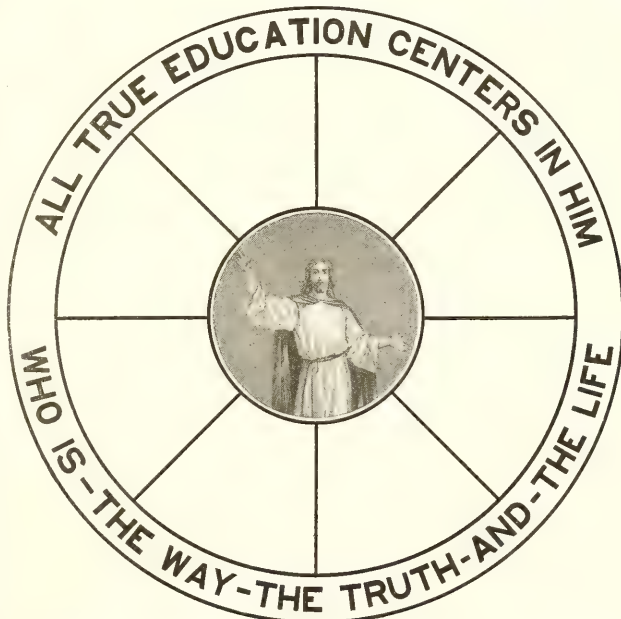
**Business Manager's Corner**

Volume L  
Number 21

May 26  
1928

# The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



Ashland College Stands for Christian Education  
And Is the Servant of the Brethren Church  
On Those Grounds  
It Claims the Support of the Brotherhood

—  
*Will you acknowledge the Claim on Educational Day?*



# THE BRETHERN EVANGELIST

Official Organ of the Brethren Church

Published weekly by the Brethren Publishing Company, Ashland, Ohio, at \$2.00 per year in advance.

George S. Baer, . . . . . Editor  
R. R. Teeter, . . . . . Business Manager

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## EDITORIAL

### The Approach of International Peace

By Quinter M. Lyon, Editor Sunday School Lesson Publications

*(A report of the Centennial Celebration of the American Peace Society at Cleveland, Ohio, May 7-11)*

International peace is in sight,—permanent peace. Such was the message of the recent conference held in Cleveland and participated in by scores of international figures of outstanding importance.

It was a real world convention, as Hon. Theodore E. Burton, chairman, pointed out in his summary in the last session held in the Public Auditorium at Cleveland, which I personally attended.

Ambassadors and ministers were present from almost every nation in the world. Representatives were there from most of the organizations whose main interest or whose side interest was peace. It was truly a world conference. And the impression of it all was that there is now a burning interest in the cause of international peace. When the American Peace Society began its existence a hundred years ago it could not stage a public meeting without hoots and jeers and all kinds of disturbances. Quite different from the meetings at Cleveland this year.

Bishop McDowell said in an address that war is no longer considered inevitable. The people of the world are awaking to the realization that it is possible to avoid wars, and the will of the people can stop them. When such a faith and hope is thoroughly born in the hearts of the world's millions, wars will be impossible. Such a faith is being developed and will soon be realized, said the bishop.

He said that the worst kind of skepticism is not critical doubt concerning the miraculous but a doubt of the possibility of attaining the best things in life, such as international peace. He said that he had been doubting the thing that had come to pass the very day he spoke, when the three outstanding leaders of the British parliament went on record as enthusiastically favoring the American peace proposal in regard to the outlawing of war as an instrument of policy, just as other institutions have been outlawed in past times. Once piracy was lawful, and Sir Francis Drake was knighted in the British parliament for "deeds of valor on the high seas." But his deeds of valor were piracy, and since that time piracy has been outlawed by all nations, and today Sir Francis Drake would be executed by any nation that might catch him. So war is being outlawed today.

General Sansanelli, President of the International Allied Veter-

ans of the World War, otherwise known as "Fidac", spoke in praise of peace. He said (in Italian, which was afterward interpreted) that peace brought happiness and progress, while war brought destruction to victor and vanquished alike. Furthermore, he said, peace cannot be "enforced" in any sense of the word without its amounting to war, in which case there is of course no peace. He said that the only proper way is to outlaw war as an instrument of policy, and to set up in its place instruments of arbitration and law to which all nations voluntarily submit, just as the states of our union now submit to the decisions of the supreme court. Mankind will be the gainer in the end, and no nation will suffer loss.

General Sansanelli praised the United States for its unselfish attitude toward war at the present time, in proposing to abolish war as an instrument of policy. He was of the conviction that of all nations the United States had most to gain by sticking to the policy of war. But instead they are leading the way to true international peace.

Ricardo Alfaro, ambassador from Panama, gave a report of the recent Pan-American conference at Havana. He said that, other reports to the contrary notwithstanding, this conference had accomplished more than any or all previous Pan-American conferences. A commission is hard at work even now codifying a set of international laws that have to do with peace instead of war as has heretofore been the case.

Six commissions reported to the convention on the last day. The first five were on the international implications of the following: industry, justice, education, religion, and the social agencies. The sixth commission was on the coordination of efforts for peace. This last reported that there are 65 peace societies in America at the present time, whose sole purpose is to work for international peace, and 35 organizations whose aims include, among others, the bringing about of international peace and understanding and good will. It is an encouraging sign in itself. It will still be more encouraging when all these organizations so co-ordinate their work as to not duplicate each other, and so lend the more consistent pressure to bear to bring about what every mother of the world wishes for and every father and son desire, namely, peace, and the accompanying opportunity to realize life's opportunities to the highest degrees, unhindered by the effects of war.

Chairman Burton, in reviewing the results of the conference, commented particularly on the report of the commission of international justice. He painted a picture of an international supreme court which shall do for the nations of the world what our United States Supreme Court does for our nation today. Is the former any more impossible than the latter? Why should it be? We are beginning to see that such a court, founded upon just laws instead of force, would not be a hindrance to any nation, but rather an eventual enhancement of every nation.

As a personal comment, we urge Brethren people to actively espouse the cause of peace which we have long held in principle. Many reforms have been brought about as a result of the influence of the church in the world, not only in the community but also in the nation and between the nations. Consider piracy, the international slave trade, the temperance cause, and others. Why should we be unbelieving about something still greater? At least, we can hope and work with all our powers, and cooperate with those who are giving their lives that our children may have peace. God will credit us with at least having done our best. And we cannot be true to Jesus Christ without at least doing our best.

### "The Cost of Higher Education"

That is the subject of much discussion these days. Educational magazines are talking it, church periodicals are discussing it, educational directors are explaining it and the Federal Bureau of Education is reporting on it.

That bureau tells us that the 975 schools of higher rank in the United States cost \$480,000,000 to serve the youth to learning during 1927. And by far the greater part of that amount came from private benefactions, \$168,000,000 being from that source. The students themselves paid \$50,000,000 in tuitions and the federal state and city governments supplied \$116,000,000. It is not surprising that there is such a scramble after funds for the support of privately controlled educational institutions, as 821 of the 975 institutions are under private control. And it is interesting to note that of the professional schools there are more schools or depart-

ments of theology than any other type, there being 180 of such institutions.

From these figures it is to be seen that the state by no means bears the greatest responsibility for the higher education of our young people; it rather rests upon the church, and individuals who look to the church for leadership. This should be borne in mind just now as we are facing the appeal of our college for funds. If higher education is largely under private control, it must look to individual gifts and contributions primarily for its support. Unless the church is willing to surrender the direction of its educational program to the state, which would necessarily do away with the religious phases of it, and introduce militarism and the tolerance of many features that make moral control difficult, it must face up to the task willingly and with determination of providing adequately for its own institutions.

The higher education of youth is primarily the task and responsibility of the church. As the Christian Advocate (Nashville) says in discussing this same topic, "Most of the American institutions of higher learning were founded by the Christian church; a large majority of them are still under the direction of the church. The educational program of the churches calls for greater contributions to endow and expand the plants now struggling to teach the increasingly large numbers who are asking for admission. In the past fifteen years the operating expenses of colleges have trebled and the enrollments have more than doubled. Today is the church's opportunity to meet the needs of its youth for the right kind of education." May the Brethren church not fail to measure up to the full of its responsibility.

## Harmony of the Gospels

There are several splendid "harmonies of the Gospels" available in book form, but we have recently received one published as a pamphlet, in which (of course, at that size) Scripture portions are not printed out, but references only are used. It is entitled an "Outline Harmony of the Gospels" and gives date and place of occurrence of each event in the life of Jesus and the Gospel references where it is recorded in parallel columns. A cursory glance through it gives us the impression that it is well done and quite dependable in its dates and order of events. It should prove as its announced purpose, to be "a valuable help to the study of the life of Christ. It is prepared by Prof. Matthew B. Riddle, D.D., LL.D., and published by The Bible Institute Colportage Association at 843-845 North Wells Street, Chicago for fifteen cents.

## EDITORIAL REVIEW

We gladly give editorial space this week to the report of our co-laborer, Brother Lyon, who was privileged to attend the meeting of the American Peace Society at Cleveland.

We wish to give credit to Brother Sanford Essig, a senior in college this year, for drawing the design on front page this week and also the scales design on page 5 of last week's issue.

Our Christian Endeavor friends who reside in Ohio will find on the Christian Endeavor page some urgent appeals to attend the state convention at Lima on June 26 to 29. It is a great opportunity and we urge all societies and other church leaders interested in young people to endeavor to make it possible for as many worthy young people as possible to attend.

Dr. W. S. Bell writes of his canvass of the church at Waynesboro, Pennsylvania, where Brother W. C. Benshoff is the capable and loyal pastor, and where the people gave a splendid response to his appeal. Waynesboro is not an old church, but it has grown to considerable strength, and it did a splendid thing for the Endowment Campaign, making a gift of \$2,317.00, which brings the total of the fund to date to \$151,928.20.

We call attention to the important notice of the Dr. L. S. Baum, treasurer of the Foreign Missionary Society, appealing for the early reporting of Easter Offerings. June 15th is the last date under which you can get in and have your gift count as an "Easter Offering." Surely that is being very lenient, and every one ought to get his report in before that time. Let us help the servants of our church by giving prompt cooperation.

The Maryland-Virginia district conference will be held at Lydia, Maryland, June 12 to 14 and the program is to be found in this issue. It promises much to those who go, and if the same spirit prevails in their assembly that we once found to exist in a conference at Maurertown, it will be a great success. Brother E. L. Miller is the moderator and it is needless to say that he is well able to officiate efficiently. We covet for this district a large attendance.

There will be no paper published under date of June 16. Two weeks in the year, we are accustomed to drop an issue and the above date will be our spring no-paper week. The next will occur the week following General Conference. Any one having announcements or important news that cannot go over that date should reach the Editor's office not later than the morning of June 4th in order to find a place in the issue of June 9th. No extended letters should be risked as late as that, but should reach us by June 2.

Brother C. C. Grisso, pastor of the splendid church at Sunny-side, Washington, writes encouragingly about his work. Two were recently baptized and eight others await baptism. These people were struck hard by the financial depression, but they are going forward bravely nevertheless. He mentions having assisted in the dedication of a new church at Harrah, where Brother J. C. Beal is pastor. Brother Grisso is now engaged in an evangelistic campaign at Spokane, where notwithstanding the difficulties of the field we are hoping he may have some good news to report soon. His good word spoken in behalf of our college will be appreciated by every one who understands its need and has hope for the future.

Brother Floyd Sibert is rejoicing over the blessing of God upon his work at the Rittman and Ellet (Ohio) circuit, where he has been pastor almost a year. He and his people have reason to rejoice at the turn of the tide in these churches. The church membership as well as the Sunday school at both places is growing in numbers and the spirit of confidence has taken the place of the spirit of pessimism. Six were recently added to the church at Ellet and one at Rittman, making a total increase during the eleven months to date of twenty at Rittman and twenty-three at Ellet. And under the energetic direction of Brother Sibert, we believe the fields are being prepared for a still greater increase. We join those who are praying for the success of these as well as other mission points.

The Business Manager urges again upon churches that are not on the Honor Roll of the Evangelist to see to it that some young person from their group enlists in the Motorbike Contest. It is a prize that any young person would be glad to own and the aim is most worthy, for every church could well covet a one hundred percent circulation of the Evangelist in its homes. It is an undertaking upon which if any one enters, he is accomplishing a three-fold service, he is serving his church, his publishing house and himself. We urge upon every pastor who knows his church has not reached the saturation point in Evangelist subscriptions, to encourage some wide-awake young person to get into the game. And why should not, many individuals who possibly do not live in a thickly settled Brethren community, or who care nothing for the prize, seek to enlarge the Evangelist subscription list for the sake of the good they may do thereby. This is a means of doing real missionary work for your church.

In addition to the appeals in behalf of Educational Day being made through the Evangelist, the college authorities have sent out personal letters to every pastor and church leader, and it is gratifying to note that the pastors are promising to get back of the offering in a splendid way. Twenty-six to date have replied that their church will send in an offering and observe Educational Day in other ways. The committee would be pleased to hear from others. Let us make it unanimous, and then we will be assured of success. If your church has been canvassed recently and there is a feeling that they have done all they can, let us make this suggestion wholly on our own responsibility, that you ask them if they are willing to tithe their income during the week preceding Educational Sunday and give their tithe as an offering. We are sure that would be quite acceptable to the college authorities and it would place no burden upon your people. That would give them a taste of the blessing they should be continually receiving—the blessing that comes to those who give the Lord his own.



## GENERAL ARTICLES

### A Million Instead of Half a Million

By G. C. Carpenter, D.D.

The pressing need of **more genuine Christian education** is sufficient reason why every possible effort should be made toward a greater church college. "Thy kingdom come" is the timely motto of the World Sunday School convention which will meet soon in our country. That three-word prayer can well be the motto of the whole church. It sends forth a ringing appeal to all Christendom. The church can do but little toward bringing in the kingdom apart from the vital help of the **Christian college**.

In a recent editorial in the Christian Herald **Dr. Daniel Poling** makes the following significant statements: "We must put God and the old-fashioned, the unhesitant moralities that a superficial folk call mid-Victorian back into our public schools and colleges. We must feed the soul before we cram the mind, or we shall have an increasing crop of these intellectual monstrosities, moral perverts and social anarchists, from our proud democratic tree of knowledge. I would rather send my children to an uninhabited desert island than to an academy or university without a living, vocal Christian faith. I have no brief of narrow sectarian and theological dogmatism, no intellectual straight-jacket for the teacher, but the instructor who cultivates the doubts of young gentlemen and ladies, and who has no vital message, no inspiration for their faith, is a menace to democracy and a contributor to the moral and spiritual delinquency of his generation. No laboratory demonstrations, no glory of academic scholarship, can atone for this capital offense."

Our church can be thankful that our college is standardized in respect to the above and in all other respects but one, and the one thing that is lacking and that is vitally necessary today is sufficient endowment. The hand on the dial is moving but not fast enough. **Our Endowment Secretary, Dr. W. S. Bell**, is doing his part nobly and well, but the church must act more quickly and with greater vision. The endowment is necessary to insure the permanency of the college and to make it possible to give free tuition to seminary students and to gain admission to the Association of Colleges. Our faculty measure very high and meet all the standard requirements in their intellectual and moral and spiritual quali-

fications, in which fact the church has much reason to be highly grateful. The faculty is made up of sacrificing men and women, the measure of whose self-denial ought to inspire the whole church, laity and ministry, to make **genuine sacrifices** to the end that the necessary endowment may be provided. How many can spell that word, "Sacrifice?" How many can define it? How many have experienced it? Who dares say: "Yes, I have sacrificed to the end, "Thy Kingdom come?" May we hear Jesus saying:

"I gave my life for thee,  
My precious blood I shed,  
That thou might'st ransomed be,

And quickened from  
the dead;

I gave, I gave my  
life for thee,

What hast thou given  
for Me?"



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due balances by all the members of the Brethren Church on the coming Educational Day in June and the amount applied to our college endowment would surprise the most optimistic and take the college over the top with a **MILLION** instead of half that amount. Please use pencil and paper and serious thought before charging this statement to wild imagination. God's plan for financing the work of his Kingdom, if worked, cannot fail. And God is not so careless as to leave to his people a tremendous task to perform but with no adequate plan to finance the task. Our God does not do things that way. There are **hundreds** in the Brethren church who make the tithe the minimum of their kingdom support but there ought to be **thousands** where there are hundreds. Herein is the answer to the endowment question, not man's answer but God's own, which, when used, always brings a **double blessing**, upon the work and the worker. Let the whole church **prove God** and the victory will be commensurate with the need and with the unlimited resources of the living God, much of which he has intrusted into the hands of Brethren people to use to his glory, and for the use of

which they will have to give an account according to Bible requirements. Let every reader **think this thing through** and then act accordingly on Educational Day in June. Let every pastor think this thing through and prove himself a leader by example and teaching whom the Lord can bless and use in hastening the fulness of his Kingdom on earth. Let every local church give according as God hath prospered and according to the pressing need.

Large gifts are needed, large by God's measurement. **The widow's mite was a large gift**, even though it was small. It was large in God's arithmetical calculations because it was large in comparison with what she had left. It was large in real sacrifice. Let us measure our gifts not by what we give but by what we keep. **Adopt God's arithmetic** and the Educational Day offering will be the largest ever and the college will be adequately endowed quickly. The need is pressing indeed. Let every church break all former records. Let every member make **a real sacrifice for Christ's sake**.

Hagerstown, Maryland.

## A Charge to Keep I Have

By W. I. Duker

Years ago I heard the story of the man who had fallen out of a boat while in midstream. Valiantly he struck out for the shore. He was a good swimmer and the current was favorable and he was nearing the shore. When within some five or ten feet of the shore he heard the twelve o'clock whistle blow. Being a man who belonged to the "Union" and not willing to work after quitting time, he ceased swimming. A struggle and a cry, and his body sank to the bottom of the stream, a victim of his own miscalculation.

A few years ago we were conscious that our college was "overboard" and in the middle of the current of increased requirements. The task of swimming to the shore was at once attempted. We all knew that we were able to reach the shore. We knew how to swim and we at once struck out! We began to talk about our "share." Brother Bell came to us and directed our strokes and helped us to keep our head above water. We did "our best?" and Brother Bell went ding-donging down the river. We mistook his "tolling" for the curfew and gathered up our playthings and went home for the day.

Now we are informed that "Educational Day" is before us and that it is important in the extreme. We exclaim, "What! haven't we done all that we are expected to do? Do they want us to do more?" Yes, Brethren, we are yet in the current and far from the shore. At least we are far enough that if we stop swimming we will surely drown. All of our effort will avail us but little if we stop now. You see, Brethren, we were not attempting to secure just what we could, but rather a certain sum indicated by the state. Our predicament is somewhat like the one to whom the Scripture was applied when we were told that though we keep all the law, save but one, we were guilty of all. We must have just "so much." More is not necessary; less is not enough.

Now the Educational Day Offering. This is our only hope. This is our only chance to reach the shore. Certainly we have many calls. All have merit. It is not necessary that we discuss relative needs. In all of our discussions of the past, we have, one and all, agreed that our safety as a denomination is dependent upon the rise or fall of our college. This is not the time to discuss the merit of this call. We were agreed that this work must be put over. Those that have lost their conviction on this matter must be thrust aside and our appeal must necessarily be made to those that are "of one mind." We

hope to have a great Conference at Ashland this fall. We are already anticipating our Jubilee. But Brethren, it will surely lack a note of sincerity and a paean of joy if we have failed to "swim ashore." If your budget will care for this day as it should be cared for, fine! If you have not considered it in your budget, go after it with all your power and see what your local church can do.

Brethren, if we fail, and that is not at all improbable, we shall do so with our eyes wide open. It shall not be because we were not informed. If our college still continues to graduate our young people with our credits that can be presented at the gates of other colleges and universities, if we continue to be an unrecognized college from the standpoint of finance, we shall do so without one word of defence. We have the money in our churches. We know the dire need. We have been pledging our support from time to time. If we fail, we shall do so with our eyes wide open, and our minds informed. I should be pleased to close this article by saying, "But we shall not fail! Our people will rally about the standard and bring home the flag. We will not be defeated, we will win!" Yes, we would like to say just that in closing, but frankly brethren, we want to be absolutely honest as we present the call to you and we must not let our enthusiasm run away with our better judgment. If the time comes when we have made our goal, if we put her across in time, then "Yours Truly" will be among the most enthusiastic and our praises will help swell the chorus of joy, but really brethren, this is not the time for shouting but rather the time for tremendous effort. If every local church will but do her duty, the task will be done. What will we do?

Goshen, Indiana.

## Educational Day, Sunday, June 10

By Dr. E. E. Jacobs, President of Ashland College

Professor Anspach and I have just returned from Columbus and Akron where we had a final conference with those in authority in the Association of Ohio Colleges and also in the North Central Association, and we find that there is no change in the situation. We must qualify for one of the two associations by September 1, 1929. There will be neither extension in time nor reduction in the amount of productive endowment. About this, there can be no more question. I am not working on that phase of the situation. We must now strive to meet the terms as laid down.

Let us not forget the following facts:

1. The minimum of productive endowment must be \$500,000.
2. Two hundred thousand of this may be in temporary gifts, which means \$10,000.00 capitalized at 5%. The remaining \$300,000 must be in interest bearing funds, all sterile endowment, annuities, debts, etc., counted out.
3. Unmatured endowment and personal notes do not count. They are "promises of endowment, but not endowment", to use their words.
4. We are counting on the (a) cash which Brother Bell sends in, and (b) the maturing of a certain proportion of the notes before September 1, 1929, to meet the conditions of the permanent part of the endowment, viz., \$300,000.
5. We are expecting to capitalize the yearly gifts of the W. M. S. and the National Sunday School Association, at 5%. This will reach near the \$100,000 mark.
6. And now finally, WE ARE COUNTING ON THE OFFERINGS FROM EDUCATIONAL DAY, CAPITAL-

(Continued on page 7)



## Qualifications of the Sunday School Teacher

By Paul N. Brumbaugh

In recent years, much stress has been laid upon the importance of the task of the Sunday school teacher. The fact is the more readily appreciated when we consider the vital part which the Sunday school plays in the work of the church. In fact the Sunday school has been properly designated as the training school of the church, for it is here that her future leadership is, in a large measure, recruited.

The primary function of the Sunday school is necessarily the teaching of the Word of God. How vitally necessary then is it that those who handle this precious word of truth be thoroughly equipped for their God-given task.

For the successful Sunday school teacher certain qualifications are indispensable. Primarily, he himself must be a thoroughly consecrated Christian. He must know by his own personal experience, the great truths which he is endeavoring to teach. He cannot successfully impart to others, knowledge of truth which in his own experience is merely theoretical. He must exercise the greatest care in the matter of the example he sets by his daily living. His work as a teacher is not confined to an hour or so on Sunday, but for the entire seven days of the week, and he should constantly bear in mind the fact that "action speaks louder than words." He must exemplify a character worthy of the emulation of his class.

Secondly, the successful teacher should be unfailing in his loyalty to the church. Whatever influence he possesses should be exercised in behalf of the church to which he owes more than he can ever expect to repay. He will identify himself with that particular denomination which most nearly represents his views regarding doctrines, forms and ordinances, while at the same time maintaining a cordial and brotherly attitude toward all other Christian bodies. He will be faithful in attendance at all the church services, and willing to do his part in all its other various activities.

Since the teacher's work is with the Bible, the word of God, he should be a careful Bible student. The earnest teacher will not be satisfied, in his preparation of the lesson, with a mere cursory glance at a few verses which happen to be printed as the text of the lesson, but he will study the chapter, even the entire book containing the lesson. It is only as one has a wide and full knowledge of the Bible as a book that he can understand the specific lesson which he would teach his class.

The following lines from the pen of Woodrow Wilson, addressed to the men of the service during the war, under date of July 28, 1917, reveal the deep reverence in which that great Christian president cherished the Word of God. "The Bible is the word of life. I beg that you will read it and find this out for yourselves. Read not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only, but also of the things you have wondered about and been troubled about all your life, as men have always, and the more you read, the more it will become plain, to you what things are worth while and what things are not, what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and most of all, the wish that they may have the approval of the Christ, who gave everything for them—and the things that are guaranteed to make men unhappy—selfishness cowardice, greed and everything that is low and mean. When you have read the Bible you will know that it is the word of God, because you will have found it the key

to your own heart, your own happiness and your own duty."

How understandingly he expressed these words is demonstrated by the fact that he made it the unvarying habit of his life never to retire at night without taking his Bible and reading at least a chapter of it before closing his eyes in slumber. It was Mr. Wilson's regular practice to ask the blessing before partaking of a meal, no matter whom he was entertaining, an example too often neglected by even professing Christians.

Again, these further comments on the Bible, an excerpt from a well known religious journal: "This book contains the mind of God, the state of man, the way of salvation, doom of sinners and happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven is opened and the gates of hell disclosed. Christ is its grand subject, our good is its design and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be open at the judgment and will be remembered forever. It involves the highest responsibility, rewards the greatest labor and condemns all who trifle with its holy contents."

Lastly the Sunday school teacher must have adequate and thorough preparation for his task. It is a universally recognized fact that in any line of activity, satisfactory work requires training and preparation. To build a house, play a piano, or teach a lesson, requires that the worker be taught, trained and equipped for his work. In these days the teaching of the Bible to the youth has been allotted mainly to the Sunday school. Few parents are willing to give definite Bible instruction to their children at home. Hence if such instruction is not given in the Sunday school, it will not reach the majority of young people at all. Consequently the teacher must prepare himself for the work that rests almost entirely upon him, and this preparation involves not only the study of the lesson itself but of the entire work which he is to teach as well. The auxiliary study of archaeology is also beneficial to the teacher as such research gives him an insight into the history contained in the Bible and the customs of the peoples referred to.

There are certain definite principles involved in the teacher's preparation of the lesson he is to teach.

First, he should endeavor to find the truth. His study should not be for the purpose of confirming his own preconceived opinions but for earnestly seeking to learn the meaning the inspired author wishes to convey. He should strive to learn all that is possible concerning everything to be found in the scripture prescribed for study. Secondly, he should seek to supply the needs of his scholars. This involves a knowledge of the condition and circumstances of the members of his class. Frequent visitation in their homes, especially in times of sickness or trouble of any kind will promote this intimacy and understanding. Lastly, knowing his scholars and their needs, the teacher must select, out of the mass of material gathered upon the lesson, that which is best suited to their requirements. Adaptation of the lesson, is not

(Continued on page 7)

## SIGNIFICANT NEWS AND VIEWS

### AFFAIRS IN CHINA

A significant forward step has been taken by a majority of the Christian colleges in China. Five of the foremost institutions of higher learning now have Chinese as presidents; three others have Chinese as administrative heads.

The whole situation in the Orient from the standpoint of Christian missions is shaping for the better. The reports indicating a complete turning away from a Christian basis in popular education are not borne out by the facts. In Canton alone during the week of the Communist holocaust, when thousands were massacred, thirty-one girls of the True Light Mission School were received into the church. This institution, with a student body of above three hundred, has more than two hundred and fifty members of the student Y. W. C. A. Thirty-five per cent of the enrolment are baptized communicants.

It is difficult for us to realize the ferocity of the persecution endured by our fellow-Christians in the Far East. Between bandits, those directly under the influence of Russia and other zealous suppressors of Communists who not infrequently "execute first and investigate afterwards", millions of honest, law-abiding folk face trials and tests with a spirit of patience unsurpassed. But the very fact that so few foreign lives were lost during the riotous days is, as another has said, an indication that the missionary was not without friends, and that his place in the confidence of the Chinese was not destroyed.

Dr. A. C. Keppler has said recently: "I believe that the Church of Christ in China is the most hopeful effort to realize church unity at present on the horizon. Is it not possible that China may find the solution to this perplexing problem of sects and restore the radiance and power to the Church of the living Christ, which she had known long since and lost a while?"—D. A. P. in Christian Herald.

### THE LOSS BY REDUCTION

Reduce, young lady, demands the spirit of the age. The girl of rosy plumpness and youthful beauty, with a full cheek and round face, sparkling and snapping eyes, hears the call, and begins strenuously to reduce. She obeys as though it were a decree from heaven. She devotes herself to the process as though she were performing a religious duty. She does not stop to think if she should deny herself certain foods. She does not take into consideration her youth or her vitality. She bends her will to the call, Reduce! reduce! She turns herself into a flapper with narrowed hips, reduced shoulders, thinned cheeks, permitting age to write her birthday back ten years.

What foolishness! Indeed, what a sin against nature and nature's God! Reduced vitality prepares the ground for disease, for sickness, for suffering. Then someone has to pay the bill in suffering and money for her. If she is a daughter, then it is father; if she is a wife, then it is husband. But the present-day woman must not be too plump. She must not appear to be "fat." It is almost bad form to mention it.

Now the physicians are beginning to cry out against it. They are seeing the harvest of it. They are reaping financial returns from it; they take no pleasure in that fact. They are now saying to all: Beware how you reduce! look to your food! measure your vitality; use no artificial means in this process! be sensible. Never reduce unless you are overweight for your height.—Western Christian Advocate.

### DR. FRIDTJOF NANSEN, EXPLORER

Can you imagine anything more absurd, more unreasonable, more wicked than that grown up people, with their eyes open, should desire to kill each other, to annihilate each other, and do it with their best science and their best brains? But the most unfortunate part of war is that it gives the best chance to the poorest elements. It means the survival of the unfittest. Here in the United States 5,500,000 men between the ages of 20 to 30 were called in the draft. Twenty-two per cent were rejected as unfit. While 4,300,000 of your best men were sent to the front to kill or be killed, 1,200,000 of the rejected unfit were kept at home to propagate the race. Look at the world this moment. At this moment as much is being spent on armaments as was spent the year before the war, despite the fact that four nations have been disarmed. And armaments will inevitably lead to war if kept up. The foreign secretary of Great Britain has said that the war of 1914 was caused by the inflation of armaments. If we keep on we shall have another war as inevitably as the last, and another war will mean the end of civilization as we know it.—The Evangelical-Messenger.

### Educational Day, Sunday, June 10

(Continued from page 5)

IZED AT 5% TO MAKE UP THE REST (OR \$100,000.00) OF THE \$200,000 LIVING ENDOWMENT.

The conditions at the College are so promising that one can not contemplate the failure to meet this present demand. We are planning on celebrating our Golden Jubilee year this fall,—and what a celebration it would be, if failure were even in sight!

Our annual catalogue will come off the press next May and before that time, the Faculty will have to be employed and plans in general be made for the school so that the financial matters must be in shape somewhat before September 1, 1929.

I have not the remotest idea but that we will qualify, but to do so, the Church must unitedly do its part. I will keep the readers of the Evangelist informed from time to time as to the situation.

Ashland, Ohio.

### Qualifications of a Sunday School Teacher

(Continued from page 6)

the least of the requirements of the teacher, and the best of preparation otherwise is incomplete without it. The teaching needed in the Bible Class is different from that required by the Primary classes, in fact no two classes can be successfully reached by exactly the same methods.

To sum up. The Bible school teacher of today needs to come to a realization of the fact that he is engaged in a work of supreme importance in teaching the word of God to others. He is a steward in the sight of God, entrusted with the responsibility of "rightly dividing the word of truth."

Only by an appreciation of this solemn obligation resting upon him can he successfully fulfil the requirements of his sacred mission as a servant of God.

Washington, D. C.

The first thing a man does when he finds Jesus Christ for his own soul is to find someone else to share the joys with him.



## Things By the Way--XI

By A. D. Gnagey, D.D.

### Great Men and Little Men

It is said that when Garibaldi was appealing for recruits for his great task of setting Italy free, he told them of the fierce fighting that lay ahead; of hunger, cold, privation; of wounds, imprisonment, and death. And the real men rallied to him, but the cowards shrunk away. The big, robust, physically strong man is not always the best man. Where does Jack Dempsey stand along side of a little man like Paul? Paul has been designated as a little humped back Jew, but he has lived nearly two thousand years in the hearts and lives of thousands, yea, millions of people, and he is tremendously alive today in his masterful writings, his sermons, and especially in the heritage of a rich experience. Who will remember Jack Dempsey twenty years from now—and what for? How many of my readers have tender memories of John Sullivan? What contribution did he make to the world? In all the early races the big man physically was the hero. Later, Hercules with his huge club and the skin of the lion hanging over his shoulder, gave place to Pericles the statesman and the thinker. Still later, brains and brawn gave place to the new ideal, the Man of Galilee, the real hero of all the ages. Not as an athlete, not as a thinker, though a thinker he was, not as a philosopher, though a philosopher he was, but as a man in whom body and mind and soul were subordinated to the will of God. The measure of a man is not his biceps or his physical size but the quality of the dominant purposes impelling him.

### Is God Real To You?

Professor James, in his book, "Varieties of Religious Experience", tells of a man of forty-nine who said, "God is more real to me than any thought or thing or person. I feel his presence positively, and the more as I live in closer harmony with his laws as written in my body and mind. I feel him in the sunshine or rain; and all mingled with a delicious restfulness, most nearly describes my feelings. I talk to him as a companion in prayer and praise, and our communion is delightful. He answers me again and again, often in words so clearly spoken that it seems my outer ear must have carried the tone, but generally in strong mental impressions. Usually a test of Scripture, unfolding some new view of him and his love for me, and care for my safety.... That he is mine and I am his never leaves me; it is an abiding joy. Without it life would be a blank, a desert, a shoreless, trackless waste." Is God as real to you as that? He may be, but only in one way, through Jesus. Christ and God are both realities,—why should they not be real to the Christian?

### Memory, Conscience, and Reason

The human soul itself contains within itself all the necessary elements of retributive penalty. In Genesis 43:21 we read: "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear: therefore is this distress come upon us." Here is nothing but **memory, conscience, and reason**, yet what an exhibition and illustration of the self-retributive power of sin! Memory: "We saw the anguish of his soul when he besought us and we would not hear." Conscience: "We are verily guilty concerning our brother." Reason: "Therefore is this distress come upon us." Let a soul go into the future state with a memory to recall, a conscience to accuse, and a reason to justify penalty as deserved, and what more is necessary to make for that soul a condition terrible to contemplate? One is reminded of the words of Milton in *Paradise Lost*:

The mind is its own place, and itself  
Can make a heaven of hell, a hell of heaven.

### Inspiring Words from the White House

President Coolidge is a man of few words but sometimes he crowds a whole volume of thought into a single paragraph. Here is one which bears repeating: "It is hard to see how a great man can be an atheist. Without the sustaining influence of faith in a divine power we could have little faith in ourselves. We need to feel that behind us is Intelligence and Love. Doubters do not achieve; skeptics do not contribute; cynics do not create. Faith is the great motive power, and no man realizes his full possibilities unless he has the deep conviction that life is eternally important, and that his work, well done, is a part of an unending Plan." A Christian people should appreciate such a message coming from the chief executive of a great nation.

### Could Not Think of His Name

It was Grandfather Slim. He came from behind Black Mountain, sixty miles away, perhaps, from the Shiprock Mission. There he experienced his first Christmas, heard the singing, saw the glowing tree, felt the warmth of good-will, pondered the story. Deeply moved he traveled back beyond the mountain, and all the way he was trying to think of the wonderful name and the person whom it was all about,—it was his first Christmas. Spring came and passed; summer likewise. The winds of November cut again across the sands. Grandfather Slim sickened. He sent to fetch the missionary doctor. The doctor came. "Did you believe the story which you heard at the great birthday festival?" queried the doctor when he had done ministering to Grandfather Slim's body. "Yes, I've been praying to him ever since, but sometimes I can not think of his name." So new—so strange had that name sounded in the ears of the Redman who had heard it but once! Yet the story had found last lodging in his heart. Are home missions worth while? Let the story of Grandfather Slim answer. The Christmas birthday festival had gripped his soul—it was his first *real* Christmas and it started him to pray, but the name was so new and everything so strange he could not always think of it. Yet God heard his prayer, did he not?

### Love while the Lights are Glowing

Another Mother's Day has come and gone. The Day has become a fixture in and among the special days in the church calendar. It might be well now in our imagination to look at one of the grandest pictures this old earth affords. It is spread out in a panorama for us and it is seen at its best when dusk is falling and the lights are glowing in thousands of homes. There are the little gatherings—home folks, neighbors, relatives. Here is a room filled with laughing children, with maids and matrons, with graybeards, and in the corner by the grate is a patriarch, his head crowned with snow, surrounded by little ones who beg: "Grandpa, just one more story about when you were a boy." It is fine there. There is warmth and sincerity. The handclasps are strong and the laughter honest. The children get the story. Makes you think of heaven. There's music. A girl is playing and young voices sing not only the notes before them, but the joy of living. There is another little group. Among them a boy with crutches watching the gathering gloom. You wonder if he is happy. Are folks good to him? Does he cry? Will he ever be well. Thank God for health and strength and the right use of all the members of body

and mind. As you turn away the curtain falls, but not until you see the sheltering arm of a woman with a Madonna face adjusting the pitiful crutches. The world is growing kind, and kinder, a little more thoughtful. It is discovering that it is good to serve and that human love is the greatest gift that ever came to humanity. These little gatherings are the expressions of that human love. They are the logic of life, the excuse for existence. They show how happy we can be when we try. And we owe it all to Jesus who loves as no other ever loved.

### We Would See Jesus, Sir"

"I went to St. Andrew's Church, and there saw a little fair man; and he showed me the loveliness of Christ." That is the description given nearly three centuries ago of the preaching of the celebrated Samuel Rutherford whose "Letters" are among the half-dozen chief classics in religious literature. Would it not be well if all ministers would ask themselves when leaving the pulpit—Did I make these people see me, or see my Master? Certainly the preacher who can so effectually hide himself behind the Cross that the auditors can see "no man save Jesus only", comes up to the true standard of gospel preaching. That king of preachers, the Apostle Paul, tells us that he "determined to know nothing save Jesus Christ and him crucified." His own conversion had been produced by a revelation of Christ to him. The main things which he tells us about his conversion is that he SAW the Lord in the way, and the Christ thus manifested to him had made a new man of him. It is just what the average hearer of the gospel on a Sunday morning wants to see and what he should have the privilege to see, not so much the preacher as Jesus. "Sirs, we would see Jesus", is the cry of the pew today and the cry of the world. People are growing weary of discussions and controversies and arguments in the pulpit. They are not nearly so much concerned about what the preacher thinks or what others think or what great men say as they are about what Jesus thinks and says. They want to see Jesus. Do they always see him? The lines which follow are appropriate, written by a country pastor after a visit to a city church:

One morning in vacation time I went with friends to see Some churches in fair Rochester beside the Genesee. Both outwardly and inwardly with beauty they were wrought, But in one church a vision came which furnished food for thought. A single glance would make it clear that wealth and culture too Belonged to those who could afford herein to rent a pew. Each stained-glass window, with its scene, made its appeal to me, As did the costly polished wood, and rich upholstery. The powerful organ in the loft I gazed at from a pew. Then forward to the platform went to get a closer view. And then I wondered how 'twould feel if 'neath that vaulted dome I preached to thousands gathered there instead of scores at home; So going to the preacher's stand in vision I could see, In gallery and audience floor the throng encircling me. And how unto these city folk of what things shall I speak? I tried my memory to refresh in Hebrew, Syriac, Greek; Of science and philosophy my mind made quick review; That I might to these cultured folk prove I was cultured too. By chance my eyes then downward glanced, and staring up at me, "We would see, Jesus, sir!" I saw carved in mahogany, "do not know how came those words upon that pulpit fair, Nor if 'twas truthful sentiment of those who worshipped there; But I do know that Jesus Christ is what all classes need, And on this vitalizing theme more pastors should them feed. So then I prayed, "O God, forgive the human weakness shown, And from this hour I'll strive to preach naught else but Christ alone;

Help me to speak thy loving words in deep humility, That not the preacher, but just Christ, those in the pews may see." Altoona, Pennsylvania.

He who would make the most of himself must lose himself to others.

What are your objectives in your ministry? Are you set to preach great sermons or to be a winner of men to your Lord?

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

GOD ENTERTAINS—Luke 14:16-23. "A certain man made a great supper and bade many." Hospitality is an outstanding characteristic of the oriental; much is said in the New Testament about entertainment. Jesus himself was often a guest at suppers and dinners; he took advantage of every proper means of coming in contact with the people. This illustrates a characteristic of God, who is anxious to cultivate our friendship and to provide for our comfort. His invitation is to all men, always and everywhere to partake of the bread and water of life in him.

"Whoso takes but a step to God through doubtings dim—  
God will always advance a mile through dazzling light to him."

#### TUESDAY

THE WORSHIPING SPIRIT—Psalm 29:1, 2. "Worship the Lord in the beauty of holiness." Man is a worshiping spirit, but the degree and beauty of worship depends on the depth of his desire for God and the calmness and passiveness of his spirit. The beauty of the place, the atmosphere about it and the reverential conduct of the exercises all contribute to the spirit of worship, and give one a sense of pleasure that causes him to desire to return again and share its uplift. But above all, the inspiration one receives and the enjoyment experienced depend on the heart of the worshiper himself. If praise fills his soul, if the beauty of holiness is there, if there is high aspiration, true worship can be enjoyed in a barn or under the open sky.

#### WEDNESDAY

THE LARGER LIFE—John 11:25-27. "He that believeth in me, though he were dead, yet shall he live." Dr. David James Burrell says, "The prophecy of the larger life is recorded on our inner consciousness. It is born in us. As children we reach helpless hands toward the stars . . . Our ideals are larger than ourselves. . . . But these baffled hopes and unrealized ideals mean something. The glimpses we get into a world of vast, unrealized forces is proof presumptive of an inheritance into which we have not entered as yet. A man is larger than his shop, a woman larger than the four walls that circumscribe her household cares."

#### THURSDAY

JESUS SATISFIES—Luke 2:25-32. "Then took he him up in his arms and blessed God." As another has said, "There is something intensely satisfying in having a child in our arms." But it was more than the mere fact of a child in his arms that brought satisfaction to the aged Simeon; it was who the Child was that satisfied. He saw in the infant Jesus the promised Messiah, the hope of the future. And Jesus the exalted Son of God, even more than Jesus in the flesh, satisfies the souls of men. He satisfies every noble wish and yearning of mankind.

#### FRIDAY

THE CHANGES OF LIFE—Mal. 3:6-10. "For I the Lord, change not." Change is a law of life, and in the process of change it is inevitable that some hard and unpleasant experiences should come. We cannot avoid them, and it will do us no good to bewail them, but it will help us if we seek to be divinely led in the midst of them and in our attitude toward them. All life's changes will work together for good to them that love God and who feel that all things will be made to work out for them according to his divine purposes.

#### SATURDAY

THE CHURCH'S BUSINESS—John 4:35-37. "The fields are white already to harvest." And gathering that harvest for the kingdom of God is the task of the church. That means, as Jesus outlined it, the manifesting of faith in good works, for the relief of physical and spiritual suffering, the spread of the Gospel and the nurturing of the souls of men. Every member of the church is under commission; none is exempt.

#### SUNDAY

THE SECRET OF STRENGTH—Isa. 30:15-18. "In quietness and in confidence shall be your strength." So many men and women these days are distrustful of themselves and others, and even of the goodness and power of God. How different are those who have found strength by a quiet trust in God and his Son Jesus Christ.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N

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## Marion Lawrence

(Continued from last week)

### Benevolence

Marion Lawrence more than tithed his income. He believed it is the life that gives that counts:

Read the beatitudes of giving frequently. Our purses would be fuller if oftener opened.

An Italian tombstone reads: "What I gave away, I saved; what I spent, I used; what I kept, I lost!"

### The Child

The title of Christ Marion Lawrence liked best was "The Good Shepherd."

Every time you lay your hand upon a child's head, you lay it upon a mother's heart.

Where children are, sunshine prevails, and shadows flee away.

Parents should give to their children more of themselves than mere wealth.

A child must have something true, something new, and something to do (Froebel).

### Personal Ethics

Although he did not painfully desire that his hearers or readers think or live as he did, he had the proud self-confidence of a strong character:

He is your neighbor to whom you ought to show mercy, in order to become your neighbor.

If a man cannot be good in a crowd, he cannot be good in a closet.

Better humble yourself than to be humbled.

Mercy keeps no lock nor scales (Park-er).

I will be lord of myself (Goethe).

Live the life that will stand the light.

Scandalmongers tear the bandages from social wounds and prevent their healing.

Win respect by deserving it.

The sun often rises behind clouds, but it always rises.

One's motive in life becomes the motor of life.

The thing we long for, that we are (good psychology).

He is below himself who is not above an injury.

Goodness is not made up of separate good acts.

Our judge will not ask what we believe, but how we lived.

Charity that begins at home, stays at home, and dies of close confinement.

### General

He liked to understand things that he had not experienced:

Finding implies searching.

Excuses are refusals.

It is a cheap victory that is won without a battle.

We cannot cause the wind to blow the way we want it to, but we can adjust our sails that they will take us where we want to go.

Winter is on my head, but eternal sunshine is in my heart (Hugo, at the close of his life).

Dr. Allen's Birthday Texts: Matthew 7: 12, 1 John 4:19.

To be a prophet is to be a stranger. Solitude is the mother country of the strong.

Wisdom is the right use of the right knowledge.

Harvest does not come after harvest time.

The past should be the schoolmaster of the present.

Gravitation works in spite of frail bridges.

Real life seeks expression.

A day is miniature life, and life is more than an aggregation of days.

Precept may lead, but example draws. Every one lives long, who lives well.

At the end of Marion Lawrence's Bible, is the following: "O God, take my heart and make it wholly thine, and my head, to think for thee; my hands, to labor for thee; my feet, to go where thou wilt; and my whole life, to be all thine. For Jesus' sake."

"Written November 24, 1901, all alone in the home, while Flora and Lois are at the Robinwood Hospital visiting Harold, who is to be operated upon tomorrow for appendicitis. God save our precious boy.—Marion Lawrence."

The rule of his entire life, derived from communion with God and the Scriptures, he often declared was: "Just to do the simple duty of the hour and be ready when the Master calls."—Taken from Marion Lawrence—A Biography of Marion Lawrence.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for June 3)

### Jesus Facing Betrayal and Death

Scripture Lesson—Mark 14:1-42.

Printed Text—Mark 14:17-25; 32-36.

Devotional Reading—Psalm 22:1-5, 18, 19.

Golden Text—Not what I will, but what thou wilt.—Mark 14:36.

### LESSON LIGHTS

Before we enter upon this very interesting subject, it may be proper to confess that there are several difficulties in the way of a critical or harmonious arrangement of the time and circumstances. Sir Isaac Newton and Mr. Ferguson agree to fix the passover full moon and the day of our Lord's crucifixion, on the 3rd of April, A. D. 33. But it is obvious that if our Lord, as the antitype of the paschal lamb suffered at the precise time that lamb should be offered, he must have taken his passover on the preceding evening; and yet, as the Jews began their day in the evening, still it may be admitted that according to their reckoning, Jesus suffered on the same Jewish day (Friday) though, according to the Roman method (which was the same as ours) he kept the passover on the Thursday evening previous to his death. (Illustrator).

John calls this a feast, a supper, while the other disciples call it the passover. It would seem that the disciples had in mind the preparation of the passover, but that when Jesus met with his disciples at the

feast which they had prepared it was more than the passover and different from the passover. The disciples followed the directions of Jesus. They met the man with the pitcher who showed them a room that was to be at their disposal. Now it was not common for men to carry water, that burden being a part of the work of women. For that reason the instruction to follow the man with the pitcher was definite and not general as one would first think.

When Jesus and his disciples met, before they ate together, we have the incident recorded in the opening verses of John 13, in which Jesus washed his disciples' feet and commanded them to wash one another's feet. It is from this incident and all that is connected with it that our church observes the washing of feet. This ordinance is also observed once a year by the pope, and by the patriarch of the Greek church. Neither of these, however, observes the ordinance in the form or in the spirit in which Jesus observed and commanded it. (Brethren Teachers' Monthly).

### Gethsemane

Like him who came and conquered there

In that low garden,

So rise we victors from our prayer;

Christ is our warden,

And holdeth crowns for us to wear.

Each hath his own Gethsemane

A battle raging;

Where, like a lone ship on the sea,

With storm engaging,

Self risen victor, strong and free.

"Thy will be done" we bow and say;

What cometh after

Is but the dawning of the day;

If tears or laughter,

God's will and ours move but one way.

Gethsemane! Gethsemane!

Hence to our crosses;

For oh! with angel helpers we,

Through tears and losses,

Go dauntless to our victory.

—Dwight Williams.

### Fellowship of Kindred Minds

There is an old word of the gospel which is becoming new with meaning to deep-rooted Christians, and that word is "fellowship." Its old-new meaning has to do with something more than the "fellowship of the saints", although it holds that too, in a larger way than the old "brotherhood of believers" expression might warrant. It has also to do with the "fellowship of kindred minds" which is "like to that above"; but it goes deeper than that. It has a "fellowship of suffering" in the words of Paul who called it "the fellowship of his sufferings." But the new meaning is deeper than the old meaning of "kindred minds" and "brotherhood of believers", and even deeper and wider than the commonly accepted interpretation of Paul's "fellowship of his sufferings"; and it goes on from that fellowship with him to fellowship with those for whom he suffered even though they be not of the "brotherhood" nor "kindred minds like that above."

Jesus suffered for the whole world and every soul in it. He gave his life not only for any favored few but for every suffering, needy, sick, and sin-sick soul, and we enter fully into the fellowship of his sufferings not only when we feel the personal pangs of Jesus in Gethsemane and on the cross, but when we feel the pain of the world and enter with Jesus the lists to do anything, anywhere, any time to minister to them. That is the new-old fellowship which

is "like to that above."—Herald of Gospel Liberty (Magazine).

### The Communion Service

When we eat of the broken bread and drink of the fruit of the vine, thus symbolizing his broken body and his poured out blood, we call to mind vividly his sufferings. In a sense this is imaginary. But there is something more than imagination, in the symbols used. There is something that causes one to resolve in his heart to consecrate himself to the will of God at any cost. Unless the communion service does bring this result, it proves to be of the imaginary type of "fellowship with his sufferings."—Brethren Bible Class Quarterly.

### The Cost of Obedience

In "I Pronounce Them", by G. A. Studert Kennedy, the Anglican rector or priest makes a mistake in his own married life. His wife turns out to be one of the worldly sort, and finally leaves him. But he takes literally the words of the Master about divorce and remarriage. For her sake he lets her have a divorce, but he himself refuses ever to marry again.

Throughout his ministry in the big city of London he continually comes in contact with unhappy marriages. He always has the same advice to give, namely, of obedience to Christ, at whatever the cost. With each sad case he, too, is sad. He learns

the meaning of fellowship with Christ's sufferings.

Finally, however, a little angelic being whose friendship he had always held dear, gets married and is disappointed. Her husband proves untrue and eventually leaves her. When all is said and done, she and the rector find themselves truly, purely, exalting in love.

It is not so easy for them to apply the principle of obedience to their own case. But they follow Jesus to Gethsemane and there learn the cost of their discipleship and pay the price for Christ's sake.

How many cases are there like this in life where people are true to their Christian duty in spite of all that it costs? Such people know the true meaning of "the fellowship of his sufferings."

David Livingstone heard the call of God to go to darkest Africa as a pioneer missionary. It meant the leaving of friends and country and all that one ordinarily holds dear. It meant the encountering of unknown dangers, tropical heat, wild animals, savage tribes, ignorance, disease. It was a Gethsemane experience for him, but he obeyed. He must have prayed with Christ, "Remove this cup from me: howbeit, not what I will, but what thou wilt."

Obedience cost Livingstone his health and his life. But he gained immortal glory and happiness, and the souls of a continent.—Brethren Bible Class Quarterly.

I cannot say too much for Dr. Poling, Dr. Wm. H. Foulkes, quiet hour leader, Dr. Ira Landrith, and George Dibble the choir leader, who brought us such beautiful messages in song. ESTHER L. ABRAMS.

### A High Spot in My Life

I remember the Cleveland Convention with its inspirational singing led by Mr. Dibble, its great speeches by Rev. Foulkes, Dr. Poling, and the others, as one of the high spots in my life. The great enthusiasm shown by the young people under their leadership, I shall never forget.

DORCAS BAME.

### Go to Lima

I cannot urge too strongly the importance of young people getting in touch with a great Christian Endeavor Convention. And that kind is soon to be held at Lima, Ohio. Its program carries a surprising amount of international character for a state convention. It will be worth all it will cost and more to any sincere soul who even at great sacrifice is able to attend.

I would not have blotted out of my life for any sum of money the memory of the great International Christian Endeavor Convention at Cleveland last July, nor that of a great Indiana state convention held at Fort Wayne which I was privileged to attend while a high school lad. The inspiration of these and other similar gatherings is still with me, and I covet for every young Christian many such experiences.

GEORGE S. BAER,  
Editor, the Brethren Evangelist.

Go to Lima and you will say the same. Let these expressions be YOURS! Send in registration fees now. Registration fee is \$1.00 per person until June 1st, after that \$1.25. Entertainment will be available at 75 cents per night including breakfast. Register. Then go.

HELEN GARBBER, State Secretary,  
College Avenue, Ashland, Ohio.

### WISHING JOBS ON MYSELF

It is very easy to see things that need to be done. Almost anybody can suggest improvements in anything. Real improvements.

I used to do that, do it often, do it viciously. I don't do it so much now.

The reason why I have stopped that nonsense is that I have discovered how easy it is, when I suggest an improvement, for the other folks to turn around on me and appoint me a committee to carry out my own suggestion. That is the easy and natural way for them, but it is far from the easy way for me. In fact, several times I have suggested so many improvements in this, that, and the other that I have had no time to do my legitimate work.

So I have made a big discovery, that if I confine my suggestions to myself, and limit them strictly to my own work, I get along a lot better.

And so, as far as I can see, does the world.—From Well's Say-So Page, C. E. World, November 24, 1927.

"He is never alone that is in the company of noble thoughts."

"I am bigger than anything that can happen to me. All these things, sorrow, misfortune and suffering are outside the door; I am in the house and I have the keys."—Charles F. Lummis.

E. M. RIDDLE,  
President  
Warsaw, Indiana

L. V. KING,  
Associate  
New Lebanon, Ohio

CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer

2301 13th St. N. E.,  
Canton, Ohio

## Ohio Christian Endeavor Convention at Lima, June 26-29

### WHAT OTHERS SAY

#### What It Means

Anticipation! Realization! Association! Inspiration! Consecration!

Those who attended the World's Christian Endeavor Convention at Cleveland last year can appreciate the meaning of these words.

It was indeed a privilege to be counted present in such a vast group of enthusiasts for Christ and the church, young folks who are determined to "hold the fort, until he comes."

May that inspiration keep us "watching and working, and waiting for That Day!"

GLADYS M. SPICE.

### The Great Inspiration

When those who attended the Cleveland Christian Endeavor Convention heard the names of Dr. Poling, Rev. Foulkes, and George Dibble, a flood of memories comes swelling back over their minds. It would be impossible to express in words the great inspiration that was received from these alone. The Ohio Christian Endeavor is surely fortunate in being able to have these at the State convention at Lima. If you have not heard an inspirational message from Poling, or heard Rev. Foulkes conduct a Quiet Hour, or seen George Dibble in action, go to the State Christian Endeavor convention at Lima!

JOSEPHINE GARBBER.

### An Event of a Life Time

To many, the visit to a big convention like the Christian Endeavor Convention at Cleveland, last year, with the wonderful

singing, trumpeting, addresses by international characters, and the parade of thousands, inspired by unique costumes, songs, yells, and slogans, is an event of a life time and I covet the inspiration for every Endeavorer who can, by the strictest economy, go for even a day.

CHARLES A. BAME,  
Pastor First Brethren Church, Ashland, O.

### Try It Just Once

It is necessary for you to go to just one convention in order to receive the spirit and inspiration that prevails in all of them. Your first experience will encourage the next, always. There is something about a convention that you can't resist.

The week that I spent in Cleveland last summer at the World Christian Endeavor Convention has more than inspired me to attend the coming State Convention. Many of the same great leaders will be there and although I have never met any of them, I feel as if I know them all personally. Yours will be the same experience. ON TO LIMA!

MALCOLM E. MILLER.

### A Privilege and a Blessing

I am glad to say a few words to express my appreciation of having been a delegate from the First Brethren church of Ashland, to the World Christian Endeavor Convention at Cleveland last year. It was not only a privilege but a blessing to my life for having been there. The Christian Endeavor leaders including the music leaders were of fine Christian character and brought as high and inspiring messages as I have ever heard.



Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1339 E. Third St.,  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

### What Is the Mission of the Church?

By Rev. Robert H. Glover, M.D., F.R.G.S., Germantown, Pa., Assistant Home Director for North America of the China Inland Mission

What impression concerning the chief aim and objective of the Christian church would an intelligent but uninformed non-Christian visitor gather from the regular services and the normal round of activities of any of the typical Protestant churches in America?

Or what would the pastors or leading members of many of these churches describe as the real aim and objective of the church? From fairly wide observation, it would seem that many pastors and their churches have not given this matter much serious thought. Many church meetings, organizations and activities have no very clear or definite controlling objective.

How, then, can the success of any church be determined? Is it by the number of members on the roll? Or by the attendance upon the services? Or by the financial receipts? Or by the variety of activities? Good as these things may be, no one of them, can be regarded as a safe criterion of success. For this can be measured only by the achievement of an aim, the accomplishment of a purpose.

What then is the legitimate and worthy aim or purpose of a local Christian church? It may be stated, that the aim is to bring men to Christ. No one will deny that this is a true and vital function of every Christian church.

Or the aim may be said to include the building up of the members in Christian faith and experience. This likewise is admitted to be a most important objective.

Or it may be claimed that the aim includes serving the community of which the church is a part, by uplifting its morals, purifying its social life, elevating its business principles and politics. There can be no question as to the duty of the church to exert strong influence upon the right side of every moral, social and industrial issue.

And yet, when due recognition has been given to each of these factors—personal evangelism, Christian culture and community service—it still remains that even all three of these together do not fulfill or exhaust the true New Testament aim and mission of such a church. They are all good but they do not go far enough.

Any church which is in actuality what is in name—a Christian church—is in the very nature of the case committed to Christ to bear its full share in the task of carrying out his great plan and purpose in the world. The local church as a constituent part of the church universal must have an identity of aim with it. The true mission of any local church can be discovered only by discovering the God-ordained mission of the entire Christian Church.

The book of Acts gives us the inspired record of the founding of the Christian Church by her risen Lord, and of the beginnings of her life and ministry under the leadership of the Holy Spirit.

The first chapter gives account of the contacts and conferences of Christ with the apostles during that memorable forty-day period between his resurrection and his ascension. This was his last opportunity to instruct and prepare them for the human

leadership of the church which he had founded. Surely, at such a time, he would emphasize the things most central and vital to the new institution which was to bear his name and to represent him on earth. He spoke of them "of the things pertaining to the Kingdom of God."

#### His One Theme

When we look to see the particular things of which he spoke we find that one thing alone is mentioned. This one thing is recorded not merely once but actually five different times, namely, here in Acts and in each of the four Gospels as well. And this one thing is the Great Missionary Commission. In Matthew it runs: "Go ye . . . and teach all nations." In Mark: "Go ye into all the world, and preach the gospel to every creature." In Luke: "That repentance and remission of sins should be preached among all nations." In John: "As my Father hath sent me, even so send I you." In the first of the Acts, Christ brushes aside the apostles' irrelevant discussion of certain "times and seasons," and presses upon their attention the all-engrossing task which faces them of being his witnesses "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Could anything be more significant than the fact of this inspired fivefold record of the Great Commission given by the risen Christ to his followers, coupled as it is with the silence of Scripture as to any other task or responsibility enjoined by him upon the church? Can any thoughtful Christian fail to see that the one thing which was filling the heart and engaging the thought of our Lord during his last days, and even his latest moments, upon earth was the giving of the Gospel to the whole world? Can we escape the most obvious conclusion that Christ founded the Christian Church upon the Great Commission as its charter, and that just as every human institution must be limited by the terms of its charter or forfeit its right any longer to exist, so the church of Christ only so long as she consistently observes the terms of her divine charter by being diligently engaged in her appointed task of carrying the Gospel to all the world can rightly be called by Christ's name, or claim the promise of his continued presence and power, upon which her very life and work depend?

Christ's promise "Lo, I am with you always" follows and grows directly out of his command, "Go ye, therefore, and teach all nations." Similarly, his promised gift of the Holy Spirit's power (Acts 1:8) is associated distinctly with the task enjoined of being his witnesses unto the very ends of the earth.

It is clear that the missionary enterprise, is no side issue, no secondary affair, not merely one of a number of equally important, or unimportant, things; it is the primary thing, the main drive.

The early church "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42). That is to say, the church had her gatherings for worship and fellowship, had

her doctrinal preaching and teaching for the instruction and edification of her members, had her sacred ordinances of baptism and the Lord's Supper, and all the so-called "means of grace." But these were not meant to be regarded as the church's mission. They were not in themselves an end, but only so many means toward an end. The church was not designed to be a reservoir, ever receiving and retaining for itself God's spiritual blessings, but a conduit conveying them on and out to others everywhere. Her true mission was, and must ever continue to be, the same as her Lord's—to seek and save the lost, wherever these are to be found.

If Christians are really the light of the world, they are not simply enjoying that light, snugly shut up within the comfortable lighthouse of the church; they are to be flashing out that light far and wide, that mariners in peril upon a sea may see it and be guided to safety.

#### The Church an Army

Is the church actually a Christian army? Then its chief function is not merely to maintain drill, target practice and dress parade within the barracks. It is a spiritual army of conquest, engaged in an offensive warfare on a world scale, pressing the claims of Christ and assisting him in achieving his glorious purpose for the whole human race.

How can this truth be brought home to the local church of today, with conviction to the conscience and inspiration to the heart? While some local churches have caught the world vision and are cooperating nobly in the missionary enterprise, such churches are a sadly small minority. The large majority have not begun to measure up to that part in the enterprise which they ought to assume.

A multitude of our home churches need to see their relation to world evangelization in an entirely new light. They need to see that their assignment of responsibility as units in the combined Christian forces is properly represented not by tiny detached blocks of territory in certain favored towns or rural districts here in America, but rather by narrow swaths girdling the entire globe. Each local church is to share the life, the aim, the mission of the entire church, and to project itself in some vital manner into the whole world.

A striking illustration of this unity of aim and effort, as between the whole and its constituent parts, is afforded by such a commercial concern as the Standard Oil Company, whose field of operation extends, like that of the church, literally the world around. The writer has met this company's depots and agents in the far interior of a number of distant mission fields. But wherever they are met, whether in North America or in the remotest corner of the globe, it is at once apparent that their aim, their object is one—they exist strictly to sell oil. That is the supreme end in view with the central organization in America, in keeping with its charter, therefore that also is consistently the end in view with every station, big or little, near or far, the world over.

A missionary writing from Manchuria tells of seeing displayed by a Standard Oil depot away up there the ambitious slogan: "Get the Light to Every Dark Corner of the World." Is there not in this a rebuke and challenge to the churches of Christ? The fact confronts us that throughout Asia and Africa are found multitudes of towns and villages lighted with the kerosene oil of the West, but without the light of the saving Gospel of Christ.

Merely deploring the fact will serve no

useful end. The important thing is to locate the difficulty with a view to its correction. While there may be other factors which contribute to the failure of the church to have carried out more expeditiously and thoroughly her missionary obligation, yet it is our conviction that the prime cause is to be traced to those pastors and church members who have never conceived of the mission of the Church of Christ in its true and broad proportions, who have never "lifted up their eyes" from their local interests, to think, feel, pray and act in terms of the whole world.

Some of the home churches have caught the true missionary vision and spirit and have contributed so much toward world evangelization, in the sending forth of their own sons and daughters and in supporting them by sacrificial offerings and faithful prayers, that one thrills at the thought of

what the result would be if every home church were to adopt the same standard.

#### Our Forces and Resources

The Protestant churches of North America alone have ample forces and resources to carry out their Master's commission within the limits of the present generation. Never before were adventitious features of every kind so favorable, while the provision of divine leadership and power through the Spirit remains the same as ever. It is a matter of the heart and will of God's people being fully enlisted.

The key to the missionary problem lies peculiarly with the home pastors, who hold the God-given office of leadership for the instruction, inspiration and guidance of the people of God in their life and service. Christians as a rule do not go beyond their leaders, in knowledge, in zeal or in conse-

(Continued on page 15)

not know the exact amount of the Easter offering, but it is near \$700.00. This we think was very good in the face of the financial situation here. If we had any sale at all for our thousands of tons of potatoes, it would have been much different. On the Lord's day after Easter it was the writer's privilege to preach at the dedication services of the new church at Harrah. That too was a day filled with good things. More than 100 persons were in attendance from Sunnyside. The Harrah Brethren needs to be commended for their efforts in presenting the brotherhood with a new church. It is the writer's opinion that there are other places in the great northwest where a like piece of work could be accomplished. On Sunday following the dedication we baptized two here at Sunnyside. Several were unable to be present. We have eight others ready to be baptized soon. Our Love-feast on the eve of the 29th, was one of the best it was ever our privilege to attend. It was a service of deep genuine spirituality and sacredness. This was the testimony of many of those in attendance.

On the following Lord's Day Sister Srack spoke to our people morning and evening. She brought us a great message concerning our Kentucky work and also another on the "Blessed Hope." We commend her work to the churches that she has not yet visited and believe it will add much to the interest in our work there. While I am spending two weeks at Spokane our services will be in charge of the Young People of the church presenting a Mother's Day program and other services in charge of Elder E. W. Reed and Sister Lena Kortemeier, one of our own returned missionaries. We are grateful for the abundance of help that we have, and we are trying to use them to the very best advantage.

We are making a special effort in our work here to establish the Brethren in the faith of the church whose name they bear.



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### WAYNESBORO, PENNSYLVANIA

This church completes the canvass of the churches in Pennsylvania. When I was in Pennsylvania a year ago the Waynesboro church has a building program on and I arranged to visit them later.

They have an excellent building, well arranged and adapted to Bible school work. While here I recalled how in 1908 I visited this place when the Mission Board was contemplating starting a mission. They had at that time only a few families and today we have a good live church. HOW MANY PLACES LIKE WAYNESBORO IN WHICH WE COULD HAVE CHURCHES IN A FEW YEARS, IF WE HAD FAITH, LOYALTY, PERSEVERANCE AND A MIND TO WORK.

Brother Benshoff is the present pastor, is well liked and with an earnest membership is sure to go forward to bigger things.

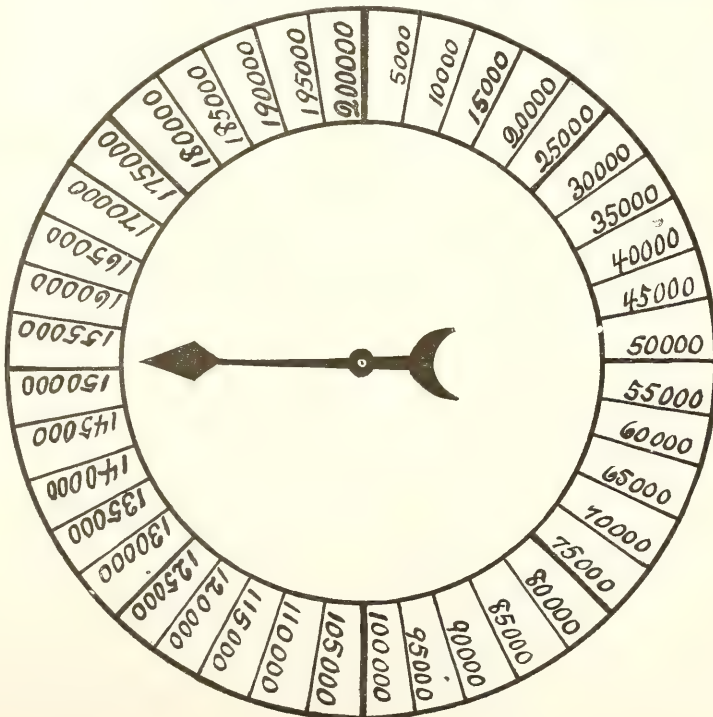
Brother Benshoff was with me in the canvass of the Berlin church, and so this was his second time as pastor on the job. He was willing and knew just how to aid me in the work. We had a very pleasant time together and the members gave us every encouragement and aid and it was a pleasure to work with them.

Waynesboro is only a few miles from Hagerstown, Maryland, and there is a close relationship between the two churches.

The total gift of this congregation to the endowment was \$2,317.00. This was an excellent showing for this congregation.

W. S. BELL.

Easter Day was a great day. At 5:30 no less than 300 persons gathered on the top of Snipes mountain for a sunrise prayer meeting, which was a very sacred and impressive service. And then the great audiences at the church throughout the day, closing with a very helpful program and Easter Pageant by the Philathea girls—a day that will not soon be forgotten. We do



### NEWS FROM THE NORTH WEST

I recall that we have been a bit tardy in reporting our work to the readers of the Brethren Evangelist. The past months have been busy months for us ministering in the various ways to the flock over which the Holy Ghost hath made us an overseer. We are rejoicing however to report that the church is going forward in every way in a very commendable manner. Peace and harmony prevails, for which we are grateful. Our attendance at worship and Bible school has made some very marked gains and bids fair to move on to some greater things.



The writer was born and reared in the Brethren faith, and received our training in one of her institutions, and have preached for a quarter century, and I believe I know her position and plea, and I am convinced that there are a lot of things finding their way into our church publications and being taught from our pulpits that are not now nor ever was the teachings of the Brethren church. I fear that some are more loyal to a certain "Nine Articles" of a certain "Fundamental Association" than they are to the "Faith once for all delivered to the saints." Brethren, let's be true to the landmarks of our faith. If we have no plea, if we have no reason for our existence as a church, it is soon time that some of us were finding it out for we are giving our very life's blood for it. Here is one preacher who is going to be content to preach the good old-fashioned doctrines which gave us our birth, and made us what we are.

I am in the city of Spokane, a city of much wickedness and yet of many churches. Here are a few loyal Brethren being shepherded by our good friend and Brother T. H. Broad. Unfortunately for our brotherhood he is not so well known among us. He is one of those hard working pastors, loved by all. With the help of his very splendid family they are bringing things back here slowly, but we believe, surely. My first impressions are that this is a very difficult field for the Brethren. In fact after holding meetings for more than sixty churches in ten different states, I have found none that appears more difficult. We are preaching to appreciative audiences and no doubt will have a word to add as the meeting closes.

I should like to add this word with reference to the appeal that is going out from our College at this present time. Sometimes we become a bit careless in heeding these appeals until it strikes us personally. Just so with us. Our own daughter with training at Ashland, cannot teach in the state of Washington, because our school is not an accredited one here. So, let's hurry Brethren, and put it across. There is no spirit of selfishness prompting this statement, for it is too late for us now. I am speaking for other young folks from our district who may go in the future.

We rejoice in the victories won throughout the brotherhood. Let us all be true and faithful to the Great head of the church, until he comes. C. C. GRISSE.

Sunnyside, Washington.

#### PROGRAM FOR MARYLAND-VIRGINIA DISTRICT CONFERENCE

St. James Church, June 12-14, 1928

##### Tuesday Afternoon

2:00 Opening Devotional Service.  
Dr. J. M. Tombaugh.  
Address of Welcome. W. S. Baker.  
Response by Delegates—One from each church.  
Election of officers.  
Appointment of committees.  
Address—The Ordination of the Church. Freeman Ankrum.

##### Tuesday Evening

7:30 Devotions. John F. Locke.  
Bible Study—The Unity of God's People. H. A. Kent.  
Moderator's Address. E. L. Miller.

##### Wednesday Morning

8:45 Devotions. Geo. A. Copp.  
Sunday School Hour.  
Address—Teaching Adults.  
Mrs. J. M. Tombaugh.  
Address—Teaching the Children.  
Mrs. H. A. Kent.

Discussion of Sunday school problems.

10:00 W. M. S. and S. M. M. Business sessions.

10:00 Preacher's Hour—Ministers and Laymen.

General Topic: What Makes a Church Strong?

1—Information. L. H. Brumbaugh.

2—Consecration. E. J. Rohart.

3—Stewardship. G. C. Carpenter.

4—Prayer. Clay Dooley.

11:00 Mission's Hour.

Reports by Board—(20 Min.)

Mission Address—(20 Min.)

Dr. J. M. Tombaugh.

Discussion—Led by G. C. Carpenter, President of Board.

##### Wednesday Afternoon

1:30 Devotions. G. W. Chambers.

1:45 Business session:

Minutes, Dist. Missions, Conf. location, Election of Boards: Ministerial Aid, Property, Nat. Ex. Com., College, etc.

2:45 Women's Hour—Open Session—Mrs. G. M. Simpson in Charge.

Address—Stewardship.

Miss Gertrude Leedy

Discussion of W. M. S. Aims for the year—Led by Miss Leedy.

##### Wednesday Evening

7:00 Devotions. G. C. Carpenter.

Address—(25 Min.) Brethrenism and War. G. W. Chambers.

Address—(25 Min.) Safe "Evangelism." A. L. Lynn.

##### Conference Offering

8:00 Representatives of College and Publishing House. Dr. W. S. Bell.

Address. "Christian Education."

President E. E. Jacobs, Ph.D.

##### Thursday Morning

8:00 Devotions. J. E. Patterson.

Business session—Statistician's Report, Committees, Treasurer.

Address. The Ministry of Education.

John F. Locke.

Open Forum—Led by Moderator.

10:30 Departmental Sessions:  
W. M. S. and S. M. M.—Led by Mrs. G. M. Simpson.

Ministers and Laymen—Led by Moderator.

Address. Rural Church Problems.

J. E. Patterson.

Address. Missions in the Gospels.

Arthur Snider.

##### Thursday Afternoon

Opportunity for side trips to Gettysburg and Antietam Battlefields, which are close to conference church.

##### Thursday Evening

7:30 Devotional Service. W. S. Baker.

8:00 Sermon. Chas. Sensenbaugh.

##### Conference Officers

Moderator ..... E. L. Miller  
Vice-Moderator ..... H. A. Kent  
Secretary ..... C. C. Copp  
Treasurer ..... Dunkin

##### Mission Board

G. C. Carpenter, 1928; J. M. Tombaugh, and E. L. Miller, 1929; G. H. Haun and Geo. A. Copp, 1930.

#### RITTMAN AND ELLET, OHIO

Rejoice, and again I say rejoice, for the Lord hath spoken and seven souls have answered the call of the Spirit, their Maker and Lord. We feel that we have learned anew the meaning of the words of that good old song, "He speaks and the sound of his voice is so sweet, that the birds hush their

singing. For the melody that he gives to me, none other has ever known." Some may have heard melodies that were beautiful, but surely none have heard the melody that came to my soul when I realized that the Lord had chosen to speak in our services and that souls were willing to hear. To him we give the glory. We are sure that the Lord has a different melody for every soul. He gives the melodies, in proportion as we give ourselves, not in idle sun basking servitude, but in willing, active, passionate Christian service. Think what an heavenly overture would be produced if the laymen and women would let God produce a melody in their soul. Surely the angels in heaven would join in the chorus and heaven and earth would rejoice.

We feel that the Siamese twins have little on us here at the Rittman-Ellet circuit except that they are closely united and we are rather widely separated. Both seem to be of the same mind and that to glorify God. At present the records show an increase in church membership for the eleven months that we have worked together, amounting to forty-three souls. Twenty at Rittman and twenty-three at Ellet. We haven't forgotten either that this increase started when B. F. Owen came to us. The Rittman Sunday school enrollment has gone from ninety to one hundred thirty-seven and the attendance from forty-five and six to the neighborhood of the hundred mark, at one time reaching a hundred and twelve, and several times standing at 100.

The Ellet enrollment has more than doubled and stands right now at one hundred and thirty-seven. A new record was established here the last two Sundays when we had eighty-three and ninety-two respectively in attendance. Folks tell me that we will have a hundred next Sunday if a storm does not interfere. If God gives us this victory the whole brotherhood ought to rejoice.

Since the time of our last writing seven souls have answered the call, one at Rittman and six at Ellet. Two of these came by letter and reconsecration, the others requiring baptism. Baptismal services for three will be conducted at the Rittman church Sunday, May 20.

These things we write unto you not because of vainglory but because of their striking similarity. Often have we asked the question, "Why?" and the only answer we know is "The Lord hath spoken." Once more we say, "It doth not yet appear what we shall be," if we all keep the faith and the Lord continues to bless. We cover the prayers of God's people that his will might be done on this field. We are beginning to feel the need of a top on our basement at Ellet. We cannot see our way now but the Lord says, he is the way and if he wants a top on our basement church we are confident he can open the way and that as soon as we are deserving of it. If you have us on your prayer list, I would appreciate a card from you stating the fact. We are endeavoring to start a prayer service and I would like to read the cards at the service.

FLOYD SIBERT.

#### AN INDIAN'S HONESTY

An old Indian once asked a white man to give him tobacco for his pipe. The white man gave him a loose handful from his pocket. The next day he came back and asked for the white man. "For," said he, "I found a quarter of a dollar among the tobacco."

"Why don't you keep it?" asked a bystander.

"I've got a good man and a bad man here," said the Indian, pointing to his breast "and the good man say, 'It is not mine; give it back to the owner.' The bad man say, 'Never mind, you got it, and it's your own now.' The good man say, 'No, no you mustn't keep it.'"

"So I don't know what to do, and I think to go to sleep, but the good man and the bad man keep talking all night, and trouble me; and now I bring the money back, I feel good."

Like the old Indian, we have all a good and a bad man within. The bad man is Temptation, the good man is Conscience, and they keep talking for and against many things that we do every day. Who wins?—Selected.

## A SOCIOLOGIST IN INDIA

(Continued)

I must tell you about these penal settlements. A few years ago the government passed a Criminal Tribes Act. In India there are certain groups or tribes which have for centuries made their living by stealing, robbery and burglary. Every effort of the ordinary police to curb them had proved a failure. This Act was passed in the hope that thus they would be turned from criminality to a useful life. In the Madras Presidency alone they number about 25,000. How many are in the whole empire I have not been able to learn. Under this act they are gathered into settlements, the whole gang with the women and children and live there under careful supervision. I want to visit five of these settlements. I visited two on the way up. The first was at Kavali and Bitragunda, just a few miles apart. The manager is Mr. Bawden, the head of the American Baptist Mission at Kavali. When we arrived at Kavali, he and his family were down at the sea shore, about 5 miles way. I tried to get an auto to take me down to see him, but could not find one in the village to take me. Then his Indian secretary told me that he would be back that night. We had to go to the rest house of the village, as there was no hotel. This provided a room and bedsteads with water to bathe and toilet facilities. I sent our "boy" out to buy some food for supper and breakfast. We went to bed and about 10:30 Rev. Bawden routed us out and we talked for some time. He then said he would take us in his car the next morning down to Bitragunda. In the meantime in the afternoon the Indian secretary had taken us about the settlement in Kavali.

About 12 or 15 acres of rocky land is enclosed in a barbed wire fence about 12 feet high. Outside the fence is a strip of cactus about 10 feet wide. This is called a reformatory settlement. It is intended for those who cannot be trusted not to run away. Inside this fence is a smaller enclosure of barbed wire for the incorrigibles, i. e., those who have run away at least four times. Then inside that fence is a jail. Within the fence live about 200 and within the outside enclosure live almost two hundred more, while about 60 families live outside the fence in comparative freedom. After those outside the fence live a while with good records, they are sent to Bitragunda, where there are no walls or fences. The whole purpose of the settlement is to keep these people where they can be watched and prevented from following their usual occupation, and to teach them to work for a living.

Every one at Kavali has to attend church and roll call the first thing every morning, then they go to work. Mr. Bawden has

very little good productive work inside the enclosure at Kavali. He makes them quarry stone, dig out holes in the ground and fill them up again just to give them work. Each one must support himself by what he earns. He is thinking of having the government move the reformatory settlement to Bitragunda where there will be constructive work possible. At Kavali he also has some weave cloth on hand looms, do carpenter work, and blacksmith. Strict discipline rules in all the settlements until a man has been released, but the effort is made to diminish the severity as rapidly as the conduct of a family shows that it can be trusted. At Bitragunda most of the settlers are living in comparative freedom.

At Bitragunda they have a settlement very much freer than at Kavali. In addition to the settlers which are under restraint there is a large number which have been released and are free to go where they please. Many of the released settlers do go back to their villages, but many feel that they have nothing to go back to, hence stay near the settlement. They are given temporary allotments of government land to farm, a place on which to build a house, and are obliged to report to the manager if they wish to go to some other place. This is as much in order to protect them against false accusation by the police as to watch them, for if they demand a pass it cannot be withheld. About seven miles away at a place called Allure the settlement once had settlers, but now only about 20 families who have been released remain there. At Bitragunda within the settlement there is an enclosure surrounded by cactus and guarded at the one entrance for those who have not been as steady as desired. They have to have a pass to get out of this enclosure.

Mr. Bawden tells some great stories about what has been accomplished with some of these people. The fact that many of the families when released want to settle down near the settlement shows that they feel that there they have protection and help. Moreover, Mr. Bawden says that some of them accept Christianity and lead new lives under the inspiration of the teaching they have received. His main hope, however, is in the children which are being trained in the Mission school.

J. L. GILLIN.

On train to Calcutta, February 7, 1928.

(To be concluded)

## WHAT IS THE MISSION OF THE CHURCH?

(Continued from page 13)

eration. The pastor holds a position of sacred privilege and solemn responsibility. More than any other, he can influence missionary recruiting, giving and praying. But that influence will be exerted only in the measure in which he himself has caught the missionary vision.

The need for a mighty spiritual revival in our churches is being voiced on every side, and for this much earnest prayer is being made to God. Is it not also important to appreciate that the actuating motive for such prayer, and the supreme objective of such revival, should be not merely spiritual refreshing for our own souls but, as the result of this, the carrying out more effectively of God's purpose through us for a lost and unevangelized world? True revival must always call us back to the will of God. A genuine spiritual revival must therefore issue in a missionary revival. When such revival comes, the problem of missionary recruits and support will be

solved, a new volume of missionary intercession will link up the church to the omnipotence of God, so that the whole enterprise of world evangelization will move firmly forward to its consummation.—Missionary Review of the World.

## OUR LITTLE READERS

### "MISS MUMPSIE"

By Frances McKinnon Morton

Francie had one talent. Maybe she had more than one, but everybody who knew her knew that she had this one. She could sing. She could make the notes come out of her throat high and clear and sweet as the songs of birds. She could learn the words quickly too and could speak them out so plain that every one could understand them, and she never had a bit of trouble remembering how the tunes go either.

Her mother was very much pleased over Francis' talent, and she was always glad when her little girl could sing for her friends and give them pleasure.

Her teacher at school was delighted with her singing too, and at Sunday school the teacher of her class and the primary superintendent thought they had found a treasure when Francie started to Sunday school.

But all of them—mother and teachers all—soon found out that Francie had something else along with her lovely talent. She wanted to have her own way about things all the time; and if everything didn't go exactly to suit her, she would just shut her lips up in a hard little straight line and would not sing one word.

The first time she did that way at Sunday school her teacher was so surprised that she asked her what was the matter.

"I don't like that song", Francie said, "and I am not going to sing it."

Now, the other boys and girls in the room liked the song, and the teacher thought it was not fair for Francie to refuse to sing just because she liked some other songs better. She wouldn't sing, though, and "that was that"; so the others simply had to go on singing without her.

At school it was the same way. If Francie didn't like the song they were to sing, or if she couldn't stand exactly where she wanted to stand in the line, she would just shut her sweet voice up in her throat and never sing one note.

That made it very hard for her teachers because sometimes they would train the boys and girls to sing certain songs when they were having a program; and then maybe when they were just ready to sing for company Francie would get mad about something, and never a note of song could they get out of her.

Sometimes when the teachers had planned to get along without her pretty talent she would surprise them all by standing up there and singing so perfectly that they would try her again.

One day she had promised to sing a little song at the Mothers' Club meeting at school, and then just because she didn't like the dress she had to wear that afternoon she would not sing one word of her song, and the teacher had to get up and apologize to the mothers about it.

Francie went home to supper that night, and she didn't feel so very well. Her supper did not taste good to her, and it was hard for her to swallow her milk. Of course her mother noticed it, but she was so ashamed of the way Francie had behaved



that she naturally thought maybe Francie was ashamed also and that being ashamed of such behavior would be good for her; so she didn't try to comfort her.

But the next morning when Francie didn't get up when she was called, of course her mother went in to see about her. And really she would hardly have known her own little girl if she hadn't known it was Francie. She couldn't even cry very well, though she was trying to with all her might. Her face was all swollen up, and her throat was nearly closed, and her jaws hurt so when she tried to open them that she couldn't even talk without making the tears come.

Her mother was surprised, of course, and troubled too; she sent right away for Uncle Dr. Ed to come and see what was the matter. While they were waiting for him to come Francie was just about to cry herself sick, and by the time he got there she was in a terrible state.

"Here, here, Miss Mumpsie!" said Uncle Dr. Ed, "cut out that crying and let's see what the trouble is."

Francie tried to talk, but she couldn't very well; so Uncle Dr. Ed gave her a pencil and paper, and she wrote on that: "I am being pun-ish-ed because I acted ugly and didn't sing, and now I can't ever sing any more."

Uncle Dr. Ed knew about her talent and also about how ugly she would sometimes act when she should have sung; so he understood just how ashamed and frightened Francie was, and just to keep her from being afraid any more he laughed at her.

"Nonsense, Miss Mumpsie," he said, "you've got the mumps, and you'll be well in a few days; but just the same you would be a lot better off and happier if you used your talent more to please others and not just to please yourself."

And Francie make up her little "mumpsie" mind right then and there that as soon as she got well she would never again act ugly about using her talent to help other people whenever she could. She was sure she would never forget how it felt to have the mumps and not be able to even talk very well, let alone sing a song.—Christian Advocate.

## ANNOUNCEMENTS

### NEW ENTERPRISE, PENNSYLVANIA

Holy Communion will be observed by the New Enterprise church, on Sunday evening, June 3rd, at 7:00. All brethren of like faith are invited to enjoy these services with us. ELMER M. KECK, Pastor.

### ALUMNI BANQUET

Graduates and former students of Ashland College are urged to be present at the annual spring banquet, which will be held at the Park Street Brethren Church, Ashland, Ohio, June 5, at 6:30 P. M. Reserve your tickets with either C. L. Anspach, or Leslie Lindower, at Ashland College, before May 31. Inform your fellow-alumni.

### MUNCIE, INDIANA

The Muncie congregation will observe Holy Communion on Sunday evening, June 10th. All members are urged to be present and other Christians who can conscientiously observe these ordinances as we do are cordially invited to participate. Rev. George S. Baer, Editor of the Brethren Evangelist, will be with us to officiate at the service. THE DEACONS.

### YELLOW CREEK, PENNSYLVANIA

The Yellow Creek church will observe Holy Communion Sunday evening, May 27th, at 7:30 o'clock. We urge all members to be present and others of like faith are invited to enjoy these services with us. ELMER M. KECK, Pastor.

### IMPORTANT NOTICE—EASTER OFFERING

Churches are extremely slow in sending to the Treasurer a report of their Easter Offerings. This means that our Office Secretary is going to suddenly find herself under a great mass of work at a time when the Editor of The Brethren Missionary is going to want the complete Report for the July issue. Therefore, we must ask that ALL REPORTS OF THE EASTER OFFERING SHALL BE IN THE HANDS OF THE TREASURER NOT LATER THAN JUNE 15th. An earlier date would be appreciated. PASTORS, please see to it that your Reports are sent in as soon as possible. This is an Easter Offering, not a Thanksgiving Offering. Reports will be very acceptable, indeed, after June 15th, but they will not appear in "The Report of The Easter Offering." Please come to our aid. We thank you!

LOUIS S. BAUMAN, Treasurer,  
1330 East Third Street, Long Beach, Cal.

## Business Manager's Corner

### "AND THE DOOR WAS SHUT"

In the familiar parable of the Virgins the foolish were those who "tarried" while the wise made proper preparation to meet the bridegroom.

There is still ONE CHANCE for our young people to enter the Evangelist subscription contest before the contest starts, but it will require prompt decision.

The contest opens Friday, June first. Of course one can enter the contest later than that, but it will lessen one's opportunity to win the bicycle unless he is ready to start "at scratch."

There are a number of churches that should be represented in the contest from which we have not yet heard, and which we feel would have an equal chance with the churches already entered to win the prize.

Please keep in mind that every contestant will receive liberal pay for the work they do even though they can not all win the bicycle.

Look at the bicycle advertised on this page, and then write us for particulars of the contest, and write right now.

R. R. TEETER,  
Business Manager.

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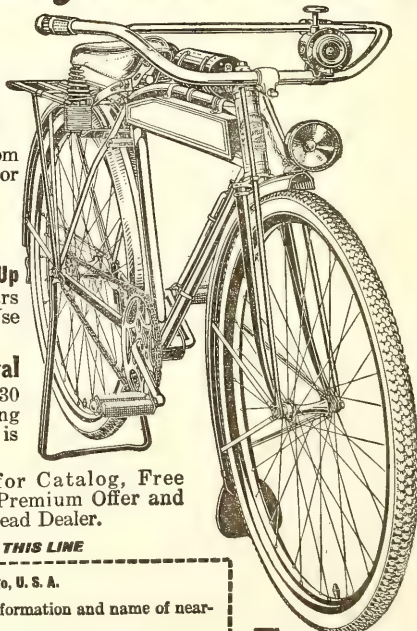
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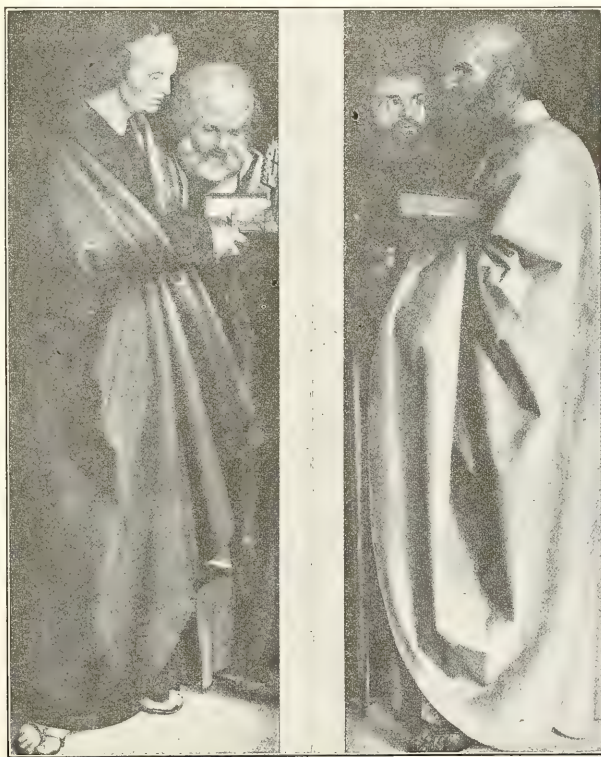


Volume L  
Number 22

June 2  
1928

# *The* **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



John and Peter

—From Painting by Dürer  
Paul and Mark

**Men Learned in the School of the Master**

**Remember your own Church School on Educational Day, June 10th**



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Published weekly by the Brethren Publishing Company, Ashland, Ohio, at \$2.00 per year in advance.

George S. Baer, . . . . . Editor  
R. R. Teeter, . . . . . Business Manager

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## EDITORIAL

### Why a Denominational College?

That question is doubtless much in the minds of our people at present, and it is vital to the life of our church that there be conviction regarding it. We ought to know and be strongly convinced of why it is important that our church should have its own college. We have such a college, and that institution is calling urgently and insistently for more adequate support. The church under whose control it exists is supremely responsible for meeting its needs, but unless its membership has strong convictions regarding the importance of such an institution, they will not come forward with the support that is necessary. For let it be understood by all members of the Brethren church that Ashland College cannot be properly cared for by any indifferent, left-over, easily-made offerings. It will require big, sacrificial giving, and a people must be thoroughly in earnest to give in that manner.

There is very good reason for supporting our own church college, and there is warrant for the outlay of far bigger sums than the present ambitions of Ashland College require. Our young people should be assured of a Christian education. That applies to every youth, no matter what his vocational interest may be. Every one should be trained not only to do some worthy work, but, more important and first of all, he should be educated and influenced to live nobly. Nothing is more vital and urgent than that, and no institution can do that for an individual that does not seek to be Christian in faith and spirit, not only in its instruction but in its social and recreational life as well. A secularized school where flippant remarks are made about the Bible, where the church is ridiculed, and where Christian idealism is considered out of caste and impracticable is not the kind that is conducive to the building of Christian character. And conscientious, enlightened Christian parents do not want to send their children to such a school. An educator of note who has official connection with a great university recently expressed a desire to put his daughter in a church school and selected Ashland College as the school he preferred to trust, if it is able to qualify as a standard school at the appointed time. It is that Christian idealism that is given larger place in a small church school like Ashland that appealed to this father. He gave that a larger place in his judgment than a highly financed state university, with its superior equipment advantages. What are such advantages compared to those that count for the building of character? What does it profit if a young person gains a world of knowledge but loses his soul in the process?

Education that fails to impart the spiritual point of view and to

give the Christian tone to life, fails in that which is most important and which the world most sorely needs. The outstanding leaders of state as well as of education have frequently stressed this point. President Coolidge has repeatedly urged greater emphasis on the spiritual aims of education. It was only last year in September that he said while speaking at the dedication of Lincoln Memorial Library of South Dakota State College, "All our arts and sciences will never give us a lasting culture and civilization unless we are able to see in them the outward manifestation of a spiritual reality." But we can never depend on finding that "manifestation of spiritual reality" in any but a church school. The church college must therefore be maintained, and maintained by the effort of the constituents of the church to which it is allied. We cannot shift the burden to other shoulders, nor should we desire to do so. Dr. W. O. Thompson, president emeritus of Ohio State University, said: "I express the deep conviction that the church will make a mistake if it loosens its hold on its colleges, and the further conviction that there ought to be no change of control dictated by the simple desire to get money. A control which conserves the things for which these institutions were founded and assures their loyalty to moral and religious ideals, seems to me of the first importance." For the sake of securing to our young people the advantages of an education that is truly Christian, we can well afford to provide for the adequate support of Ashland College, even at the cost of great sacrifice.

The church ought to maintain its own college so as to preserve its distinctive religious heritage, those items of faith that have been the occasion and excuse for our existence, and through the practice of which we have brought blessing to the world and contributed a distinctive part to the kingdom of God. If characteristic Dunker faith in and obedience to the Gospel that is even now so sorely needed is to be preserved to the church of Christ to give it the power and make it the blessing that the times demand, how is it to be done except by implanting it in the minds of our youth through our own denominational schools? If we still consider the faith of our church fathers to be of worth to the world and a vital part of the Gospel message, shall we not find it important to maintain a school which shall be a strong tower for the defense of such faith and the source of recruits for its heralding? This is the one outstanding source of our hope for a future as a denomination. When we cease to make faithful and adequate provision for the instruction of our youth in the faith delivered unto the saints, as God has given us to understand it, we shall have no longer a hope of perpetuity as a church. In proportion as we value our religious heritage, let us make provision for conserving its true character and enlarging its life through education, and in an atmosphere where such education will meet with favor. Not only can we afford to meet the needs of our college adequately, we cannot afford not to do so. Our place as a church in the world stands or falls with it.

### Summer Camps and Conferences

The season is approaching when youth will be thinking of summer camps and conferences and coveting the opportunity of attending some one or more of these highly beneficial events. We would, if we could, greatly extend the opportunity of entering into the experiences which have made these summer gatherings so popular among our young people. We have had repeated expressions of appreciation of the good times and the spiritual quickening experienced at the Brethren Retreat at Lake Shipshewana, in Indiana, and those in charge are to be commended that plans are being made to continue and broaden the splendid work there begun. It is the beginning of an answer to a great need among Brethren young people. May those of every part ultimately have a like opportunity. And every year for many summers splendid youth have been returning from Lake Geneva, Geneva Glen and other such camp headquarters with praise on their lips for the benedictions that have there come into their lives. Roy A. Burkhart, associate director of Young People's Work in the International Council of Religious Education, writes us that a young fellow came into his office the other day, beaming all over with the glow of fine manhood and said, "Burkie, that camp at Geneva Glen was a real rendezvous for my spirit."

Then Mr. Burkhart says, "And do you know, youth needs to get away from the rush and hurry of life to learn how to live! Camp is a living spirit. Those who come into its embrace and respond to its challenge find entrance into the 'imperishable avenues of

life—appreciation, faith, love.' Indeed camp is a vestibule to the Abundant Life; the life that appreciates more eagerly, believes more persistently, and loves more ardently." And he continues, "Camp helps youth to measure life by its depth rather than by its duration. In camp away from the rush and hurry of life; back, apart in a great fellowship of the eternal quest, youth discovers the great truth wrought out by the life of Christ that instead of length of days it is the depth of life that counts, radiance of faith, richness of life, and the fellowship of him who redeems us from the tyranny of time." It is at these summer camps, where time is spent in Bible study, worship, hobbies, play and friendship, under the direction of and in personal and group conferences with men who know and love youth and who are rich in the things of the Spirit, that some of the most vital inspirations to young life come, and some of the most effective influences in setting young men and young women on the high road of service.

For the benefit of our young people who may desire the information, we append these dates and places of summer camps: At Geneva Glen, Colorado, a Girls' Camp, June 26 to July 9 and a Boys' Camp, August 14 to 27. At Lake Geneva, Wisconsin, a Girls' Camp, August 7 to 20 and a Boys' Camp August 21 to September 3. These camps are open to youth 16 to 21 years of age. We shall gladly supply further information to any one desiring it.

The summer camp for Brethren young people at Lake Shippewana is open to both boys and girls of high school age and over, and plans are being made to serve the youth not only of Indiana, but of adjacent states as well. The date is July 9 to 15.

## Advantages of Being a Preacher's Son

That it pays to be born and reared in a Christian home, and the more thoroughly Christian the better, is given weight by data recently published by American Eugenists showing the effect of religious environment in producing men of genius. According to a statement issued by the research department of the Church Federation of Sacramento, a Protestant clergyman's son has one chance in 20 of being listed in "Who's Who." The physician's son has 1 in 105, the farmer's 1 in 680. The skilled laborer's son has a tremendous advantage over the one of the unskilled laborer, for the former's chances are 1 in 1600, while the latter's is only 1 in 48,000. The atmosphere which characterizes the home of the Protestant minister of the Gospel thus makes for success even in this world. This is quite contrary to the impression one would get from popular opinion of the place and worth of the ministry. Too often the parsonage is considered a handicap, and the sacrifices it often entails are bewailed as so much misfortune, whereas they should be looked upon as a part of the discipline that contributes so largely to success.

More and more it is beginning to dawn upon the public mind that populations are made up of people of different hereditary endowments, that all do not have the same capacities and tendencies. This shows up in different groups, such as racial and occupational groupings. This has a very far-reaching influence. The material development of the Protestant nations of Europe, their leadership in all lines of endeavor, is said to be largely due to the children of their clergymen. Conversely, it is thought the backwardness of the Jesuit-controlled areas in both Europe and Latin America is due in part to the Roman Catholic policy of celibacy. This has through the centuries drained their populations of the offspring of their spiritually high-powered leaders, both priests and nuns.

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## EDITORIAL REVIEW

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We understand the work at Hamlin, Kansas, where Brother W. H. Schaffer is pastor, is going forward nicely. They held their communion service on Sunday, May 27th.

The secretary of the Foreign Missionary Society, Brother Alva J. McClain, notifies his correspondents of his new address for the summer. See it on Mission page.

You can do nothing for Jesus except as you feel warmly towards him. His approval of the woman who poured the ointment of spikenard upon his head made the whole spiritual meaning of gifts to depend on the disposition of the giver.

Sunday school workers will find it profitable to read the timely material which Prof. M. A. Stuckey supplies on the Sunday School magazine page.

A personal communication from Brother W. C. Benshoff, pastor of the church at Waynesboro, Pennsylvania, informs us that two more were added to the church by baptism on the Sunday of May 20th.

We learn from Brother Floyd Sibert, pastor of the Rittman-Ellet circuit, that another member was received into the church at Rittman by baptism since last report. The Sunday school attendance at both places continues at an encouraging mark.

EDUCATIONAL DAY OFFERING TO BE TAKEN THE SECOND SUNDAY IN JUNE. Remember it is most urgent this year and do your best. Do not ask How little you may get off with, but, How much you are willing to sacrifice for a cause that is absolutely imperative.

Dr. C. F. Yoder of Argentina, writes of the splendid service the Bible coach has rendered during the eight years of its life, but it has served its time and is now needing to be renewed. Doubtless it needs only to be mentioned to have responses sufficient to meet this need.

Christian Endeavorers of Ohio will be interested in further notice from the pen of Miss Helen Garber concerning the great Christian Endeavor convention soon to be held at Lima. She is doing her best to help you catch the spirit. And we would add, It will pay you to go if you can.

The statistician of the Pennsylvania District calls upon the churches of that district for reports. And it is not his first call. The call that went with the blanks got five responses. That is not encouraging, and the pastors owe it to their statistician to come across in a finer way. It is not fair to elect a member to an office that requires cooperation and then fail to cooperate with him.

Brother G. A. Copp, treasurer of the Maryland-Virginia District Mission Board, calls the attention of the churches concerned to the fact that they are terribly negligent regarding their apportionments. It is difficult to understand how the Mission Board pays its bills in the face of such delinquency. The time of reckoning is near at hand; better pay up.

The Second church of Los Angeles, of which Brother A. V. Kim-mell is the able pastor, is still going and growing. With a Sunday school attendance of 400 it may be classed among our largest schools, and the missionary spirit that seems to possess it points to a still brighter day. A very successful evangelistic campaign led by the pastor resulted in forty being added to the church and others still coming. Their Foreign Mission offering was commendable.

Dr. W. S. Bell, Endowment Campaign Secretary, reports a splendid gift from the Hagerstown, Maryland, church where Dr. G. C. Carpenter is pastor. Brother Carpenter has long been known as a staunch friend of the college and it would be only natural that his good parishioners should catch his spirit of loyalty, if they had not had it before. This is also the home of Dr. J. M. Tombaugh, a former president of the college. The total gift was \$3,331.00, which brings the total of the campaign up to \$155,259.20.

Brother A. B. Cover, pastor of the First church of Los Angeles, writes a good news letter in which he reports evangelistic services resulting in nine additions to the church and much renewed activity. On Easter Sunday Mrs. Cover directed the production of a splendid program in the Sunday school, and in the church services a banner offering was given to Foreign Missions. Another interesting feature is the formation of a Sunday school orchestra under the direction of the pastor. We do not recall having gotten Brother Cover confused as the pastor of the Second church of Los Angeles, unless it was when he first took up the work in Los Angeles, when we were misinformed as to the church he was to take charge of. But whether that be it, or whether there was a later incident that we do not recall, to which our good friend Cover refers, we beg the pardon of all concerned.



## GENERAL ARTICLES

### Not to Be Read,---and---

By Dr. J. Allen Miller, Dean of Ashland Seminary

Here is a brief article that will give you, dear reader of the Evangelist, a fund of information. Unless you want to be informed you should not read it. It will be about ASHLAND COLLEGE and the BRETHREN CHURCH.

It sets forth in a somewhat new light the duty of the churches to come to the help of the College on Educational Day, June 10 or 17.

When this appeal meets your eyes you will doubtless say,—“Well, will this appealing to the church for the College never cease? We are getting tired of it. How much money must we give and be giving to meet the appeals of this institution? Just think of what we have already given. Too many appeals for money anyhow and we will just pass this by.”

HERE IS THE ANSWER TO THIS or any similar criticism.

When does the Easter Offering for Foreign Missions cease to be called for? When do Thanksgiving for Home Missions and Christmas for the White Gift Offerings stop? When do you quit paying your pastor and your Local Church expenses? To stop their support is to stop all such work. The same holds true of the College.

Besides those men and those Churches that have been the best supporters of the College in the past are now its strongest advocates and seldom or never raise such an objection. We have found that generally the “objectors” are men or Churches that have never given at all or at the most anything worth while.

#### WHY SHOULD WE GIVE NOW?

Please read the following brief statements of fact and you will know why the Board of Education (A general Conference Board, by the way), the College Trustees and the Faculty all join in making this earnest and necessary appeal.

1. The College was founded in 1878 by the then United Church.

2. When the division of the Church took place the College fell into the hands of the (Progressive) Brethren group. What a staggering burden they assumed we now know better than they, though they learned it within five years. Here was a group of intensely earnest Christians, scattered through twenty states numbering less than four thousand that through sheer faith and the conviction



Dean J. Allen Miller

that a College was necessary to the life of the New Church, assumed what proved an impossible task.

Now note, with a debt amounting to over \$25,000, Brother H. R. Holsinger undertook to raise that amount. After two years' work he concluded the task having raised in cash, notes and promises about that amount. He did that too in this same Brethren group that was compelled everywhere to build churches during the same period.

But these notes and pledges were not nearly all paid. In fact not money enough came in to meet the interest charges. At any rate by 1887 a crisis came and the creditors foreclosed the mortgages and the College was sold.

At the most liberal estimate the Brethren contributed to the College on the attempt to pay the debt not over \$15,000 before this crisis came.

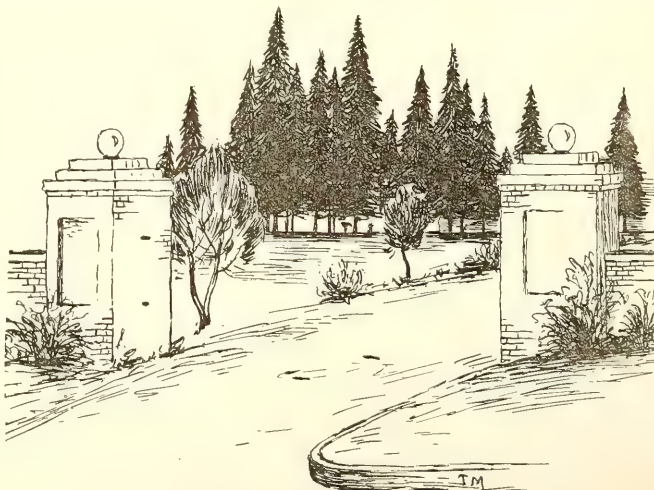
3. In 1887 at a Receiver's Sale ordered by the Court the present Corporation of the College bought eighteen acres of the grounds and the buildings with what equipment they had. For this property the sum of \$19,142.50 was paid. This was the debt with which the present membership of the Brethren church struggled for a long time. Faith was lost and the burden of unpaid principal and accruing interest became greater and greater. It took ten years to meet this purchase price and clear the title to the College. This was in 1898 and in the month of May.

4. The present continuous growth of the College began in September, 1898. The only other debt the church has been called upon to meet was for the building of the Old Gymnasium. This money was raised by Dr. Gillin and totaled about \$6,000. SINCE THEN THE CHURCH HAS NOT BEEN CALLED UPON TO PAY ONE CENT ON ANY DEBT OR MEET ANY EMERGENCY IN RUNNING EXPENSES.

That is one aspect of our College relations to the whole Church. That shows the Church acquiring the property.

BUT A PROPERTY DOES NOT MAKE A COLLEGE.

Two other factors are necessary, namely, AN EFFICIENT FACULTY and a STUDENT BODY. How does a College secure these? In a word we may answer, At a great cost of labor and personal sacrifice. Here I can not for obvious reasons be more specific. But suffice it to say that compara-



Pen Sketch of Detwiler Gate, Ashland College

tively few men have paid this price. We do have an efficient Faculty, admitted by those competent to judge, and a student body of which we are justly proud.

6. What Service has the College rendered the Church during all these years? In a single sentence. More than any discussion like this can ever evaluate. Let it suffice to say that the College saved the Cause of the Brethren Church in Ohio; that at present more than half the whole Church and more than two-thirds of our Ministry are Ashland trained men.

7. One other matter calls for brief statement in this enumeration of facts. Several years ago Dr. Beachler made a most successful canvass of the Church for permanent Endowment Funds. During the last two years Dr. Bell has been covering the Church again for the same purpose. What we have may be seen in the sequel.

WHAT HAS THE CHURCH TO SHOW FOR HER SUPPORT OF THE COLLEGE FROM THE FIRST UNTIL NOW? Let the following summary be the answer.

1. We have a physical valuation of property, including grounds, buildings, equipment, athletic field, etc., of the

large sum of \$484,565, SECURED TO THE CHURCH AT AN EXPENDITURE OF LESS THAN FIFTY THOUSAND DOLLARS.

2. We have permanent Endowment Funds, including investments, endowment notes, bequests, etc., amounting to the sum of \$343,220.

3. In addition to the items named under 2 we have sufficient pledges and notes to pay the small debt incurred in building the Library.

WHAT DOES THE COLLEGE ASK FOR NOW? AND ON WHAT GROUND?

On the strength of an Institution that under such adverse circumstances has accumulated assets to the value of \$1,000,000, AND on the Spiritual appeal that a student body of 800 young men and women make we humbly, confidently and prayerfully ask the Church to help the Faculty and Board of Trustees to realize the goal for which we are now striving, namely,

TO MAKE ASHLAND COLLEGE A STANDARD COLLEGE IN EVERY RESPECT.

Ashland, Ohio.

## Tear Down a Church and You Must Build a Jail

By W. C. Benshoff, Member Board of Trustees of Ashland College

Under the above caption Robert Quillen says in part, "A few years ago a man of science studied gorillas in Africa. He discovered that each community of the great apes follows some old male who is the acknowledged leader. The ants, the bees, the cattle, the wolves—all have a leader. It is Nature's plan. In man also, there is an instinctive willingness and desire to be led. Without a leader he endures hardships, suffers wrongs, works without purpose. Give him a leader and he is a new creature, his fears depart. He develops an enthusiasm for accomplishment. He strives to reach a standard. The simple truth is that man is afraid to face life alone. Through the whole of history men have lifted imploring hands and repeated the age-old cry: 'Lead us or we perish.' It is this need of leadership—this fear of life—that causes man to fashion a religion. If he can follow a strong man and feel secure, how much safer he will feel if his leader is an all-wise and all-powerful God!"

Except we have the leaders, the church will crumble and the jail will be built. The need of leadership is apparent. This is true when we consider the political corruption, the family dissolutions, the social evil, dishonesty, etc.; this is true when we consider the lack of religious conviction, the darkness and sin of humanity. We need leaders trained to recognize the existence of tremendous evils that need resistance; leaders who recognize the existence of sacred causes that need and are worthy of assistance. We need those who are qualified to help others find the true way of life. Such will need to be strong in the faith, deep in their convictions, and great in their vision.

As a denomination the Lord has a definite work for us to do. The witnessing must continue until the Kingdom has been established. Christ would speak his message of life through us. An adequate leadership is essential. This must be found and developed within the church. From the local church and the home must our leaders come. The claims of Christ should be pressed upon the youth at a time when decision is being made for life's work. Here is a question for pastors and church officers to consider. How many ministers and missionaries, how many leaders in the work of the Kingdom, has your church supplied? Have you sent out your quota? A facing of this question should bring results.

Not only must our leaders be found, they must be developed. This work must be done primarily within and by the church. Each may have a part in the task immediately before us. We must share and share alike in this work. The fact that we have been solicited or may be solicited for endowment does not excuse us. We should feel it our duty to join in the Educational Day offering. But it is more than a duty, it is a special privilege. May we so look upon it as such and give as we have been blessed of him.

Waynesboro, Pennsylvania.

## Memorial Flowers

By Dr. C. F. Yoder

Within this sacred place where lies the dust of what were once God's holy temples,  
Wherein his Spirit dwelt and manifested forth his glory on the earth,

We pause to place the flowers of fond remembrance of those good and true examples,

The which, like seeds of flowers immortal, fallen, bear the fruit of endless worth.

These flowers, indeed, shall fade away,—their withered petals turn to dust and perish.

These monuments, the very earth itself, shall some day fade and pass away.

But there are things that perish not, that most are worth, the things that most we cherish,

Yes, there are flowers that live and bless, that shed their fragrance one eternal day.

The first is Faith, the basis of all reasoned action, Faith abides forever.

For God abides, and that means law and order, confidence in things that are.

Yes, confidence that God is just, his righteous recompenses fail him never.

Yes, confidence that God is love, and not one child can drift beyond his care.

Then, faith in man, created in God's image, faith that man is worth the saving.

And faith in that which God in faith has done to save the erring race from sin.



I fain would plant this flower today in every human heart  
that knows the craving  
For better life and better world. By faith such must their  
work for God begin.

And I would plant the flower of Hope, bright Hope, the  
mainspring of all human action,  
The hope that harvest time shall be secure, that life bears  
fruit beyond the grave;

The hope that God's great universe is one in which we  
form a tiny fraction,

The hope of fellowship renewed with those whom Jesus  
loved and died to save.

And with these two I fain would plant the power of Love,  
of Love divine, eternal,

That blossoms in that Paradise above, where love is law  
and law is love,

The queen of all the flowers that bloom in human hearts,  
in fragrant splendor, vernal,

And binds those hearts as one to the great heart of him  
who lives and reigns above.

I know not when nor where nor how these flowers may  
reach the fulness of their glory.

It matters not. I know that here and now 'tis given to  
all men to know

The faith, the hope, the love that in the human heart are  
planted—wondrous story,

And wondrous Savior, that through endless ages we  
should in his likeness grow.

Then let us tell it with the flowers we place in memory of  
those we cherish,

To celebrate the lives they lived, the deeds they did, their  
faith, their hope, their love.

And let us pledge ourselves anew to do God's work, for  
it can never perish,

Tho we ourselves may be transferred to labor in the  
brighter courts above.

Rio Cuarto, Argentina.

## SIGNIFICANT NEWS AND VIEWS

### SPECIAL CHAMBER FOR FOREIGN DIVORCES

It will be good news to all interested in putting an end to easy divorces that France is backing up earlier promises of checking the operation of the foreign divorce mill in that country. A special chamber has just been established in the Paris divorce courts, the duty of which shall be to handle all foreigners' divorces, and not with kid gloves. Hitherto the courts of France have looked upon the question of residence as an academic one so long as there was no opposition from either party to the suit. Now applicants for divorce must establish real residence in France if they expect to benefit by French divorce laws. They will be required to show a definite purpose of residence, a lease as proof of occupancy, payment of taxes and declaration of revenue for the income tax collector. Applicants for divorce will be required to state whether the grounds set forth in the French petition constituted legal cause for divorce in the state from which the petitioner came.—The Presbyterian Advance.

### METHODISTS AND MISSIONS

Perhaps it will serve to throw some light on the present missionary situation to take a glance at the Methodists and missions as revealed at their recent Kansas City conference. In 1920, so the newspaper reports state, the Methodists raised \$15,000,000 for missions and other work outside the local congregations. But since 1920 receipts have declined at the rate of \$1,000,000 per year. Last year they stood at a little over \$8,000,000. Natur-

ally drastic retrenchments have been forced. The noted Bishop Oldham of South America offered change of emphasis rather than lack of ability as the explanation. Thus we read: "American churches seemed well able to erect great buildings for their work at home, so that it was not their ability but the accent of their giving which had changed. American Christians seemed to him (Bishop Oldham) religiously overfed and underexercised."—The Gospel Messenger.

### TOURING BY AIRPLANE

Publicity concerning sight-seeing tours by airplanes is now in circulation. European travelers for some time have been using passenger airships, but so far they have been used in a very limited way in the United States. A recent circular advertises a twelve-passenger tri-motored monoplane of the latest aircraft design which is to be put into service for the pleasure and convenience of visitors who desire to look over some of our great cities.

The exceedingly great strides in methods of swift travel are a constant astonishment. No one at all is able to prophesy what we may be doing in a few years. Already some of our citizens bound across the continent in the space of a few hours. Enough of them may soon be taking the air to bring to pass the vision of the argosies in Locksley Hall.

One who is interested in the advancement of the kingdom of God cannot avoid relating all of this progress to its interests. His sentiment becomes that of the lines which say: "O be swift, my soul, to answer him; be jubilant, my feet! Our God is marching on."—Christian Advocate (Nashville).

### HENRY WARD BEECHER, D.D.

We wonder how many of our readers will recognize the error in the above heading. The editor of *The Congregationalist* acknowledged, not long ago, that he did not know until quite recently that Henry Ward Beecher was not a doctor of divinity. With so many smaller men parading the D.D. degree it does seem a trifle strange that the pastor of Plymouth pulpit was never "doctored." The fact itself certainly does not detract anything from Beecher's geratness. It would seem quite odd, for example, to refer to George Washington, LL.D., or to Dr. Abraham Lincoln. The more distinguished a man becomes the less need he has for artificial titles. It used to be the old rule in the matter of honorary degrees that no man should be awarded such a distinction whose reputation would be increased in the slightest degree by the honor conferred upon him. Smaller men seek for degrees, but greater men do not need them. The example of Mr. Beecher is a case in point.—Frederick D. Kershner in *Christian-Evangelist*.

### SOME OVERLOOKED GAINS

The results of mission work in any land are not all so direct or obvious that they can be listed in annual reports. Thus it happens that the by-products of Christian missions, which are by no means the least important, may be overlooked. An illustration of the importance of such by-products may be found in the indirect influence of Protestant Christianity in Roman Catholic South America. Thus an authority on missions in South America writes: "The Roman Catholic Church itself has benefitted by this contact with evangelical Christianity. Although obscurantism and bigotry still exist, especially in the smaller and more belated countries, the spirit of opposition has been somewhat tempered. Better and more frequent sermons are being preached from Roman Catholic pulpits, evil practices have been curbed by the authorities of that church itself, and much inherent good has been revealed and developed."—The Gospel-Messenger.

# THE BRETHREN PULPIT

## I Sat Where They Sat

By S. C. Henderson

**TEXT**—Then I came to them of the captivity at Telabid, that dwelt by the river Chebar, and sat where they sat, and remained there astonished among them seven days.—Ezekiel 3:15.

The saddest pages in the world's history are those that tell the story of the dispossessed nations. As children our hearts bled for the Arcadian exiles, when we read Longfellow's Evangeline. During the dark cruel days of the World War our hearts were touched with grief, as we read how the people of Belgium and France were left homeless in the train of the invading army. But earth's history is full of many sad pages,—Armenia, Poland, Bohemia, the French Huguenots have won our deepest sympathies. The Bible tells the pitiful story of the Babylonish Exile, when the Jews were torn away from their homes and the Holy City and deported as exiles beyond the rivers of Babylon. The Psalmist gives us a glimpse of their dejection. Their captors call for a song, one of the songs that made glad the temple. But they are too sad to sing. They hanged their harps on the willows and refused to sing the songs of Zion in the strange land.

Later when Ezekiel, the great prophet of the Exile, visited them, he saw their sorrow and depression as they camped at the side of one of the canals of Babylonia. He was silent and overwhelmed for days. He said, "I SAT WHERE THEY SAT." He entered into sympathy with them. He felt for them, because he knew their deep sorrow by experiencing it with them. No other prophet has given it to us in so graphic terms, because he alone sat where they sat.

When Kipling went to India, he learned the loneliness of being away in a strange land. He knew the homesickness of the trader and the traveler who lingered in Bengal and Bombay, and he wrote:

"I have eaten your bread and salt,  
I have drunk your water and wine,  
The deaths ye died, I have watched beside,  
And the lives that ye led were mine."

It is said that misery loves company. It does, because it can understand. It's sympathy that makes the whole world akin. It sympathizes because it knows and can feel. So often, we hear criticisms of the poor or unfortunate by their more fortunate neighbors, because of their ignorance, shiftlessness and idleness. But the poet caught a truth when he wrote:

"The toad beneath the harrow knows  
Exactly where each tooth point goes,  
The butterfly upon the road  
Preaches contentment to that toad."

Often there is a great fixed gulf. It may be social, it may be pauperism, it may be sickness. It is easy for the higher to be critic of the lower. The old prophet said, "I SAT WHERE THEY SAT."

How often it takes a sorrow or a misfortune to open the door to a sympathetic brotherhood or sisterhood in humanity! In her earlier life Queen Victoria loved gaiety and tinsel of royalty, but after the death of the Prince Consort, her beloved husband, she was a changed woman. It was this sad sweet strain in her life that made her the beloved of all her people. She found great comfort in visiting the widow of a common workman, who had met his death in an accident. It is said that their first meeting was in a little cemetery of the church on one of her

estates. She was in her royal carriage and saw the little woman in black kneeling at the new-made grave-side. The queen ordered her coach to stop and the two women in black met and embraced each other, weeping together in their common sorrow. Both understood. It was a common grief that both the great queen and the widow of a collier could know.

The story is told that down in Tennessee, a village doctor's mule had strayed away. The doctor offered a reward of five dollars for anyone who would bring the old mule home. All the men and boys in the village tried to win the five dollars, but without success. In the little mountain town there was a half-wit named Jim. He came to the doctor and asked if he would get the money if he got the mule. After the doctor assured Jim that the money was ready, he went out. The next day, Jim came triumphantly down Main Street leading the mule. He got the reward, and smiling turned away. The doctor called him back and asked the secret of how he found the mule when so many of the men and boys had failed in their search. "Wal", said Jim, "I jist went out and on that thar stone and axed myself whar I would go ef I were a mule and then I went thar and thar he was."—Jim's philosophy held good in dealing with mules. It also works in dealing with folks. We must learn the secret of putting ourselves in their place. The spoiled child of the rich fails in life because he never has learned to sit in the place where others have sat. He can not sympathize because he does not know. He becomes a selfish little aristocrat with the one idea that everybody was created to serve him, and in later life he develops into a snobbish parasite whose life is full of private scandals and whose public life causes the troubles in our industrial circles.

It is a rare accomplishment to put oneself into the place of another. Some years ago, Miss Jane Addams was asked what she considered as the index of a cultured person. Her answer was: "THAT PERSON IS THE MOST CULTURED WHO CAN PLACE HIMSELF IN THE PLACE OF THE MOST PEOPLE." Her work in the Hull House had proven her answer. The great men and women that have accomplished the great reforms and have given us our masterpieces of literature have done as Ezekiel did. THEY HAVE SAT WHERE OTHERS HAVE SAT. Abraham Lincoln sat where the people sat, and for that reason he has been so loved and honored among his fellow countrymen. When Harriet Beecher Stowe wrote "Uncle Tom's Cabin" she sat where the slave had sat and so she was able to move the minds and hearts of her countrymen against the great evil of human slavery. Charles Dickens, Lord Shaftesbury, and Jacob Riis sat where the poor of the great city had sat and their pens caused men and women to see the awfulness of the reeking slums in the great crowded cities. When Jane Addams went to the Hull House in Chicago to live among the foreigners and succeeded in making good Americans out of them, she sat where they sat. When Thomas Mott Osborn went into the Auburn Prison to live as a prisoner, asking no favors and receiving none so that he might know and understand his wards better, he sat where they sat.

Workers with young people say that the solution of the



boy problem and girl problem is that the leader must go back in his or her imagination to the period when they were boys and girls. The author of the book, "The Spirit of Youth and the City Street" has some interesting data for us. She shows how most of us, who were reared in the rural districts, had woods and fields, rivers and orchards, pets and boundless liberties, but the child in the city is like a caged bird. They live upon the hot dusty pavement, when the child by nature is a creature of the open fields. The only field he knows is the park with its "keep off the grass" signs, a mile and a half away. The only horse he knows is a bicycle or the passing car. The orchard is Tony's fruit stand. While the liberty is gone the old instinct asserts itself and gets the lad into trouble. To know these city children one must sit where they sit. It is the way to an understanding.

The old Prophet Ezekiel gave us not only the secret of the reformer, the teacher, the parent and the author, but also for the religious leader. Robert Moffatt and David Livingstone sat where the poor, benighted, enslaved Negro of Africa sat. The missionary that goes into the heathen lands today must do the same. William Booth and his Salvation Army sat in the places where there was sin, crime, squalor, and poverty and they have done a great work for God. And it is the secret of church work everywhere.

The artist, James Tissot, was fifty years old when the unexpected happened in his life, that changed the whole course of his future work. The change is reflected in one of his pictures. He has been engaged to paint a series of pictures to represent the pursuits of the society women in gay Paris. While at work on the series he went to a church one day, not to worship, but to get an inspiration for a picture, called The Choir Singer. But like the fool that came to scoff, he remained to pray. He found himself joining in the devotions, and as he bowed his head and closed his eyes a vision came to him. He saw a strange, a thrilling picture that changed his artistic career. It seemed as though he saw the ruins of what had once been a costly and magnificent home. The windows were broken. The roof was gone. Debris was scattered everywhere over the floors. Great gaps were in the walls. But as he looked an old man and his aged wife picked their weary way over the littered floor. The old man threw his bundle down. It contained their all, and the woman seated herself on a broken pillar. Her husband, too, sat down, but in his pity for her sorrow strove to sit upright, to play the man even though misfortune had befallen them. Then there came a Strange Figure gliding silently towards these two old human ruins, and as the artist looked he beheld that the hands and feet were pierced. Upon his head there was platted a crown of thorns. The figure, needing no name, seated himself at the side of the man with his head upon his shoulder seeming to say, "I know it all. I have suffered more than you. I am the solution of all your problems." This vision and the picture that followed marked the parting of the ways for Tissot. The next ten years of his life were spent in Palestine, and there followed sixty-five paintings giving a commentary in art on the life of our Lord.

"THE RUINS" that gives us the vision of the artist really shows the great compassion of Christ. HE IS TOUCHED WITH THE SPIRIT OF OUR INFIRMITIES. Phillips Brooks tells that he saw in one of the great art galleries in Europe a picture of an angel feeling the points on the thorns that rested on Christ's brow. But on the angel's face there was a look of empty wonder. The angel could not understand pain. He could not know what it was. BUT CHRIST JESUS HAD SAT WHERE MAN SAT. That was the real purpose of his Incarnation. "He was made sin that knew no sin." In

the words of St. Augustine, "He became what we are, to make us what he is." John said, "The Word became flesh and dwelt among us." An angel or Archangel could never have done the work Christ did, because he could not put himself in the place of men. All through his days in the flesh Jesus sat where men sat. He entered into their joys and wept tears to mingle with their tears. Labor, pain and sorrow were his. In all points he was tempted as men are tempted, yet he did no sin. The Son was so poor that he had not where to lay his head, yet Paul says, "He was rich but for our sake he became poor that we through his poverty might become rich." As with old Ezekiel, the prophet of the Evil. He sat in our seat. It is a consolation for the sad old human race to know it, and to know that we have a Friend that can sympathize with us.

As we turn to the thought of the text again—"and I sat where they sat", up to a certain point sympathy is a memory. I feel for another what I one time felt for myself. It is personal experience that puts us in contact with others. A writer says, "All that Shakespeare says of the king, the boy reading in the chimney corner feels in himself." IT IS THE PERSONALITY IN GOD AND THE PERSONALITY IN MAN THAT BRIDGES THE CHASM OF THE UNKNOWABLE AND FREES US OF AGNOSTICISM.

JESUS GAVE US THE GOLDEN RULE AS A NORM IN OUR SOCIAL AND MORAL LIFE. "As ye would have men do unto you do ye likewise unto them." In other words, "Sit where they do awhile." That is one of the things this old world needs to try out. It was that saintly woman of God, Frances Willard, who said in one of her addresses, "The Golden Rule of God will bring the Golden Age of man." It would be a fine thing if men might exchange places once in a while. Let the employer of men imagine that he is a laborer, Would he want a decent, livable wage and spare hours for his freedom and family? On the other hand, let the wage earner place himself in the place of his employer, with his big investments, his heavy responsibilities and anxious hours in the stock markets. Perhaps it is difficult to imagine the others point of view. **This old world might have more charity in it, if we had better imaginations.** No better or more perfect ethical maxim was ever given than the Golden Rule. It is not just beautiful poetry; it is a workable principle. IT WAS NOT GIVEN TO ANGELS BUT TO MEN. IT WAS NOT FOR THE MILLENIUM BUT FOR THE NOW.

The case also has a religious significance. An earnest missionary once said, "IF CHRIST MEANS SO MUCH TO ME HE MUST MEAN JUST AS MUCH TO ANY OTHER MAN; SO IT IS MY DUTY TO MAKE HIM KNOWN." Some years ago Dr. Speer was in the interior of China, and while there he met a very intelligent Chinaman, of whom he inquired many things about the land and its people. Finally the Chinaman begged to ask a question of Dr. Speer and this was the question, "Do all the men in your land have the burning heart?" It was a searching question. This young Chinaman felt that this impelling force of the missionary was the rule for all Christians in America. The Golden Rule is much larger than the rule for personal conduct. It bids us to labor and live for others. Paul said, "I am a debtor", Paul sat in the seat of others. He would save some.

Charity is not merely doling out a few coppers or crumbs to a wayside beggar. A man must give himself with his alms. Sir Launfal never found the holy chalice until he shared his crust and drank from the common wooden bowl with the leper at the gate. Often the personal touch is needed more than the gift we may give to the needy.

Following the great war, the Red Cross undertook to feed the starving children in Eastern Europe and the Near East. A series of banquets were spread in many cities and towns in this country. All that was served was a crust of dry bread and a bowl of rice—the rations of a child in the stricken land. The dinner had a mighty appeal. One dinner in New York netted over \$2,000,000. The men and women that were served, sat where the hungry child sat, and their hearts and generosity was touched.

There is an old adage that says, "To know all, is to forgive all." How true—we need first to know, then we can forgive. To know might mean that there would be less of gossip, less of criticism, and less of trouble and more of love in this old world of ours. As the prophet did—**WE MUST SIT WITH OTHERS** in their sorrows, weaknesses and bereavements.

Oakville, Indiana.

### WHEN LIFE CLOSES IN

Life has a strange way of closing in upon people. They start in on an open road; the sky is clear, and the expense, as they approach it, seems almost infinite in its reach. Ambition rises; achievement challenges. All the forces of the inner life rise to heights that defy control. Then comes a day when the path seems to begin to close in. One exit after another closes up, or the powers of observation report that they have been passed on the life journey and cannot be returned to for any purpose. Then suddenly it appears that we are living a shut-in life.

This is a strange situation to face. The **shut-in** life comes to be the experience of many people. Many live it, not because they are suffering sickness, infirmity, or misfortune, but because all the ways out of an uneventful life have been passed, or have closed so that they can never be entered.

This experience comes to many women. Life has gradually closed in upon them in the normal course of events. The children have grown up sufficiently to be always at school, or have grown up and gone out to establish homes of their own. The house is empty and strangely quiet. The man of the house is taken up with the responsibilities of business, or of his profession, or of his work. She, the mother, is left at home, where a stillness announces that she is shut in and held around about by the duties that have engaged her for a life-time. Her home becomes, all unconsciously, the location where she is held by a sort of tether, which permits her to go so far and then checks her freedom with an inner let-down that is characteristic of those who live the "shut-in" life. The man has his golf, and the daughters have their social engagements, but the mother drills around the course of her closed-in life. If she has religion, she can find her way out. If she loves books she can discover a portal through which she may pass to freedom and the larger life. Woe to her if she suffers the let-down of the shut-in life. Seldom does she recover.—Selected.

"The Colonial pulpits asserted their right to speak freely on policies of state, and the result was the arousement of the Colonies into a free nation. The pulpits of seventy-five years ago spoke freely on national issues, and the effect was the abolition of slavery. If the pulpits of today would be true to the American tradition, they, too, must speak out boldly on matters of social, political and international policy."—Rev. Dr. Ralph W. Sockman.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

**SPIRITUAL BONDAGE**—Gal. 5:1-6. "Be not entangled again with the yoke of bondage." The Galatian Christians had given heed to legalistic teachers and had lost their sense of blessedness, and Paul warns them against becoming subject again to the law. The danger of the Christian today is not so much becoming entangled with the bondage of the Mosaic law, but with the bondage of worldliness. It seems strange that we need this warning,—there is such a wide divergence in the views and standards of the church and the world. But the trouble is that we partake too much of the ways of the world, we are not separated enough from its carnality, we have too much sympathy for its standards, and we fear to go against them. The result is spiritual entanglement and bondage.

#### TUESDAY

**THE AWAKENING OF THE SOUL**—Eph. 4:20-26. "Put on the new man." By a strange vision a young man was converted to Christ. He was brought up in a Christian home, but wandered into the paths of sin. His soul was ill at ease and as he walked in a garden at Milan he saw an open Bible on a rustic seat. As he approached his eyes fell on these words: "It is high time to wake out of sleep." He continued reading and trembled. His sinful life passed before him and he heard a voice calling and saying, "Put ye on the Lord Jesus Christ!" Thus his soul was awakened and he was brought back to God.

#### WEDNESDAY

**SELF-RENUNCIATION**—Rom. 12:9-11. "In honor preferring one another." That means self-renunciation. One does not give preference to another until self has been gotten out of the way. And that hurts; self is not easily dethroned. Envy, jealousy, self-pity and inward fury step in to obstruct the process. But it is the only way to victory and power. Many a servant of God could relate a fierce battle over the baser self persevered in until victory came, and with that victory came success and joy. Many a chronic failure and misfit could have success and satisfaction if he would press on to the end of the path of self-renunciation where God waits to bless.

#### THURSDAY

**THE PRECIOUS LIGHT**—Prov. 28:18-22. "Whoso walketh uprightly shall be saved; but he that is perverse in his ways shall fall at once." There are many things that are uncertain, deceptive and unreal, but there are some things that shine with a clear and certain light. Spiritual truths are vital, invincible and eternal. They transcend time and change. The wise man had observed and knew many things about life and living. He knew that "the only absolute assurance of salvation was an upright life, dedicated wholeheartedly to the Lord."

#### FRIDAY

**WHEN GOD KNOCKS**—Luke 19:41-48. "Thou knowest not the time of thy visitation." God visits men. Wonderful fact! God comes to men and speaks to them. But men do not always recognize, nor hear him. He came in the person of his Son, but men were blind and deaf. He speaks through his written Word, but some will not hear. He comes in the form of circumstance; he visits in opportunity, and in the events of life, but many see no divine significance in them. It is because the heart is dulled by worldliness to the recognition of his visitation. When it is sanctified all the senses are awake to the presence of God.

#### SATURDAY

**THE LARGER LIFE**—John 11:25-27. "He that believeth in me, though he were dead, yet shall he live." As Dr. Burrell has said, "The prophecy of the larger life is recorded in our inner consciousness" as well as in the Scriptures. As Mary chose "the better part", so must we, and live accordingly. We must live as if we truly believed that "the life is more than meat and the body than raiment."

#### SUNDAY

**THE SPIRITUALIZED MIND**—Dan. 10:7-12. "And I Daniel alone saw the vision." That others did not see, was not because God had neglected to endow them; they had neglected their endowment. Daniel had his spiritual faculties trained and disciplined by daily practice.—G. S. B.



W. I. DUKER  
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# NATIONAL SUNDAY SCHOOL ASS'N

## MAGAZINE SECTION

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## Worship Service for Children's Week

THEME: OUR RESPONSIBILITY FOR CHILDREN'S RELIGIOUS EDUCATION

### I. HYMN (people standing)

For the beauty of the earth,  
For the beauty of the skies,  
For the love which from our birth  
Over and around us lies:  
Lord of all, to thee we raise  
This our hymn of grateful praise.

For the joy of human love,  
Brother, sister, parent, child,  
Friends on earth, and friends above;  
For all gentle thoughts and mild;  
Lord of all, to thee we raise  
This, our hymn of grateful praise.

For each perfect gift of thine  
To our race so freely given,  
Graces, human and divine,  
Flowers on earth and buds of heaven:  
Lord of all, to thee we raise  
This, our hymn of grateful praise.  
Folliot S. Pierpont.

### II. PRAYER (To be read in concert)

Our Father "from whom every family in heaven and on earth is named", as we have sung our gratitude for the joy of human relationships, hear now our prayer for wisdom and will to cherish them rightly. We thank thee that thou hast given us a share in the care of thy children making us co-workers with thee. Help us to be worthy of our trust. Keep before us the picture of thy Son as with the little ones about him he taught us how precious are the children in thy sight. Make us to feel more keenly the need of light and strength so to guide them that they may grow in body and spirit, loving those things which are true and pure and lovely and of good report. So may thy kingdom come and thy will be done, on earth as it is in heaven.

### III. SOLO RESPONSE (Tune, Siloam)

Thou who has loved the little child  
And called him unto thee,  
Hast given his spirit undefiled,  
A trust divine to be.

Give us the power to guard his way,  
The tenderness to guide,  
And grant us wisdom day by day  
To lead him to thy side.

So year by year thy grace impart,  
That there shall come the day  
When he, with purer, nobler heart,  
Shall show the world thy way!

Ora W. Wood.

### IV. THE CHILDREN'S SONG

Leader: The children who are our charge are at our door waiting to make more vivid for us their favorite picture of Jesus. It is the picture above all others which has opened our eyes to the sanctity of childhood.

(The children enter, sing two stanzas of "I think when I read that sweet story of old", and return to their room.)

### V. SCRIPTURE (To be read in concert)

In that hour the disciples came unto Jesus saying, who then is the greatest? And he called to him a little child and set him in the midst of them and said . . . Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of

heaven. And whoso shall receive one such little child in my name receiveth me; but whoso shall cause one of these little ones that believe on me to stumble it is profitable for him that a great millstone should be hanged about his neck and that he should be sunk in the depth of the sea . . . Matt. 18: 1, 2, 4-6.

Jesus said, "Suffer the little children to come unto me; for to such belongeth the kingdom of heaven. Matt. 18:14.

### VI. SHORT TALK

(The special needs of the children in our charge, and the share each one may have in relieving the needs: the parent, the teacher, the contributor of time, talents, and money.)

### VII. INTRODUCTION TO PRAYER

Leader: May we pray together for the help we need? And may each one, through that prayer which he can make his own, dedicate himself to his share of the task.

VIII. PRAYER (Verses or responses to be sung by choir or as a solo. Spoken prayers to be read in concert. Music for song found in many hymnals.)

Choir: Lord speak to me that I may speak  
In living echoes of thy tone;  
As thou hast sought, so let me seek  
Thy children, wandering, lost and lone.

### A prayer for parents

O, God, our heavenly Father, by thy fatherhood enlighten with thy wisdom the hearts of all parents.

Help us to know what to grant and what to deny. Deliver us from foolish fondness, from unmeaning harshness and from passionate punishing; from the cruelties of over-indulgence and of undue repression. Through the remembrance of thy love, guide our hearts to shun all partiality, and to foster every seed of goodness. Make us glad to cooperate with all the means of education and spiritual growth which State and Church provide. Help us humbly and wisely to surrender our children to the larger claims of life, in the service of their fellow-men. Make our faith in thee and in thy love for them the power by which young hearts are made strong; and through our own childlikeness, teach us to show them the way to eternal life; through Jesus Christ our Lord. Amen.

Adapted from "A Parent's Prayer" from "In His Presence", compiled by Luce Howe Jenkins.

Choir: Oh, fill me with thy fullness, Lord,  
Until my very heart o'erflow  
In kindling thought and glowing word,  
Thy love to tell, thy praise to show.

### A prayer for teachers

O God, whose will for us has been made plain by Jesus, the Master Teacher, may we learn to walk as Jesus walked, ever close to thee. Keep us from straying ourselves from the path we would have the children follow.

Fill us with the desire to be ever better and better teachers. Make us eager and

willing to prepare ourselves more adequately, to train ourselves more thoroughly for our high calling. Keep us from grudging either time or effort to learn more surely how to help children discover thy love and practice thy law. Give us new resolve to make the most of every opportunity which shall better fit us for service. In Jesus' name we pray.

Choir: Oh teach me Lord, that I may teach

The precious things thou dost impart;

And wing my words that they may reach

The hidden depths of many a heart.

### A prayer for the consecration of talent

Father in heaven, giver of every good and perfect gift, who hast endowed us with talents which we have kept from increasing by lack of use, make us to understand that they were not given us for ourselves alone, but that the world might be better for our having them. Show us how to use our gifts to enrich the lives of children.

For us who have been blessed with material wealth beyond our needs, open our eyes and hearts to the privileges we have of removing handicaps to effective teaching.

For us who have not found our path of service, give us the will to serve, make us ready to answer the children's call and help us to grow in wisdom and power to help, for the sake of him whose way we would follow.

Choir: Oh, use me, Lord, use even me,  
Just as thou wilt, and when and where;

Until thy blessed face I see,  
Thy rest, thy joy, thy glory share. Amen. F. R. Havergal.

### IX. BENEDICTION

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen. Eph. 3:20, 21.

## The Summer Bible School

Teaching the Bible to children in summer—without handbook.

By A. L. Lathem

The Summer Bible School, sometimes called the All Bible School because handcraft is not used, has for its purpose to give a comprehensive course of Bible instruction, making the Lord Jesus Christ the central thought, through a period of fifteen years. Of these, one is devoted to kindergarten work, twelve to regular grades, and two to post-graduate work. The methods of instruction are those of the public school, and Christian public school teachers constitute the faculty.

The course of study has been carefully planned, matters taken up from year to year being suited to the age of the pupils. It is systematic and progressive. It makes clear the plan of salvation, the duties and obligations of the Christian life. The course has three main divisions.

First, there is the Memory Work, clustering about the handbook called "The Way of Life." Its name indicates its purpose. It assembles from the Scriptures those things that one needs to know in order to become acquainted with the Lord Jesus Christ as the Savior and to live an intelligent and practical Christian life. John 3: 16 is the starting point, or at least the life-giving principle of the book. The thirty-

(Continued on page 15)

## Editor's Select Notes on the Sunday School Lesson

(Lesson for June 10)

### The Arrest and Trial

Scripture Lesson—Mark 14:43 to 15:15.

Printed Text—Mark 15:1-15.

Devotional Reading—Isa. 53:1-6.

Golden Text—He was despised and rejected of men—Isa. 53:3.

#### LESSON LIGHTS

##### Introductory Note

From the supper Christ and his disciples go to Gethsemane. Here, in his agony, he sweat, as it were, great drops of blood. About one o'clock in the morning came Judas and the Roman soldiers, with lanterns and torches, and arrested him. He was first taken before Annas and Caiaphas, who hastily assembled members of the Sanhedrin. The hour was an illegal one. The charge against him was blasphemy. They found false witnesses, whom they bribed to perjure themselves. He was found guilty by the Jews, and condemned to death. "After the Sanhedrin has found him guilty of blasphemy, and so worthy of death, it suspends its session to meet at break of day. During this interval Jesus remains in the high priest's palace, exposed to all the ridicule and insults of his enemies, who spit upon him and smite him."—Thompson.

Just after day-break the Sanhedrin, the great Council of the Jews, had met and ratified the earlier, and illegal sentence of Jesus, and now at the earliest possible moment they bring him to Pilate, the Roman governor, as they themselves cannot carry out the sentence of death which they have pronounced against him. This trial before Pilate, the second trial of Jesus, took place, perhaps in Castle Antonia, still in the early morning.

The first part of the conversation between Pilate and the Jewish leaders is a lively "sparring", in which Pilate wins (John 18: 28-32). The Jews wish Pilate merely to ratify the sentence they had pronounced. Pilate would not do this, and finally forced them to accuse Jesus before him. It was necessary, however, for them to alter the charge. They had condemned him to death for blasphemy. But that charge would not count in a Roman court. There they charged him with sedition, with forbidding to give tribute to Caesar, and with claiming to be a king, which was treason. (Luke 23:1, 2).

Jesus made no protest, as would almost any man in such a case. He did not even reply. Greatly astonished the governor asks him the question directly (v. 2) **Art thou the King of the Jews?** By the parallel accounts we learn that Jesus before answering asked whether the charge was made by Pilate or the Jews. If he made the charge, it would be that Jesus had set up a kingdom like Rome, and in rebellion against it. To this Jesus would answer, No. If the Jews made the charge, it would be that he claimed to be the Messiah who was really only a spiritual king. To this he would say, Yes, as he did, the words thou sayest having that meaning.—Adams.

#### Pilate, the Roman Governor

Pontius Pilate was the Roman governor of Judea, who came in A. D. 26 from the

household of Tiberius to the Procurator (pro in behalf of, and curator care taker, hence one who administers a province for the emperor) over Judea, Samaria, and Idumea. He ruled ten years, quarreled almost continuously with the Jews, and in A. D. 36 was recalled. Eusebius relates that he was exiled to Gaul and committed suicide at Vienne. Pilate kept the Roman peace in Palestine, but with little understanding of the people. His administration had been marked by frequent and needless insults to the Jews. His character was but too well illustrated in his relations with our Lord—not altogether bad, but weak even while stubborn; wilful, yet vacillating, and incapable of perceiving high truth and purity. He was, however, a Roman judge. And "the laws of the Romans were the best in the ancient world, so equitable that they still rule the majority of civilized nations, and are permeating our common law."

#### Many Pilates Still Living


"We rightly condemn Pilate for acting in this way. And yet we are sure that we never follow in his footsteps? Alas! there are many Pilates still living, who know the right, and still push ahead and do the wrong. This shows the damnable nature of sin, that men know what is right and commend it theoretically, while at the same time they do that which they know is not right. Is there any thief who does not know that it is wrong to steal? But does that knowledge stop him? Is there any child that does not know that it is wrong to lie? And yet are there not many children who tell falsehoods? Do not all know that it is wrong to disobey their parents? But do children on that account obey? Well-to-do people often decry the sins of the poor. But are not well-to-do people often themselves sinners just as black as the poor? In fact, I often feel that the worst sinners are not in the Five Points, but on Fifth Avenue, because the latter sin against

more light. Promoters, speculators, gamblers all know that they are doing wrong, and yet none of them stop. Pilates they are, all of them, and condemnation shall come to every one of them. God is not going to be mocked because of the high social standing of many of these wicked sinners. Unless they repent, they will be damned, and it is right that they should be."—A. F. Schaffler, D.D.

#### Christ on Trial Today

Let us not blame the Jews too bitterly. Unjust, bigoted, and cruel though they were, and fearful as was their sin in persecuting and delivering to death the Son of God, the world's Redeemer, let us remember that our Lord chose that people for his incarnation; that Jesus was a Jew; that the Jews furnished Peter and John and James and most of the early Christians; that Paul was a Jew, and at first a persecutor as cruel as any in the mob that cried "Crucify him!" And above all let us look to the present world and note its treatment of Jesus Christ twenty centuries after his death on the cross.

For our Lord is still on trial, and his foes crucify him afresh yearly and daily. Not yet, though his commands are well obeyed by many individual Christians—an increasing number,—do his teachings, rule generally in society, in business, in politics, in international life. Still war shrieks defiance at the Prince of Peace. Only one great nation has yet said No to the liquor traffic, and that half-heartedly. Still selfish ambition is dominant, and no nation has yet become first through seeking to be the last of all and the servant of the other nations. Still Christianity on any large scale has not even been tried. Still, in spite of our words of allegiance, Christ is tried by the Sanhedrins and Pilates of today, and is led out to ever-new Calvaries.—Illustrated Quarterly.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>L. V. KING,</b> Associate New Lebanon, Ohio	Young People's and Junior Topics in <b>THE ANGELUS</b>	2301 13th St., N. E., Canton, Ohio

## Two Speakers at the Ohio Christian Endeavor Convention

Let us introduce to you Dr. Daniel A. Poling, President of the International Society of Christian Endeavor and Dr. William Hiram Foulkes, Vice President of the International Society of Christian Endeavor. We want you to feel as though you know them before you go to the Lima Convention, that you might the better appreciate their messages and leadership.

Dr. Poling is a great believer in young folks. He has a great love for youth and a great understanding of its problems. His powerful messages mark him as a great thinker and as one who is sincere in his convictions and fearless in proclaiming them. He pours out his very soul when he talks to the Endeavorers. If you fail to hear him at Lima, you will miss a soul's refreshing which is not found often.

Dr. Foulkes will bring us a store-house

of good things in his Quiet-Hour services. He is one of those rare souls who truly transports you from the earthly surroundings and cares unto the very throne of grace. The messages from his heart to the hearts of the Endeavorers can never be forgotten. The greatest hour you will ever spend will be the Quiet Hour led by Dr. Foulkes. If you plan to hear him at Lima, the pathway in life will seem the more sweet and peaceful.

We cannot urge upon you too strongly to plan to go to Lima and hear these speakers and others just as fine. You never will regret one penny or one minute spent for this Convention. It is not too late yet to register. but don't wait any longer.

COME ON TO LIMA! June 26-29.

**HELEN GARBER,**  
State Secretary.



Dr. Poling



Dr. Foulkes

Christian love is a recognition of the value of the thing or person loved. We love what we value. Love, then, reaches out toward its object, seeking to serve it and make it happy.



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## MISSIONS

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### The Argentine Bible Coach

The Argentine Bible Coach had its beginning at North Manchester, Indiana when, in 1917, it was proposed that the conference buy a Ford for our use at Rio Cuarto. I suggested that it be rather for the evangelization of the district with its several hundred towns that are without the Gospel. The change was accepted and the fund started. By 1919 there was sufficient to make the purchase of a chassis and the body was designed and constructed in Rio Cuarto, the work being done by an expert from Barcelona, Spain. The coach was finished and dedicated to the Lord on Easter Sunday, April 4th, 1920.

Brother C. L. Sickel, who had recently arrived from California, and Adolfo Zeche, one of our Rio Cuarto boys, recently graduated from the National College made the first long tour with it and, with the exception of a short time each year during the rainy season and two periods when workers were lacking, it has been in continuous use during eight years.

During that time it has visited all the towns in a district as large as the state of Ohio with a population of over a million. Some of these towns have been canvassed several times, but others only once. The coach is at this time in Corral de Bustos on a railway line which has been followed for the first time. This town is over a hundred miles from Rio Cuarto but there is no work but our own between here and there and far beyond. It is a town as large as Warsaw, Indiana and has a number of isolated believers but no meetings. The mayor is a Catholic and refused permission to sell Bibles and demanded proof that our Bibles are not false. Fortunately he goes out of office today and the new mayor will probably not make us trouble. Brethren Yett and Sotola are at present with the coach, while Luis Siccardi, our regular colporter, is helping temporarily in his home town of Deheza.

It is impossible to estimate the good that has been done by the coach in these eight years. I can only mention a part of the results. The first object has been accomplished,—that of giving every town in our district a chance to know the Gospel. However, as nearly all these towns are growing rapidly there are new people to be evangelized every year. The second object has been to find the isolated believers and keep in touch with them by means of letters and literature. We send out hundreds of copies of our church paper every month to these isolated people who are interested. Then we aim to gather such believers into groups wherever possible, in order to have occasional meetings with them and prepare the way for Sunday schools and churches later on. The coming of the coach to a town is always an event known to all and never forgotten.

In addition to this the experience with the coach has been a blessing physically and spiritually to all who have gone with it. It is a life of sacrifice and hardship, but it has abundant recompenses. And, finally, the coach has brought great blessing to our established missions, both in its visits to them and in the help which they give to the coach. Since Rio Cuarto has been undertaking the support of the colporter the

Lord has wonderfully blessed the church in every way.

Our flourishing missions in Laboulaye, Alejandro and Tancacha all had their beginning in visits of the Bible Coach, and we now have open doors in Sampacho, Moldes and Levalle, three important towns, as a result of the work of the Bible Coach. In Tancacha alone Brother Humbert is making a donation to the church worth double the cost of the coach, while in Laboulaye Brother Perez donated a Ford to the work.

The body of the coach was so well made that it will probably last a lifetime. The motor also has been one of a thousand for good service, but it has served its time, and as our limited funds here do not reach for a new one we must pray that the Lord may inspire others to help, lest this work be stopped soon. It is the most apostolic and the most fruitful of all our work and we are confident that it will go on until the Lord comes.

C. F. YODER.

Rio Cuarto, Argentina, May 1, 1928.

### HOPE AND FAITH

*Hope skirts the bitter twilight of despair  
 Oft like the rose-and-amber tinted glow  
 Of dying sunset while dim shadows throw  
 Night's prescience out o'er earth and sea  
 and air!*  
*Hope is the child of heaven, and Faith, as  
 fair,  
 Her twin; and Hope and Faith like angels  
 go  
 Thro' all the sinning, suffering world be-  
 low!*  
*And if Hope falters, Faith, with trembling  
 prayer,  
 "Come, shining sister," cries, "nay, God is  
 there!*  
*And if he try our souls with grief and  
 snare,  
 Then let us try the more his mercy still."*  
*And somehow Hope goes seeing—Faith is  
 blind;  
 One hopes, the other knows, that God is  
 kind,  
 And yields thro' bitterest midnights to his  
 will!*

### "AFTER MANY DAYS"

By Anne King Fletcher

"Is this your first ocean voyage?" asked the lady by my side. I had been so absorbed in watching the flying fish darting to and fro that I had not seen nor heard her come near me, but right here beside me stood that beautiful, white-haired lady, who had so fascinated us since our first day out. I told her that this was my first voyage, and how I had looked forward to it and to seeing that wonderful country, Japan. We had many delightful talks that day and the days that followed. On reaching the end of our journey we began to realize how great had been our privilege of having known her and having been with her.

Our first weeks in Japan were both busy and happy ones. We saw many interesting sights and met many interesting people. One man in particular who impressed

us very much was a retainer to one of Japan's greatest noblemen. Not because of his position were we impressed, but by his personality. One day he came to call on us, and, in the course of our conversation, he told us of his earnestness to lead a true Christian life and also in his excellent English, he told us a story of a beautiful, white-haired lady with a beautiful Christian character. She was neither a missionary nor a professional teacher, but one from whom he had studied English, privately. It was she who had given him his first glimpse of Christ. She had advised him to become a Christian, but he did not accept her advice. Six years afterwards he had joined the Christian church.

"If she only could know I had taken the step," he said, "but I know not where she is."

The story and the beautiful way in which he told it touched us very deeply. The picture of my beautiful, white-haired lady passed through my mind. Could it be she? She had told us she was neither a teacher nor missionary. Oh, if only it were, how wonderful it would be. I would ask him her name. I did so—I cannot write what his face expressed when I told him that she was now in Japan.

I gave him her address and the next day he went to see her. The hour they spent together was a very happy one—for him, because he could tell her that what she had sought for him was now true, and that it was she who had sown the seed so many years before; for her, because of the great joy which had come to him, and the deep satisfaction of knowing that the seed sown so long ago had borne fruit.—In Herald of Gospel Liberty.

Tokyo, Japan.

### FOREIGN SECRETARY'S NEW ADDRESS

Since I expect to be absent from my residence in Santa Monica during the greater part of the summer, it has seemed advisable to have all missionary correspondence sent hereafter to my office in the Bible Institute Building at Los Angeles. Address: ALVA J. McCCLAIN, 536 South Hope Street, Los Angeles, California.

### WAS THIS YOUR CHURCH?

We desire to discuss briefly a matter in which all churches are interested. Recently we met a woman of keen intelligence and attractive personality who is deeply interested in church matters. She lives in the country, but spends her winters in the city. In answering our inquiries she told us something of the church life of one of our leading cities. She spoke of a particular church, the most fashionable of our denomination in that city, a church of which a personal friend of ours is the pastor. This is what she said in substance: "Yes, I attended that church for seven winters, but I go there no longer. It is the coldest and most unsocial church that I know. At the end of seven winters I did not know personally one person in the church. It might have been different if I had been attended by my husband, but, as you know, I am a widow." Now that woman is not of the retiring, timid, fault-finding kind. She is a robust, normal, genial, lovable woman. That church grows smaller every year. Is it any wonder? Who would care to belong to such a church? Of course, there may be a fussy, prying hospitality, that polite people resent, but refined hospitality is ever appreciated. — Watchman-Examiner (Baptist).



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

#### HAGERSTOWN, MARYLAND

This is one of the older churches, and this was my first close up with the people. My impressions of them are very favorable: Wonderful in hospitality, loyal to the faith and glad to do their part.

It is a live city of over 30,000 population, with fine railway facilities and in easy access of Washington and Baltimore. Brother Carpenter is the faithful pastor and has served this congregation for the past seven years.

There was gathered fresh to my mind the time when I first preached in a Brethren church near South Bend, Indiana, when Brother Carpenter was in the audience and a member of the church. That was in 1901.

Mrs. Carpenter is the daughter of the late E. J. Worst who was a staunch supporter of the college and served as Treasurer until his death. It is needless to say that I felt at home and was given the best of support. Not only did Brother Carpenter and his wife give a good substantial gift for the endowment, but felt the responsibility as much as I did in the canvass.

I found the membership interested in the advancement of the Brethren church, well informed as to our work and willing to do their part to make possible a larger and better church.

This is also the home of Dr. J. M. Tombaugh and his family. He served as President of Ashland College three years, when the college was laboring under great difficulties. IT IS DUE TO SUCH MEN AS HE, WHO SACRIFICED, LABORED, DENYING THEMSELVES, RECEIVING BUT A PITTANCE, NOT ENOUGH FOR THEIR ACTUAL NEEDS. LET US NOT FORGET THEIR SACRIFICES AND LABORS FOR THE SAKE OF THE CHURCH THAT TODAY WE MIGHT SEE MORE OF THE SAME SPIRIT IN OUR MIDST.

The Hagerstown church did well for the college in giving \$3,331.00.

W. S. BELL.

#### FIRST BRETHREN CHURCH, LOS ANGELES, CALIFORNIA

The passing months have been busy ones for the Lord, with us here in this great city of the West. The Lord's blessing has been manifested for which we praise him, and to whom we ascribe the glory.

Our business meeting was one of harmony and we were encouraged to look ahead with joyous anticipation. Our people have responded in a splendid manner to the special days and offerings; we omitted none and are reaping the blessing of vitalizing our vision beyond our own congregational needs. One of the features was the Pre-Easter services. We united with six other churches of our immediate district in a two-weeks' revival meeting. Good was accomplished we know through this effort but to us there came no immediate, visible results. However, we continued our own meeting during Passion Week with results that have very much encouraged all, pastor and laity.

During the week, nine came to us by confession and relation and all were baptized and fellowshiped into the church. One, a splendid young lady who attended the services for some time was also baptized and fellowshiped with us prior to this meeting. All these were from new families and among them fine talented folks who already are taking active part in the Lord's work. This evidence of blessing stimulates us to renewed activity. Some one may say, well that was not a great ingathering numerically. We are not counting spiritual gain numerically but those of us who know this field, regard it a great victory.

On Easter Sunday, the Bible school under the direction of Mrs. Cover, gave a fine program. The largest crowd at any one service since our coming gathered that day. The entire auditorium was filled, with the annex filled, and still folks stood. The program was well executed and at the invitation a number responded. The offering for Foreign Missions was taken, and was very materially larger than the one of the preceding year for which we are truly grateful. The pastor's class responded with a surprising offering; the Lord will bless every gift.

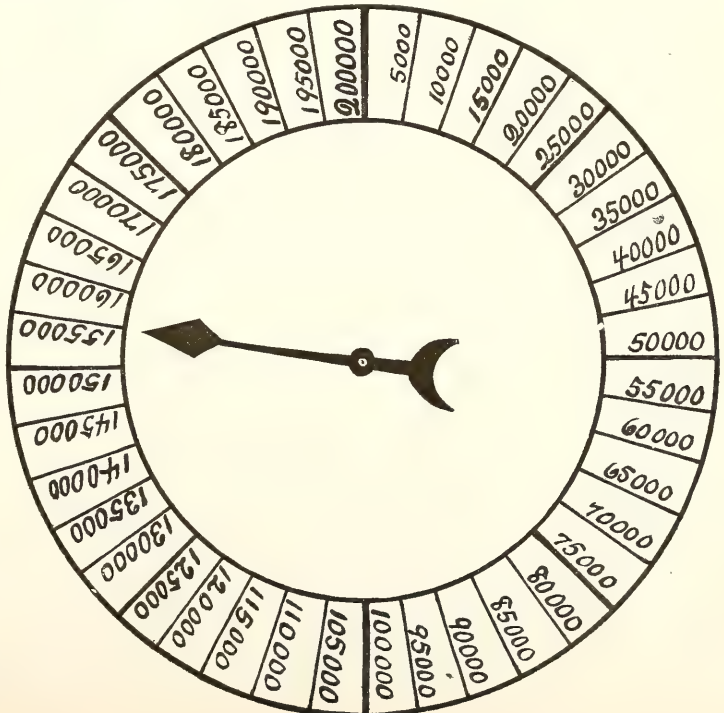
At present very much illness exists among our membership: Three of our old-

er faithful members are upon beds of affliction; the Lagrippe has not ceased with the oldest ones but many of the younger folks are suffering with the malady; it has extended to the pastor's family. But we center our faith in the Great Physician and commit all things to him.

We want to mention in connection with our Easter activities the splendid work accomplished by the choir. We are justly proud of our choir. The efficiency of the choir is due to the splendid directing of Brother Cecil Snyder, and the talented soloists that assist him. We have special numbers at every service and we rejoice for this splendid rendition of the gospel which prepares the way for the pastor's message. Our choir has broadcasted several times. Let us add that a young organization has been added to aid in the general music of the congregation, it is an orchestra. We have some splendid talent and are now rehearsing for our first public appearance. This is the pastor's orchestra.

We also have a Brotherhood of Alexander Mack organized. This is also an infant but we hope to promote a closer fellowship among the men and lead them to definite work that may help us and others.

Lastly, we want to report our communion service which was still larger than preceding ones. Brother Kimmell from the second Church (Compton Avenue), and a number of his people were with us. Brother Kimmell gave a splendid discourse on the ordinances. We enjoyed this added fellowship. One of our newly added members was a minister's daughter, of another church. She states that baptism by trine immersion brought to her an added blessing and her testimony was that the communion service was most blessed. Say folks, that simple obedience to the Gospel does have value to the Christian (?) Does it not? Now Honestly! There I go again. Excuse me please!





We are hoping to be with the Brethren in Conference in August at dear Old Ashland, the Lord willing. Pray for us, brethren, we must go forward as the pioneer missionary said "upon our knees." Brother Paul Miller from Philadelphia, Pennsylvania, who was called here on account of the serious illness of his father, gave us a fine, inspiring message. May God's blessing rest upon him as he labors and all God's faithful servants, and those who need the Great Physician. A. B. COVER.

P. S. The Editor confuses the writer as pastor of the Second Brethren church of Los Angeles. The designation is complimentary to the writer; but Brother Kimmell may object. A.B.C.

## SECOND CHURCH OF LOS ANGELES

The Second Brethren church of Los Angeles, California, has been standing on the promises of God for many years. But since our Pastor, Brother A. V. Kimmell, has been giving us such good wholesome gospel sermons and thorough Bible teaching, we have taken on a marching spirit. We are spreading the glad tidings and good news to our next door neighbor, also around our block. And by the way, we have found that all the problems of missionary work are not in Africa or South America.

With a Sunday school attendance of over 400 we find many children whose parents are not Christians, neither do they attend church. We have five Christian Endeavor Societies holding banners and pennants from district and county conventions. So we find ourselves responsible for a large field of work, with a white harvest about us.

Although every department of the church is busy on the job, yet the workers seem few.

Our Easter campaign comprised a week of Bible conference by Dr. W. P. White, which was a feast of Bible teaching, food for thought. This was followed by a two weeks' revival held by our pastor giving us much spiritual uplift and many precious souls. Confessions thus far have been forty, but the revival seems not over as the Lord is blessing us with new converts nearly every week. A number yet are listed for baptism.

Brother Henry G. Rempel, our choir director, has demonstrated how the gospel in song is an efficient means of worship and the many requests for repetition of special numbers show how much our music is appreciated.

Our love feast on April 10th was the largest in the history of this church. Visits from Mrs. Srack and Miss Nielsen gave us interesting accounts from their fields of work. We enjoyed the personal touch. Our Foreign Missionary offering was about \$850.00.

Preparations for our vacation Bible school have been completed and we are expecting great things from this effort.

IDA MORRISON,  
Corresponding Secretary.

## A SOCIOLOGIST IN INDIA

(Continued)

At Stuartpuram I found the Salvation Army in control. Here they have a much larger settlement, about 2,000 being under the control of Ensign Whitford and his assistants. The plan here is somewhat different than at Kavali. While there is no barbed wire fence, he does not have a group which needs special care near him. He has his settlement divided into about 12 villages. There are groups for the most part

of people who have lived together in the past, or who work at the same kind of work, or, as in the group mentioned, who need special watching. About 600 of these people during the season work in the tobacco warehouse nearby, earning standard wages. During other seasons, when their work is not required by the tobacco company, they work at what work they can get, sometimes for settlers who are farming, in helping settlers with other work, and sometimes for the settlement itself. The rest of the settlers farm for the most part. A great area of land has been put to rice, peanuts are grown, the sandy land is also used when it can be watered for the raising of raggi, a kind of millet which is used for food.

Here as at Kavali and at Bitragunda elementary schools are to be found for the young children. However, after they get old enough they are sent to the Salvation Army schools at Madras. At Kavali they have a day nursery where small children are kept while their mothers go out of the settlement to work. Here there seems to be no such provision. As in Mr. Bawden's settlement here religious services must be attended by the settlers. It was Sunday

## GOD'S BOOK

*"Mother, I've found an old dusty thing  
High on the shelf—just a book!"*

*"Why, that's a Bible, Tommy dear!"*

*"Be careful—that's God's book!"*

*"God's book!" the child exclaimed,*

*"Then, mother, before we lose it*

*We'd better send it back to God,*

*For you know we never use it!"*

—Quoted by "Christian Life"  
from an old book-marker.

afternoon when we were there. In one of the school buildings they were holding a meeting for boys. They were singing and being taught a Bible lesson. Afterwards when we were going through one of the villages, we saw this same group of boys with banners and drum under the direction of one of the native officers going to the village to hold a regular Salvation Army meeting. Attendance at these Sunday afternoon meetings is voluntary. The men were out watering their patches of raggi, and were making the desert blossom in a way that the mere physical aspect of sand seemed to forbid. However, they were putting water from the pits they had dug upon it, and it was producing abundantly.

Ensign Whitford, like Mr. Bawden, thought great transformation was taking place in many of these people. He showed his sense also by stating that one of the best things they accomplished was to teach these folks to work and make an honest living. He too believed that religious teaching had a very good influence on them. Here it is a gospel of work. One of the settlers has done so well financially that he is supposed to be worth not less than 10,000 rupees. He buys and sells cattle.

After visiting the settlement Mrs. Whitford insisted that we stay for supper. They said in response to our protest that we feared we were imposing on their good nature that they had outside visitors so seldom that they were glad to have us stay. After supper they took us in a bullock cart to which was hitched a span of their crack, swift bullocks, down to the station to take the train. It was a great day. We rode

all that night, all day yesterday, last night and arrived at Calcutta this morning at 10:43. An American Express Co. man met us at the station with a letter from the manager, took us to the Grand Hotel, which is grand chiefly in name, where we stay seeing the city until 8 o'clock tomorrow night, when we leave for Benares, Agra, Delhi, Jaipur and Bombay.

J. L. GILLIN.

On train to Calcutta, February 7, 1928.

## PARSONS AND THEIR SONS

Black sheep come more often from the paragon than from other homes, it has long popularly been believed; but refutation of this baseless charge, notes "The Christian Observer" (Presbyterian), has been made many times, particularly by reports found in "Who's Who in America." A careful investigation reveals that a large percentage of ministers whose names have been recorded in that book of noteworthy names followed in the footsteps of their fathers. Now comes the Clergymen's Committee of the American Eugenics Society with its results of a canvass of 100 leading ministry in America. As the report is summarized in "The Christian Observer":

"Two-fifths of these stated that they themselves were the sons of ministers. Three others were sons of a local or lay preacher, and one had a Quaker preacher for a mother. Ten of those interviewed had grandfathers who were ministers and seven had great-grandfathers and three great-great-grandfathers in the ministry. One man reported an unbroken line of Presbyterian ancestors running back to the seventeenth century, and another a similar line of Moravian ministers beginning 1740. Thirty-eight were sons of church officers and only eighteen of the hundred were sons of men who were neither ministers nor church officers.

"The fact that two-fifths of the hundred ministers are sons of ministers indicates that the preacher's son who adopts his father's profession does so with full knowledge of what it means to devote his life to the work of the ministry. The committee reaches the conviction that the future church leaders produce church leaders. The list of one hundred ministers interviewed includes the most successful ministers in the American pulpit today."

Those who are familiar with the teachings of the Bible, comments this Louisville weekly, are not surprised at the tale told by this careful investigation. "God's promise is 'to you and to your children,' and thus God honors those who honor him. The recruits for the ministry of the future may be expected to come from the families of those who are most faithful and sincere in their service to God and their fellow men, either as ministers, officers, or workers in Christian churches."—Literary Digest.

On the Western plains it is common to see mules with an initial branded on the flank. The initial is the owners' real, recognized by law as sufficient evidence of ownership. So the Holy Spirit in Jesus' ownership mark stamped upon us to indicate that we belong to him. He is our sole owner. And if any of us are not allowing him to have control of his property, we are dealing dishonestly. Sealed is the property or ownership word.—S. D. Gordon.

We should do our utmost to encourage the beautiful, for the useful encourages itself.—Goethe.

## THE SUMMER BIBLE SCHOOL

(Continued from page 10)

two memory chapters scattered through the entire course of study reinforce "The Way of Life."

Second, there is the Course of History and Fact, taken up first by small booklets of question and answer, and later on through the study of Blaikie's "Bible History."

In the third place there is the geography, or the study of Bible Lands.

The most satisfactory results have followed this course of study. In the first place it has proved most interesting to pupils of all ages. They are much more fond of the Bible school than they are of the public school. Hundreds of them are anxious for the term to begin, and reluctant to see it close. The growth and development of the school in the Third Presbyterian church of Chester, Pennsylvania, where it now has a history of sixteen years, is itself sufficient proof of its popularity with childhood, youth, and adults. Its first year enrollment was 193, attendance averaging 163. Its sixteenth year enrollment was 627, and its average attendance 598 2-3; and besides this, within the Chester area it has developed 14 other schools, enrolling about 1,500 pupils. In practically every village, town or city where it has been tried, it has met with the same kindly reception.

The creed of the Summer Bible School is the Bible. Therefore it is void of all sectarianism and is well received by representatives of all denominations who know anything about it. This type of school has long since ceased to be a theory and has become a widely accepted fact. During the past summer there were such schools in the forty-eight States, in our own national capital, in most of the Provinces of Canada, hundreds of them in far away Korea, and we were not unrepresented in South America, in farther India, and in the islands of the South Seas.

The story comes from all fields and all lands, and that is that God accepts and blesses the efforts of those who seriously teach his Word.—Sunday School Times.

## OUR LITTLE READERS

### BENNIE'S SURPRISE PICNIC

Bennie Fiske's sharp eyes peered between the pickets of the Somers' back yard fence. Yes, there he was, that wonderful little red dog with the long silky coat that shone like burnished gold. Bennie had no idea that he was valuable. To him he was just Sandy, the friendliest little dog, with the longest, softest, silkiest ears and a short stump of a tail which wagged incessantly whenever Bennie stroked his head. Bennie never passed that yard without peeking in, for, besides Sandy, he might catch a glimpse of the big shiny, automobile which often stood there waiting for Mrs. Somer and Elsie. Automobiles held a great attraction for Bennie. He often wondered if he'd ever have an opportunity to ride in one. The Somers' back yard held other attractions for Bennie, for, besides Sandy and the big car, there was the little girl, just about his age, with long yellow curls which glistened in the sun as she raced around the yard with Sandy.

Bennie was a poor little boy who lived in the back alley, and he didn't have many good times. He was not at all envious or unhappy, for wasn't he going to have grand time tomorrow? Tomorrow was the

day of the Sunday school picnic. This picnic meant a long ride in a big boat up the river. Bennie could hardly wait for the morrow. Every once in a while his hand would go into his pocket to make sure that his ticket was snugly tucked in the corner. It would be a dreadful misfortune to lose that ticket.

It was early when Bennie reached the boat; but early as it was, the boat was already crowded with eager children. Right back of the front railing stood two of the boys from his own class. They caught sight of Bennie immediately.

"Hey, Bennie" called Harry, "come over here! Got your lunch? Say, it's going to be a dandy picnic."

"O, look!" exclaimed Tom. "See all those fellows over there with the brass buttons?" Bennie looked in the direction indicated. "Why—it's a band—a brass band!" he cried excitedly. "And—O say—they're getting ready to play. Listen!"

Bennie stood with his lips apart as the band struck up a lively march. Suddenly a gruff voice spoke some distance back of him. "Here, get that dog out o' here! Right away! No dogs allowed on board!" "But he's mine. He followed me down here. Can't he come with me? I'll take care of him."

Surely that was Elsie's voice. Bennie turned to see.

"Can't he sit if he is yours. He's got to go. 'Gainst the rules to have dogs on board. Get him off right away!"

Elsie looked very much distressed. "O dear, what shall I do? I haven't time to take him home and get back, and I do want to go so."

Bennie's heart beat rapidly. Tum-tum-tummy, tum, tum sounded the music in his ears. The boatmen were getting ready to start. Everybody was waving good-bye to friends on shore. Elsie was coming slowly toward him, Sandy in her arms. Her eyes were full.

"Here," cried Bennie, "give him to me! I'll take him." Then as Elsie hesitated. "I'm Bennie, Bennie Fiske. I'll take him home for you."

Elsie looked relieved. "But you'll lose the picnic."

"I don't mind", answered Bennie stoutly, and, not daring to trust himself to say more, he grabbed Sandy and hurried off the boat. Once out of sight, Bennie dropped down on the grass. "I'll never get another chance—and a boat—and a band"—and down went his head in Sandy's thick coat.

Bennie's heart was sore for several days. Not even the Somers' back yard held any attraction. Then one day he simply had to go that way.

"Bennie, Bennie!" he heard as he had nearly passed the yard. "Wait a minute."

Bennie stopped. Elsie was racing down the yard. "Bennie", she cried breathlessly, "we're going on an automobile ride Saturday! Mother said I could ask you. Can you go?"

"An automobile ride? Saturday?" Bennie gasped.

"Yes. We're going to be gone all day, and mother said not to bother. She'd have lots to eat. Do come. Be here by eight o'clock, won't you?"

Bennie was up early Saturday morning. How he did scrub and brush to make himself and his old clothes more respectable! Mrs. Somer and Elsie were seated in the back of the car when Bennie entered the yard.

"Come on, Bennie. We're all ready", called Elsie. "Do you mind sitting in front and taking Sandy in with you? This lunch takes up so much room."

In front! Right where he could watch all Joe's movements with those mysterious pedals! Right where, with his arm around Sandy, he could see the long stretches of road and the turns ahead! How Bennie's eyes did shine as the big car moved slowly down the driveway and swiftly gathered speed!—Ella B. Wightman, in the Presbyterian Advance.

## ANNOUNCEMENTS

### RAYSTOWN, PENNSYLVANIA

Holy Communion will be observed by the Raystown church, on Sunday evening, June 10th at 7:30 o'clock. All visiting Brethren are invited to join us in this service.

ELMER M. KECK, Pastor.

### FOSTORIA, OHIO

Having closed my work in Fostoria, Ohio, I am now open to a call to another pastorate any time. Any church wishing to correspond with me may address me at 325 Liberty Street, Fostoria, Ohio.

H. M. OBERHOLTZER.

### A PASTORATE WANTED

I am open to a call to a pastorate, preferably a weak church or mission point in Pennsylvania. Or if any church needs special meetings of two or three weeks, I will be glad to go in God's name and help save souls. I have been speaking for God for thirty years and believe I know what people need.

J. E. FERRY,

South Market Street,

Martinsburg, Pennsylvania.

### NOTICE TO PASTORS AND SECRETARIES OF THE PENNSYLVANIA DISTRICT

Of more than 40 churches in the district, only five have so far sent in their Statistical reports. If your church happens to be one of those not yet in, will you please look after this matter and see that it is sent in at once?

Your earnest cooperation in this matter will insure a 100% report again this year.

"THANKS."

E. F. BYERS, Dist. Statistician,  
71 Highland Ave., Uniontown, Pa.

### TEN WEEKS OF TITHING EDUCATION

Any church may now put on a Ten Weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost. The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only two cents and a half per family.

A complete set of samples and full particulars will be sent for thirty cents, this includes two playlets; a Tithing Account Book, Winning Financial Freedom, and Adventures in Tithing.

Please give your denomination; also mention the Brethren Evangelist.

THE LAYMAN COMPANY,  
730 Rush Street, Chicago, Illinois.

### TO THE CHURCHES OF MARYLAND AND VIRGINIA CONFERENCES

Our Conference will be held June 12-14 next, and so far only nine congregations have paid all or part of their Home Mission apportionments. A list and the amount each is to pay is here given so that all the churches may know what they are expected to pay:

Oak Hill .....\$ 40.00  
Winchester, Va. .... 10.00



Hammer .....	10.00
Matthias .....	40.00
Washington, D. C. ....	25.00
Lost Creek, Ky. ....	15.00
Garden City .....	10.00
Oriskany .....	10.00
Gatewood .....	12.00
Red Hill .....	12.00
Mt. View .....	25.00
Buena Vista .....	16.00
Roanoke .....	36.00
Round Hill .....	30.00
Copp's Chapel .....	10.00
Arkton .....	8.00
St. Luke .....	20.00
Trinity .....	30.00
Liberty .....	28.00
Bethlehem .....	36.00
Dayton .....	12.00
Mt. Olive .....	50.00

Maurertown .....	72.00
St. James .....	50.00
Hagerstown .....	100.00
Limestone, Tenn. ....	24.00
Those who have not paid kindly remit at once.	
GEO. A. COPP, Treasurer, Strasburg, Virginia.	

### Business Manager's Corner

#### THE RACE IS ON

Yesterday, June 1st, the bicycle race among the young people of the Brethren Evangelist family began. The first jump from "scratch" is often the winning factor in a one hundred yard dash, but it has little to do with a "Marathon."

While it is important to get a good start

in any contest, and we hope all contestants who have entered have already made a good start, yet in a contest that runs for sixty days the last lap of the race may have more to do with its winning than the first lap. You all remember the fable of the race between the "tortoise and the hare." In this contest the moral is "don't be caught napping." So get busy, and if you have hesitated just a little "snap out of it" and enter the contest immediately. Write us for instructions and supplies at once, and remember "Not to the strong is the battle, Not to the swift is the race; But to the true and faithful, Victory cometh through grace." The victory may be yours.

Do not forget you get well paid for your work whether you win the bicycle or not.

R. R. TEETER,  
Business Manager.

# ASHLAND COLLEGE DAY

## THE NEXT GREAT ACHIEVEMENT

## OF THE BRETHREN CHURCH

WE Must Have the Equivalent of \$500,000 Endowment. This is the Standard set for us by others. To meet this requirement is our present task. Standardizing Agencies count gifts from Churches and Church Boards as equivalent to Investments at five percent. The Annual average of such Gifts for the five next preceding years is taken as the basis.

## WILL BE TO MAKE ASHLAND A STANDARD COLLEGE

This can be done by

Making Our Educational Day offering large and so bring the five-year average up.

AND by EVERY CHURCH sending in such an Offering. No gift will be too small to count,

AND Every \$5 Gift will count as \$100 Living Endowment.

WILL Every Reader of this Appeal see that an Offering is taken in his Church?

Readers isolated from their Home Church should send their offerings directly to President E. E. Jacobs, Ashland, Ohio.

# The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



—B. Plöckhorst.

**Christ Blessing Little Children**



## *A Children's Day Thought*

*There are no idle words where children are.  
Things spoken in their hearing carry far,  
Producing fruit of evil or of good  
To our great future human brotherhood.*

—Strickland Gillilan.



# THE BRETHREN EVANGELIST

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George S. Baer, . . . . . Editor  
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## EDITORIAL

### Joining a Church More Than Joining a Club

There is a tendency to take church membership too lightly. Many people offer themselves for membership in the church of Christ with no more thought or concern than if they were proposing to join a club. It seems to be merely a matter of joining, of paying dues and of being counted one of the bunch. And sometimes ministers are not a little to blame for this inadequate conception of what church membership means, by their failure to stress the supreme essentials, and by their eagerness to welcome every Tom, Dick and Harry with little or no effort to assure themselves as to the spiritual experience such applicants may or may not have had. Joining a church means vastly more than joining a club, and that fact ought to be driven into the consciousness of every one who has any thought of joining and also ought to be kept alive in the minds of those who are members. To allow the meaning of church membership to become an indifferent matter is to lower the standards and reduce the power of the church. There is something vastly more important than numbers to a church, and that is maintaining the true nature and purpose of the church as Jesus established it. And they are true prophets of God who insist on holding the standards of church membership high and who will not allow the impression to go forth unchallenged, that joining a church means little more than joining a club.

It means more because it implies a great life-transforming experience. That ought to be a universal pre-requisite to joining a church, and it is insisted on wherever the church is true to its high mission and great Head, Jesus Christ. Not every one is eligible to church membership; it is a restricted class, restricted by the possession of the changed heart. Not every one has experienced conversion; not every one has been born again, and joining church is a mockery until one has had that experience. Joining church means nothing more than joining a club to an individual until he has known the saving grace of Jesus Christ and has been renewed in the inner man. The church is properly constituted of saved people only, those who have met Jesus Christ and have heeded his call to come out from among the world and be to him a separate and peculiar people. Church members are "called out ones", and those who have not responded to the divine call and experienced that sense of separateness have no right to claim membership.

Church membership means more than club membership because it involves self-denial and sacrifice. We do not join clubs and social organizations with any thought of denying self, but rather of gaining for self something of pleasure, or profit, or distinction.

Our motives are selfish, we are after something for ourselves. But with the church it is different; we join it because of what we have already received from Christ, and because of what we hope to do for him. The church, if it is true to its Founder, has a great mission to accomplish, and he who joins it intelligently and from right motives, does so with a desire to aid in carrying out the commission. The church is not a mutual benefit association, but a company of devotees fired with a great passion and pledged to a great cause requiring tremendous sacrifice. That is a hard lesson to learn and to believe, and a hard fact to face. But let us not deceive ourselves by closing our eyes to it, nor coddle ourselves with the false notion that the church offers a free ride in a parlor car to heaven. It does not. It is the way of One who denied and emptied himself, and became obedient unto death, for the sake of what he might accomplish for others. He took upon himself the form of a servant, and how sacrificially and unselfishly did he serve! And he holds out to us that sort of an ideal. Through his church he offers us not power and position, but service and sacrifice. He challenges us to self-denial and supreme endeavor. He leads us by the way of the cross.

Joining church means much more than joining just an ordinary club because it requires hard work and continual going. But that is a thing that is too often forgotten. We take our churches no more seriously than we do our clubs and view them no differently in all too many cases. Our clubs are primarily pleasure-supplying organizations. We go to them for recreation, social intercourse, educational improvement and entertainment. And if perchance there be opportunity for service in some manner or other, it seldom calls for strenuous effort; it stops short of hard work and is soon over with. But the church exists for the accomplishment of a great and arduous work; for that purpose it was called forth. There is much and hard work before it. The harvest is great and the laborers are few, and the appeal has gone forth to pray for more laborers. No one dares stand idly by who makes a pretense of taking his church membership seriously. The command is, Go work today in my vineyard. And the great Head of the church himself sets the example and admonishes us with these words: "My Father worketh hitherto and I work." And further, "I am among you as he that serveth." He never stopped that service as long as his feet trod this sin-cursed earth. Behold he goeth before us into Galilee; we are to follow in his train. And remember, the real work of the church is more than singing and praying.

Moreover joining church is infinitely more than joining a club, because it means entering into an irrevocable covenant. We join church not for a day, nor for a year, but for all the years that are to come. It is an agreement from which we can never be freed. Joining church—the true church—is entering into life, and life is continuous and uninterrupted by any petty desires or whims of men. Joining church is becoming a member of the bride of Christ, thus becoming partaker of a sacred and interminable vow—the marriage vow. It is not "companionate marriage"; the relation is to hold as long as life shall last. And because it is not to be broken off at will, it ought to be entered into soberly, sincerely, trustingly and understandingly, with determination to keep the plighted vow unbroken to the end. And if we find the keeping difficult, we may resign the whole thing to God and be "kept" as Peter was by the power of God, and have the assurance of Paul, who said, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

### Children's Day Reminds Us

Children's Day is here with its annual reminder of the church's responsibility for the moral and religious training of childhood, and of the extreme importance that this responsibility shall not be neglected. The church's task would not be so great if the home's work were better done, but the fact that the home does not do its full duty makes the task of the church the more urgent and insistent. It must do what it can to make up for the negligence and inefficiency of the home. For children must be taught and trained in the things that are vital to their highest and most abiding welfare. Everything of the future waits upon the child of today. He is the underpinning of the world's hopes.

The church must teach the children to know and to love God. Does it seem strange that the church should be admonished to do

a thing that is so obviously its first task? Yet there are multitudes of children growing up all about the church, and not a few even within the circle of its own members without any real knowledge of God and with little or no feeling of devotion to him. Our duty to children is not discharged by teaching them to repeat a little rhyme or sing a little ditty, though such exercises have their place. However much else Children's Day may mean, it ought to be a demonstration of the fact that the church is bringing the children—not merely those of its own number, but all that it can gather together—up in he nurture and admonition of the Lord.

Children should be taught loyalty to the church, and the church itself must bear no small responsibility for building this virtue into their young lives. The very exercises of Children's Day, if they are of the right sort, contribute to this end. They are among the beginning lessons in the child's participation in the services of the church and in the building up of the kingdom of God. These exercises should not constitute the whole of their training, but should be an evidence of the fact that they are being trained through the year to love the house of God, to be devoted to its services, to be loyal to its group life and to support and defend the great organized body of Christ in every way possible.

The church should teach children to love and be devoted to the service of others. Selfishness and lack of concern for others is and ever has been one of the outstanding sins of the human race. And we cannot obtain our freedom from this bond by any process of development aside from that divine help of which the church is the authorized and exclusive agent. The second greatest commandment, according to the words of Jesus, is to love thy neighbor as thyself. The church alone is the custodian of that truth and the reservoir of power by which it can be realized in the lives of individuals. And it finds its most prolific opportunity for imparting that truth and of bringing it to fruition in childhood. Let us not neglect the responsibility of which Children's Day reminds us.

## Tammany Hall Has Religion

Perhaps you never thought of the famous (or otherwise) Tammany Hall as having religion, but it has, and it is not a new acquisition. Those who are uninitiated may be inclined to smile, but the Christian-Evangelist insists that "no one should laugh at the statement." For "Tammany Hall has religion and takes it quite seriously. Count on that without subtraction." Then it reports the Scottish Rite News Bureau as quoting from Plain Talk to the effect that Tammany Hall is not quite 100 per cent Catholic. Out of its thirty-six district leaders thirty-two are Catholic, and the other four are Jews. And if by any chance a Protestant gets in the group it seems that he generally finds it to his advantage to become Catholic. For example, it is stated William A. Olvany, a Protestant and Mason, was singled out for leadership; six months later he became a member of the Roman Catholic church. One of his predecessors in the position, Croker, though of Protestant stock, also became a Catholic.

One of our readers not long since took us to task for opposing the candidacy of Al Smith not merely because he is wringing wet, but also because he is a zealous Catholic and due to the Catholic church's political ambitions and claims he is not the man for the presidency of the American Republic. At the same time, however, this friend acknowledged that Smith's connection with Tammany Hall was a handicap. Now it appears that Tammany and Rome are working together quite harmoniously for the same ends. Some are puzzled to know whether Tammany is out for politics, or religion, or both. It seems quite evident to us that this wet Catholic organization is out for both, and we cannot help raising the question whether it is not a matter of great concern that there is grave danger of a man who belongs to Tammany of becoming President of the United States. We join our worthy exchange in saying that "It is particular folly to say that the religion of a man from such an organization 'does not matter' in the question of choosing a President."

## Fund for Starving Children

One of the most heartrending cries for help that we have heard for years has just come out of China. The two paragraphs here quoted from THE WORLD OF TOMORROW and the Rev. William R. Johnson echo this cry:

In two provinces of China, Shantung and Chihli, it is estimated that at least nine million persons are wholly without the means of livelihood, as a result of failure of the crops. In twenty-two counties the houses have been torn down for fuel and hundreds of thousands have been feeding on roots, dried grass and the bark from trees, so that a vast area is now entirely denuded of anything that would support life.

The appalling famine in China is the direst calamity that has come upon the earth since the World War. The Japanese earthquake, or even the Mississippi flood, terrible as these were, sink into insignificance as compared with the terrible suffering which millions are enduring at this time in Shantung and neighboring territory.

A group of outstanding men got together at once and organized the China Famine Relief, with such men as Gen. James G. Harbord, S. Parkes Cadman, Dr. Arthur J. Brown, Dr. Daniel A. Poling, Dr. Sidney L. Gulick, and Dr. Frederick Lynch on its Committee. They want ten million dollars immediately. They are asking everybody and every organization in the country to help, because every minute's delay means the death of thousands. Send checks to V. Reynolds, Treasurer, 70 Fifth Avenue, New York.

## EDITORIAL REVIEW

Dr. J. L. Gillin's report from India this week is interesting, and informing as well. You will enjoy reading it.

The announcement reaches us as we are going to press that the church at Fremont, Ohio, of which Brother W. S. Crick is pastor, will observe the Communion on Sunday evening, June 17th. Neighboring brethren are invited.

From McKee, Pennsylvania comes news of a revival meeting under the leadership of the pastor, Brother J. S. Cook, who was instrumental in leading nine souls into the baptismal waters and five to reconsecrate their lives. The communion service was exceptionally well attended.

Brother E. M. Davidson, the intrepid missionary worker in Kentucky writes of the progress at Napfor and Grapevine, and of the establishment of a new Sunday school at Dunraven. The new field seems promising. Brother G. E. Drushal of Lost Creek recently paid a visit to these points and delivered much appreciated messages.

Dr. Bell visited the church at Washington, D. C., in the interest of College Endowment, and as was to be expected where two splendid Ashland College graduates are in charge, these people gave liberally, considering the heavy local obligations. Brother and Sister Kent are doing a fine work here. The church's gift was \$1,525.00, making a total of \$156,764.20.

Rev. E. M. Riddle, pastor of the church at Warsaw, Indiana, preached the baccalaureate sermon at the College graduation exercises and he brought a very helpful and forceful message. The graduation class this year numbers eighty-five, the largest in the history of the institution. Doubtless President Jacobs will give us a report of the entire commencement schedule in a later issue.

Our good correspondent from Elkhart, Indiana, reports six accessions by baptism to the church since last report. They are rejoicing in the presence among them of Miss Florence Bickel, returned missionary from Africa. Miss Bickel is a member of that congregation. At an appropriate Mother's Day program, Sister Nicholas gave a much appreciated address. Brother W. I. Duker is the aggressive pastor of this rapidly growing church.

We have had many callers at the Evangelist office this week, some here attending the Commencement exercises of the college, and some just passing through Ashland on their vacation. We are pleased to note that Brethren people are more and more finding Ashland a center of denominational interest. It is the seat of two of the church's most essential institutions, namely, the College and the Publishing House. Some of our friends who saw inside our Publishing House for the first time, were pleasantly surprised at the growth of the plant.

Miss Helen Garber again urges Ohio Endeavorers to go to the State Convention at Lima, and makes further suggestion of the good things to be received there. Wonder what about other state or district Christian Endeavor conventions! Don't you other folks have any? And if so, don't you want your Endeavorers to attend? Isn't it worth while? Then why doesn't some one say so? Why not other State secretaries follow the example of Miss Garber of Ashland?



## GENERAL ARTICLES

### The Need for a Truly Christian College

By R. Paul Miller

Young people who will make the most of life, WILL seek an education! There are many of our young people who do not feel the necessity of an education to attain the aim in life they have set for themselves. Then there may be those who have neither the ambition nor the ability to successfully negotiate a course in higher learning. But for the ever-increasing number of those who are, and will be, seeking a higher education there must be a provision made, for it is unquestioned that such young people are destined to sway the greatest influence in the days ahead.

What that influence will be, (and let me assure you that tremendous issues hang upon this point) depends largely, if not altogether, upon the nature of the training these young people receive. Society is now being flooded with young people from schools which have swept the spiritual, ethical, and social foundations from under them. If they have not been made reactionaries toward all that has been accepted along these lines, they at least have had their confidence so shaken that they are sure of nothing.

We, as a Christian people, while believing in the ever-increasing light revealed through the Scriptures, yet believe that there are some things that are sure, unchangeable, and unshakable. We teach our children thus. And if we are genuine in these convictions, we do not care to send our children to school to those who will not honor and strengthen them in this faith!

Therefore it is of utmost importance that if we will preserve the spiritual and moral integrity of our young people, we must have a school whose administration and teaching staff are definitely committed to this purpose under God. It is not enough for a school to have a historic Christian platform: we have the sad display of many schools with such platforms, but whose platforms are mere scraps of paper without meaning! It is essential that the teaching staff be actively exercising such influence at every possible opportunity prompted by a real heart-interest.

We say without hesitation that it is dangerous to send Christian young people to the state schools of higher education. There may be exceptions, but we do not know of any. The Christian school is the only answer. We do not say that just any church school is a safe place for young Christians to pursue their education, for the facts

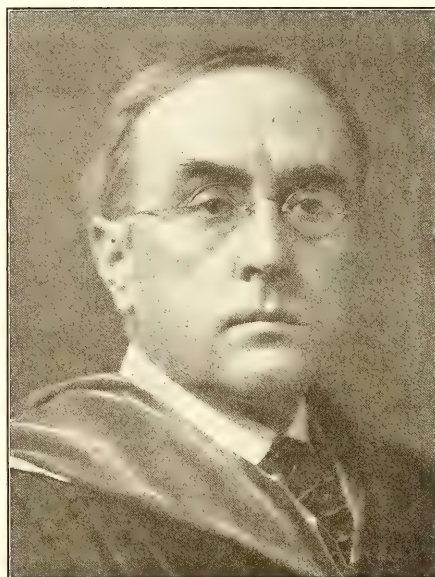
are, that a large portion of denominational schools have adopted a course of teaching in the fundamental things of life which is positively destructive to Christian faith. During the last five years as instructor in the Philadelphia School of the Bible this fact has been brought home to me with increasing force. The sad sight of "souls adrift" among the finest of young people coming from schools from all parts of the United States, is met daily.

They have been taught to "revolt" against everything that has been held by their fathers in the way of faith and conduct, but they have not been taught what to "turn to". They are adrift! Afraid to trust in the former things and yet with nothing else to accept in their place. The reason for this, of course, is that there is nothing else!

In almost every department of college education there are tremendous opportunities to either strengthen or weaken Christian faith. In history, literature, philosophy, psychology, sociology, and the laboratory, almost daily points of contact are made with some portion of the Scriptures which either strengthen or undermine confidence in their supernatural character. Mature minds may be able to retain their poise and convictions when taught in sociology that sin is but a mythical idea inherited from ignorant forefathers, and that there is no standard of right and wrong but that which a man makes for himself, but the formative mind of youth faces a terrible risk when exposed to it. The amazing increase of crime and suicides

among students of higher schools of learning is directly traceable to this very sort of teaching.

The writer has a very vivid recollection of the struggles in his own mind during two years of philosophy under a professor who called himself a Christian minister and yet who was undermining the faith of scores of students in the miraculous and supernatural character of the Bible narrative. And it is just such men, who, gaining the confidence of students because of their ability in one subject, will venture into the field of theology wherein they are unfit to express sound conclusions, and will use that influence to hold up the Bible to question, if not actual ridicule. A responsible parent who cares at all for the faith of his boy or girl, will do all in his power to spare that child from the eternal dangers of such a withering experience.



President Edwin E. Jacobs  
Who is leading Ashland College to victory

DR. JACOBS SAYS: *"To keep education undegirded with Christian principles is now the foremost problem facing those interested in right cultural ideals."*

As a Christian people, we have but one alternative and that is to establish for ourselves a school where our children are safe from the actual paganism that is rife generally in the schools of America. We have begun the establishment of such a school in Ashland. Much remains to be done before we can really say it is accomplished. The one thing now facing our entire denomination is the need of permanent endowment to make the matter of establishment at all possible. The need of this is immediate and emphatic. We can meet it if we will. Better do it now while we may, before we spend vain regrets

wishing we had. But do not let anyone feel that money is all that is needed: above all things the school needs prayer and it needs the thoughtful concern of every member in the selection of Trustees of the College who will carry out the plans that will make Ashland College a glory to God. This will guarantee to our church a leadership of young men and women with unshakable faith, and unbounded devotion to the carrying of the gospel to the ends of the earth. But with a College and Seminary different from this, our future as a denomination is very uncertain.  
Philadelphia, Pennsylvania.

## Where Crime Begins

By Prof. J. Raymond Schutz

(Prof. Schutz permits us to republish the following thoughtful article which appeared in the Woman's (Farm) Journal for May.—Editor.)

Hardly a newspaper or a magazine these days that does not speak apprehensively of the growing crime wave in America. Our own observations likewise convince us that this is a growing problem, and sooner or later for the sake of self preservation itself we shall have to do something about it.

Crime is a disease that afflicts the whole body of society and is eating away at the vital organs of our national life. One could discuss the problem from the standpoint of numbers, or costs, or results, and all would be equally distressing.

The purpose of this article is to deal with origins. Whence is crime? What is its origin? Wherein are its roots? One could answer dogmatically on a unilateral basis. But that would be beside the point. No problem so large and so complex as crime can be accounted for by a single factor, or be said to arise out of a single cause. In crime, more than in any other problem, we see the complexities and ramifications of life. Personally, I believe crime to have economic, social, racial and domestic implications. Since crime is increasingly a problem of youth I hold that one of its principal causes is to be found in the bad influences of family life.

For more than a decade we have been watching with alarm the disintegration of the American home. Parental neglect and lack of control, together with bad influences generally, have created for us some very grave problems. This disintegration began, no doubt, when the home began to lose the sanctions of religion, so that today crime is to be measured in almost exact proportions with weakness of religious convictions.

Formerly poverty was considered the most direct and forceful causative factor in delinquency and crime, but today broken homes are universally conceded as the greater cause. Figures concerning some important recent studies of the problem show that there is a direct correlation between crime and home difficulties, such as separations, desertions, divorce, illegitimacy, etc. Then there is a problem of parental neglect and lack of control characterized by a lack of normal care and discipline because of incompetence, excessively large families, both parents working away, etc., so that the child has been allowed to go its own way, as would not be permitted under any normal conditions of family life. Again children are influenced wrongly not only by such neglect but by the overt bad examples of their parents. A number of our best authorities on the subject agree that what ails our youth is only what ails their elders. A recent study of delinquents show some features that stand out prominently as being positively bad influences upon children. First, excessive quarreling in the home has been shown to

make directly for bad conduct. Without any means of gauging in what percentage of families among our general population good temper gives way to quarreling in excess we nevertheless believe the proportion to be very large. Second, even though we are supposed to have prohibition, alcoholism continues to be one of the major causes of crime. Closely related to it, is the problem of sex immorality and general criminalism. Recent studies show here again the inter relationships of these factors and the magnitude of their extent as causes of crime.

Parental neglect has shown itself most strikingly in children staying out late at night, excessive idleness, excessive lying, stealing, including shoplifting, truancy, begging, bad companions and running away from home. Still other forms of manifestations are to be found in dissatisfaction with school, craze for motion pictures, early sex experience. A recent study of 4000 juvenile delinquents in Boston shows that 18 per cent had improper sex experiences before 10 years of age. Then there is the general feature of poor recreations, meaning by this a conglomeration of all sorts of poor amusements such as clubs with bad practices, frequently low resorts and dances of a bad sort and cheap movies in excess. It is very clear that such a long and formidable list of practices mean inadequate home life and protection.

Now it would appear that what results from the existence of bad homes should be remedied by substituting for these good and worth while homes. It seems to me, therefore, that our most immediate problem is to study and reevaluate the great American home, in an attempt to understand and properly interpret its meaning not only for individual but social and national well being. Good homes are at once the nation's greatest asset and the state's surest defence.

Personally, I cannot visualize the home that is to be for stemming the tide without a new social and religious consciousness. It is only when we understand the good and the true and are willing to make them family possessions that crime can be allayed and our present national disgrace checked. This is the task not of one but of many homes. All who long for a better world and a permanent civilization must pay the price for this achievement.

North Manchester, Indiana.

## THE TIME FOR PRAYER

Just before the dawn of each new day

It is time for prayer;

When the sun shines brightly o'er the way

It is time for prayer.

At twilight and when the darkness falls

It is time for prayer;

Always (for always the Master calls)

It is time for prayer.



## Some Brethren Church Leaders of Yesterday, as I Knew Them

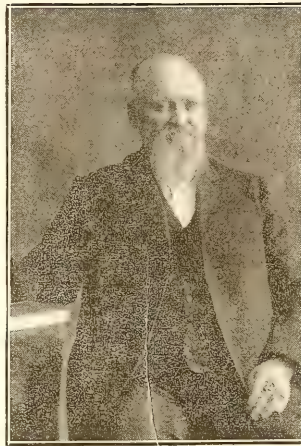
XVII Elder A. J. Hixson

By Martin Shively, D.D.

Brother Hixson was born in Ohio, in 1836, and united with the Tunker church in 1861. He must have been highly thought of from the very first by his Brethren, for he was called to the ministry during the first year of his membership in the church. This was not a usual procedure, for ordinarily in those days, at least two qualifications must be present, aside from the Spiritual fitness of the man to be chosen—he must have been a member of the church for some years, and he must not be a young man, lest the injunction of the Apostle with reference to novices should be violated. But here was a man of 25 years of age, and less than a year in the church, so there must have been unusual reasons present for the choice, and I am sure that I know what such reasons were. He was a young man of both training and natural ability, and spiritual fervor as well, and it must have been plain to his Brethren that the Lord had chosen him even before they did, and it was but natural that they should endorse the Lord's choice.

He became active at once in the work of preaching the gospel, and soon thereafter he gave himself to the task of evangelizing the poor mountain whites, in the rough country of Tennessee and Alabama, where such blessings attended his efforts, that a congregation was established and a church building erected. Unfortunately the work did not receive the approval of the powers that be, for the two reasons—that the denomination was not in position to follow it up, and more, because he had not emphasized sufficiently the matter of non-conformity, as taught by the church. Thus in spite of the promising beginning of work in the southland, the work was permitted to fail. In his later years he regretted that he did not dedicate himself to the task permanently for he always felt that the field was ripe for harvest. From 1870 to 1880, he served as pastor of the Fairview church, a rural congregation, located in one of the very best sections of Ohio, near Washington, C. H. This was then a strong congregation, whose membership made up the major part of the inhabitants of the community. In 1880, he removed from this church, settling on a farm not far from Parsons, Kansas with all the members of his family with him, except the eldest, Frank, who was at that time a professor in Ashland College.

In 1883, when the first breath of disunion was felt in that section, he was at once rated as a Progressive, and a committee of elders was sent to relieve him of both his ministry and his membership in the church of which he had so long been a part, but for some reason the effort was a failure, because his local membership was loyal to him to a man, as were many in the adjoining congregations. But sensing the situation, and realizing that a crisis could not be long deferred, he withdrew from the body, and organized the first Brethren church in south-eastern Kansas. Other organizations followed, and for eighteen years, he was pastor of them all. In 1904 he became the writer's successor, as pastor of the church at LaVerne, California, and here he lived to a ripe old age, being called to the "rest which remains for the people of God" while a resident of that place. He had spent more



The Late Elder A. J. Hixson

than fifty years in the ministry, and it had been a fruitful ministry too, for more than a thousand souls found a Savior under his preaching.

When Brother Hixson came to Kansas, his home was not far from that in which I lived as a boy, and because my people were members of the Osage church, an adjoining congregation, I met him almost at once, for his children were about of my own age, and he and his family were often guests in the church which I attended. And the traveling was not only in that direction, but his way as well, and I was often a guest in his home, and it was a delightful home in which to be a guest. There were Lizzie and Charley and Ruth and Anna—a delightful group of young folks, and Mother Hixson, a tiny woman with a big soul, who had completely dedicated herself to the interests of her

family and their friends.

As I look back to those days, I must confess that I was more interested in the young folks of the family than in the parents, but even young and thoughtless as I was, the powerful sermons of Brother Hixson made a deep impression upon me, and I am yet convinced that he was one of the great preachers of the day, if not the greatest, so far as my knowledge of preachers permitted me to judge. His training and ability were far above the average of the preachers of that day, in the denomination which he served. He was the first Brethren preacher whom it was my privilege to hear, for the reason that I lived so near to his home, and was on the field when the unhappy events earlier mentioned took place. And it was in his home, with himself presiding, that I witnessed the first communion in the Brethren church. I mean, of course, the first service of that kind which was held in that part of the country. One thing stands out particularly clear in my memory of that service,—it was an open communion, and several people not members of the new organization, availed themselves of the privilege which was extended to them, to participate in the service. The more than 44 years which have elapsed since then, have not obliterated that service from my memory.

I repeat again, this man was a powerful preacher, far more than a mere exhorter, and he had the skill to present his messages in such a way as to make them stay in the mind of his hearers. For if he were preaching in a school house, and most services were held in such a place in those days, he used the blackboard freely, for he had an unusual skill with a bit of chalk or a pen. But the voice which stirred multitudes is stilled forever, except as it speaks through others, led to such a task by his influence. Mother Hixson has long been gone, and Frank, and Charley and Lizzie and Ruth have followed their parents into the great Beyond, and only Anna, I think, is left of the whole family, which only yesterday, it seems, lived and loved and labored. And we who knew and loved them, shall follow in their train. Thank God for the Faith and Hope which reach beyond the ravages of time.

Ashland, Ohio.

## SIGNIFICANT NEWS AND VIEWS

### TO REPRINT BUNYAN'S BOOKS

The one hundred and third annual meeting of the American Tract Society was held at Hotel Astor, New York, on May 2, at which time the election of officers took place. In the evening of that day a "Bunyan Tercentenary Dinner was a part of the program and the following addresses were given: Hon. P. Whitewell Wilson spoke on "The Burden of Bunyan" and Mr. Maurice H. H. Joachim, a native of India, used the subject "Pilgrim's Progress from the Oriental Viewpoint." This was made the occasion for the launching of a drive for fifty thousand dollars to be known as the Bunyan Tercentenary Fund, for the reprinting of Bunyan's works in English and the printing of "Pilgrim's Progress" in many languages where it is not now in print.

Dr. William H. Matthews, the general secretary of the society, announced several gifts to this fund. About three hundred were present at the banquet.

The report of the general secretary showed a much larger work accomplished than the society has been able to do for many years. Recent propaganda of atheistic associations has stirred Christian people to the necessity of publishing and distributing more Christian literature to counteract the activities of such organizations as the American Association for the Advancement of Atheism.

### THIRTEEN VETOES

The Washington correspondent of the Cleveland Plain Dealer recently tabulated the following list of vetoes, thirteen in number, which President Coolidge visited upon the work of the session of Congress just closed. Some of the bills were passed over the president's veto and some were not, the last—the "unlucky thirteenth" being one that failed. Regardless of whether his position is correct or not, we respect the president who has the courage to exercise his constitutional right of veto, and will not be stampeded into following the herd. And courage it does require, when the course one pursues is unpopular and calls forth severe criticism. Here are the thirteen:

1. Authorizing Cowlitz Indian Tribe to file claims in court of claims.
2. Private claim bill.
3. Salary increase for postal employees assigned to night work, amounting to \$6,450,000. (Passed over veto by House.)
4. Provision for rent, fuel and light allowances for fourth class postmasters, amounting to \$2,865,000. (Passed over veto by House.)
5. Private relief bill.
6. Public health co-ordination.
7. Purchase of army reserve supplies.
8. Army target practice bill.
9. Authorizing Indian tribes in state of Washington to file claims in court of claims.
10. Appropriation to build highways across public lands in states like Utah.
11. Creating rank of bandmaster in army.
12. Retirement of disabled emergency officers on same basis as regular army and navy officers, amounting to \$2,800,000.
13. McNary-Haugen farm relief bill, variously estimated from \$250,000,000 to \$400,000,000.

### A FORWARD LOOKING MOTTO

On the Brazilian flag appears the motto "Order and Progress", and the country has been remarkably true to

this principle. Nowhere have greater transitions been accomplished with less commotion than in Brazil. In three hundred years she has had but one real war, and that was the conflict against Paraguay, in which she joined with Argentine and Uruguay against a common foe. Three great changes in the national life have come about without bloodshed— independence from Portugal, freeing the slaves, and the deposition of the Emperor Don Pedro II. No president has ever been shot while in office, and every legally elected president who did not die a natural death has completed his term of four years. From time to time Brazil has had revolts and incipient revolutions, but they have usually been carried on in a Chesterfieldian fashion. Three years ago the city of Sao Paulo was seized by rebels, who molested nothing but the banks. The Federal troops approached the city, but allowed the rebels to get a start of twenty-four hours before pursuing them. The Brazilian is by nature kind-hearted and averse to bloodshed.—The Lutheran.

### PERPETUATING WAR HATREDS

Little as "The Advance" is disposed to agree with many views of Nicholas Murray Butler, it must commend him now for a stand that he has taken in opposition to intolerance. Practically alone, it seems, Dr. Butler, as representative of the Carnegie Peace Foundation on the Louvain Building Committee, is opposing the perpetuation of war hatred. The library Louvain University destroyed during the world war is being rebuilt and will be reopened on July 4. The American architect has decided that the new building shall bear the inscription, "Destroyed by German frightfulness, restored by American generosity." Many Belgians and some Americans seem to be agreeing with him and he states that despite opinion to the contrary he will have these words engraved on the building. Dr. Butler suggests instead: "Destroyed during the war, restored in time of peace." Another suggestion has been made: "Destroyed by war lust, restored by peace-loving Americans." Either would be better than what the architect advocates. There seems to be no good purpose in perpetuating war hatreds, and right-thinking and fair-minded people will hope that the architect can be prevented from carrying out his design.—The Presbyterian Advance.

### THE TRAFFIC IN NARCOTICS

Opium has long been an international problem, and so it continues. The League of Nations has to deal with it. At a meeting of its Advisory Committee on Opium, which assembled in Geneva on April 12, a plan for the supervision of the drug trade was approved. The plan includes government control of all narcotics in warehouses, so that no drugs can enter or leave a country or be moved without official permission. By placing the exportation and importation of this necessary but deadly drug in the hands of the governments it is believed that the sale of opium can be more effectively controlled. Alcohol and narcotics are twin foes of humanity.—Nashville Christian Advocate.

### THINKS SMITH WOULD LOSE NEW YORK

Dr. F. Scott McBride, general superintendent of the Anti-Saloon League, believes that Governor Smith could not carry New York for the presidency even if the Democrats should nominate him. He points out that while Coolidge carried that State by 800,000 Smith won the governorship by only 100,000. No doubt McBride reasons well and we hope the Democrats will not destroy themselves by nominating him.



# THE BRETHREN PULPIT

## "Gospel Miserliness"

By A. D. Cashman

TEXT: To him that knoweth to do good and doeth it not, to him it is sin."—James. 4:17

To the unsaved, the Word of God says, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). To the saved, the Savior and the Holy Spirit says, "Be my disciples", "witness for me", "be ye doers of the word and not hearers only", "let your light shine", "glorify me", "go", "preach", etc.

Many believe on Christ but do not know whether they are saved or not, thus proving that they believe not. Just so, there are many who believe on Christ to the saving of the soul but believe not the above mentioned Scriptures to obey them, and are gospel misers.

A man who hoards his money is called a miser. He is selfish with that which he has and lacks the aim that should govern every man who makes money—helping others. Gospel misers are those who receive from God every blessing which their salvation brings and then refuse to pass on the good news and the light, thus living for themselves and for their own interests, while they suffer others to die in darkness. Which is worse of the two? Let us reflect a bit.

A money miser who becomes liberal with the gospel soon becomes liberal with his money, for one who is liberal with the gospel is one who has yielded everything to God, and everything includes his money. It is not true that men who become liberal with money necessarily become liberal with the gospel. People who have no inclination towards money miserliness, may be among the greatest gospel misers. Even those who have no possibilities of being money misers are often great gospel misers. So, if one is not a miser financially, that does not imply that he is not a miser with the gospel.

Many Christians who are not money misers ridicule those who are, while they themselves are infinitely worse as gospel misers. They hear the voice of society in time of distress and lend a helping hand; they hear the voice of pleasure and spend liberally; they hear the voice of Satan and yield, regardless of money expenditure; they hear the voice of pride and pay large sums in luxuries that are unnecessary. On the other hand, they can listen to the voice of the Father who loved their souls so much that he gave his only begotten Son to die to redeem them; they can hear the call of Christ beckoning them to go work in his vineyard; they can hear the pleading of the Holy Spirit, for years, and give little or no response to either.

It is known that many misers starve even while brooding over their gold, wishing for more, believing they are poor. But listen—the reason so many church members remain starved for the gospel, in spite of the fact that

they have been receiving it all of their lives, is because they give none of it to others. We have heard some people say, "I have been attending Sunday school all of my life and have learned little or nothing about the Bible." Or, "I have belonged to such and such a church for so many years and am no further along spiritually than I was the day I joined." In the first place, usually, those same people, when they have a chance to learn, refuse; but more often they are those who never passed on anything that they had received and consequently lost what they had.

As the wealth of money is realized only by spreading it, so it is with the gospel. However, with the gospel, the more of it we give, the more we have left. Someone has said, "Get money to live, then live to use it." The same should be done with salvation. Get it to LIVE, then use your position in Christ by seeing that others get LIFE.

Theodore Parker wrote, "The miser, starving his brother's body starves his own soul." It can just as truthfully be said that the gospel miser, starving his brother's soul starves his own body of the joy and happiness that goes with soul winning. The word miser carries with it the idea of miserableness and the feeling of miserableness must be the lot of those who hoard the gospel, as well as those who hoard money. God needs money for his work but a life is more valuable to him than money. Money is acquired; life has been given. If God gets the life, the money acquired by that life will be used for his glory.

We have the great commission. What shall we do about it? Paul

said, "Woe is me if I preach not the gospel." This same gospel is committed unto us and why should we not consider woe unto us if WE preach it not? That does not necessarily mean that it has to be preached in the pulpit, although there are those who have turned a deaf ear to such a call, but there are many opportunities daily to witness for him.

In closing, note these six good reasons why we should preach the gospel.

1. Because it has been committed to our trust.
2. Because if any man preach any other gospel which is not the gospel, he is accursed.
3. Because it is the only message of good news from God to man.
4. Because it is the power of God unto salvation to every one that believeth.
5. Because the Holy Spirit owns and honors the message.
6. Because it is the light of the glory of Christ, which shines in and converts the soul.

### SAVING YOUR SOUL

*You cannot save your own soul alone; you save it by making use of it. The only goodness is serviceable goodness. Religion kept for itself will decay. Truth is vague and helpless until it is lived out. To preserve the freshness of the vision of God in your own soul, you must impart it to others. Think day by day not of what others should do for you, but what you can do for others. This call comes to you today. What the service shall be, God will teach you. Come to Christ; be spiritual; forsake your sins, not alone for yourself but for the sake of others! It is a terrible thing to have seen the vision, to have heard the call, but not to respond to the cry of need at your door! There is no greater happiness than for you, out of your love to Christ for the mercy he has shown you, to help to save your neighbor's soul!*

*The day is wearing on to night,  
Heaven and hell are grappling in the  
fight,  
Lend a hand, man! Strike for the  
right!*

Arthur T. Fowler.

"We are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10). Let us be "not slothful in business" but "fervent in spirit; serving the Lord" (Romans 12:11). "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 11:8).

Dallas Center, Iowa.

### THANKSGIVING: THE MEASURE OF LIVING

Thanksgiving, if it have any vital meaning and place in our lives, is something more than an incident in the year's calendar, or a mood of ecstasy and expansiveness when all is going well. It becomes ultimately the truest and deepest expression of life, and the test of the worth of life itself. If we have nothing to be thankful for, life itself is not worth while; so that the value of life for us becomes measured in a very real way by the extent to which we attain the vision, and express the spirit of thanksgiving. Much conventional thanksgiving is formal, thoughtless, and selfish. It may even be a spontaneous outburst of gratitude for prosperity and good fortune, without having any social quality and without being the expression of a philosophy of life and a religious experience. It is only when there is such a deeper note of human solidarity, and a sense of the unity of life in the presence of God that relates us to all his universe, that thanksgiving becomes real. When A in his thankfulness for good things began to ask himself whether he could be thankful if, like B, he were facing experiences of poverty, sorrow, failure, and disappointment, his thanksgiving is immediately put to the test. If it be genuine it is immediately deepened by new relationships of A to his own soul, to his neighbor B, and to his God. When personal thanksgiving is dominated by social vision and the love of God it is in the way of creating for all men a consciousness of life and its value, that instinctively quickens the spirit of worship. Thus the secret of thanksgiving is the secret of living itself.—The Congregationalist.

### THE CIRCLE OF GOD'S WILL

Inside the circle of God's will is all we need for happiness, success and security here and hereafter. There is not a single thing outside of God's will we need or ought to have to make us happy, secure and successful. How that simplifies, beautifies, dignifies and glorifies life! When one's life is lived within the circle of God's will, it becomes a blessed sacrament.

"But," says one, "to confine oneself to the will of God so circumscribes one's life." Does it? Listen! "If ye be willing and obedient, ye shall eat the good of the land." "All things work together for good to them that love God." "No good thing will he withhold from them that walk uprightly." "He that doeth the will of God abideth safely." The circle of God's will is as big as eternity and as infinite as God.

Outside God's will is danger and disaster. Inside his will is peace and safety.

God is in no sense responsible for what happens to us outside the circle of his will. God is only responsible for all that happens within the circle of his will, if we go our own way, the responsibility is all ours. When we go his way, it is all his.

The young prophet who insisted upon having his own way was slain by a single lion for he was outside the will of God.

Daniel who went God's way, doing his will, found himself in a den of lions but not a single beast dared touch him for he was inside the charmed circle of God's will.—Selected.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

JESUS THE WAY—John 14:4-6. "I am the way." The figure is that of a place of travel, a thoroughfare, a road. There were many roads, a veritable net-work of roads in the Roman Empire in the days of Jesus, all leading to the capital city—Rome. Jesus declares himself to be the great road or highway in the spiritual kingdom, leading to God. He leads "out of selfishness into service, out of sensuality into purity, out of wretchedness into peace, out of darkness into light." Everywhere there is a never-dying yearning in the souls of sinful men for the way out. Jesus is the way, and the only way.

#### TUESDAY

THE PLACE OF REST—Matt. 11:28-30. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." There are many things in this old world to weary us. One does not need to be very old to know that. There are sorrows, and obstacles, and handicaps, and the lure of temptations. These things sometimes cause us to feel "heavy laden." Instead of struggling on, and sometimes staggering on, under our heavy load, Jesus invites us to come to him. At his feet is the place of rest and refreshment and release.

#### WEDNESDAY

THE PLEA SUPREME—Rom. 12:1, 2. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." What greater plea could be made? What greater challenge could be placed before men? To present the body—all the members of it,—wholly consecrated to God,—what more could a man do? And what could a man wish to withhold after he had done that? He would not only guard his body from doing wrong, his eyes from seeing it and his lips from speaking it, but he would devote all the powers of his being to the service of God.

#### THURSDAY

THE POWER OF EXPERIENCE—Psalm 34:1-4. "I sought the Lord and he heard me." Nothing is more convincing than personal experience, and nothing is more steady and irrefutable than that. We are convinced that a thing is real when we have experienced. The Bible makes constant appeal to the fact of experience, which gives to it the note of reality—"reality in comfort of the sorrowing, reality in the doom of sin, reality in the power to overcome, reality in the answer to prayer." We ought to make larger use of this power. The sincere witness that God has helped an individual will have more influence than a whole book of argument.

#### FRIDAY

CONFESSING CHRIST—Phil. 2:9-11. "And every tongue shall confess that Jesus Christ is Lord." Dr. David James Burrell reminds us that "at the time of the Paris Exposition an American girl lay dying in one of the hotels of that city. As the end drew near she had some desire on her heart which she tried vainly to express. The only word which those gathered at her bedside could distinguish, was 'bring!' At length she succeeded in saying, 'Bring forth the'—and then they knew. She wanted them to sing:

'All hail the power of Jesus' name;  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all.'

All men shall confess and crown him, but pray that it may not be too late.

#### SATURDAY

A TREE OF STRENGTH—Ezek. 17:23, 24. "It shall bring forth boughs, and bear fruit, and be a goodly cedar." People like trees stand out in the forests of life exposed to temptation. If we are to be strong, our roots must go deep into the source of love and life by faithfulness in prayer and every religious duty. Our lives are guarded and strong only as we abide in God.

#### SUNDAY

THE MESSAGE FOR THE WORLD—Matt. 17:5, 6. "This is my beloved Son, . . . hear ye him." Men turn to him as flowers to the sun. He was the God-man for all ages, and he is the one the world still needs to hear.—G. S. B.



W. I. DUKE  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASSN. MAGAZINE SECTION

M. A. STUCKEY, Editor  
Ashland, Ohio

O. C. STARN,  
General Secretary  
Gratis, Ohio

M. P. PUTERBAUGH,  
Treasurer  
Ashland, Ohio

## The Vacation Church School--How to Organize and Conduct It

By Ruth Shriver

### What is a Vacation Church School?

It is a school for children conducted under church auspices, lasting from two to six weeks during the summer vacation, two and one-half or three hours each morning, except Saturday and Sunday.

### Its Need

Stanley High says, "The non-Christian peoples of the earth are sitting elbow to elbow in a vast world theater, watching to see whether or not we (America) are making good in our own home town."

The Vacation Church School, properly conducted, will help America to make good. A single summer school furnishes more hours for teaching than a year in Sunday school; and those hours are more valuable because they are consecutive.

### Its History

Briefly, it is about twenty-six years old. It has been varied in its form and activities. The Boville type of school endeavored to reach Protestant, Jew, and Catholic. Therefore, there was little teaching of religion in it. Play and handwork were emphasized. The Vaughan type of school aimed at concrete religious teaching. Real work was done. Teachers were hired long in advance. Sessions resembled the public school in following a rigid schedule.

### Its Problems

One is the problem of teachers. Can you have competent teachers? Can they hold the respect of your children for two weeks or more, and give them something worthwhile?

If you do have competent teachers, are they willing to donate their time? If they are, fortunate for you! Many communities are forced to pay their teachers as the only means of securing them. In a few places, teachers are being paid at the same rate as public school teachers.

Can you secure a competent director? If so, will he donate his time.

This introduces the problem of finance. Can your church afford to put on a school? If competent directors and teachers can be secured only by paying them, can your church afford to do it?

If not, could all the churches of your community working together put on a high-grade school, through cooperation?

If you are in a country church, as a large per cent of you are, can you handle the transportation problem? Will your men drive cars? Could you hire a school bus?

Teachers, director, money, transportation—these are problems, and they ought to be faced squarely before undertaking a school. The money is not the greatest factor. A pastor who is putting on a fifteen hundred dollar school for four weeks every year—more than most of us dream of doing—says that raising the money is the easiest part of the work. It is true. A school whose teaching staff can command the respect of the community will be supported by people of sound business sense.

### Its Organization

This will be determined by the need of your community. If it should be a cooperative enterprise, these suggestions will not help you. If you write to the Director of your State Council of Religious Education, or to Thomas Evans, 381 Fourth Ave., New York City, you will receive help in planning a community school. The following suggestions for organization apply especially to the denominational school:

1. Your Board of Religious Education has discussed the preliminary problems. It has decided that your church can afford a school with competent director and teachers, and that it should be a school sponsored by your church alone. The first step therefore, is a formal decision to have one. This being done, the Board may turn over the details of organization to a vacation school committee, if it so desires.

2. Decide on the time and length of school. When can you get your director? Your teachers? Your children? Your people for transportation? How long a school will your finances permit?

3. Secure your director. Much depends on her. A successful Christian public school principal is best. Your pastor can be director if he has the time, organizational and executive ability, and if he will read several books on the subject before launching out. Your denominational college may be able to furnish a director.

4. Engage your teachers. They should be adequately trained. They will be secured especially from the following sources:

The Minister.  
College and theological students who have had training for teaching.

Public school teachers now in service.  
Wives and mothers who have had training and experience in public school work.

Church school teachers who have had teacher training. Tell them that there will be some kind of a training school held and promise them their textbooks at least six weeks before the school.

5. Get a secretary, pianist (if needed), and helpers for at least the Beginner and Primary classes. Arrange for the janitor's services.

6. Make a canvass of the community. Be sure to visit the non-Christian homes. Get the name, age and school grade of each child who will attend.

7. Order your textbooks and other supplies. Write for leaflet No. 118—"Materials for the Vacation School." If you are interested in materials from other denominations, address the office of the Vacation and Week Day schools of the International Council. The teachers should be consulted in the ordering of supplies.

8. Plan for the finance. Shall it be a part of the church budget? Raised by special subscription? Tuition fees from the pupils? A special offering?

9. Plan for transportation, if necessary.

10. Give the school publicity. Write a

series of announcements for the newspapers. You have already given publicity through the survey. Create interest through the teachers of Sunday school classes. A dignified, attractive sign on the front of the church helps. Posters are good. Letters to parents create sentiment.

11. Plan some kind of a training school for the teachers and other workers. This may be a series of weekly meetings for several months preceding the school. It may be a brief three-day or week institute. A number of these training schools are now being put on by State organizations. Perhaps you could cooperate in one of these. Teachers should have textbooks at least six weeks in advance of the vacation school.

12. Take care of final details. Assign classes to rooms. (Your preliminary survey will give you some idea as to size of classes). See that chairs and tables are properly arranged, and that maps and blackboards are in place.

### How to Conduct It

Worship and instruction through stories, discussion, memorization, dramatization, prayer, music, and directed play should all find their place in a balanced daily program.

The daily schedule might be somewhat as follows:

1. Worship period (all together)—20 minutes.

Processional hymn (all marching in).

Call to worship—

"Oh, come, let us worship and bow down;  
Let us kneel before the Lord our Maker;  
For he is our God,

And we are the people of his pasture, and the sheep of his hand."

Prayer—

Response—Chorus of "Day is Dying in the West."

Story

Hymn

Dismissal to Classes.

2. Bible period—30 minutes.

3. Memory work or drill period—15 minutes.

4. Music period—15 minutes.

5. Supervised play—15 minutes.

6. Missionary and citizenship period—20 minutes.

7. Expressional period—20 minutes.

8. Closing period (all together)—15 minutes.

This schedule is only suggestive. The worship period may be placed last, if desired. It should be reverent, beautiful and free from drill. Every distraction should be removed.

The work to be done in class is outlined in the Syllabus, which should be in the hands of every teacher.

The play period is important and it should be planned for day by day.

The closing period may be omitted in some schools. It is valuable as a time for drill on materials for the worship period, for developing school loyalty, and for participation by the various groups in giving for the rest of the school songs, dramatizations, and memory work done in class. Some schools use the flag drills here.

If a good music teacher is available, a music period may be instituted—the teacher going from class to class throughout the morning.

Class groupings should be similar to those used in Sunday school—Beginners, Primaries, Juniors, and Intermediates. Large classes with good teachers are better than small classes with poor ones.

Teachers' meetings during the school should be held daily if possible.

Expressional work is important, but it should have a minor place in the program. It is valuable in itself; and it is worth-while as a drawing card in holding the pupil to regular attendance.

A missionary offering is good as an out-  
(Continued on page 14)

## Editor's Select Notes on the Sunday School Lesson

(Lesson for June 17)

### The Crucifixion

Scripture Lesson—Mark 15:16-47.

Printed Text—Mark 15:22-26; 33-39.

Devotional Reading—Isa. 53:7-12.

Golden Text—God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.—Rom. 5:8.

### LESSON LIGHTS

#### Lesson Approach

"When I survey the wondrous cross,  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride."

"We now reach the saddest of all Bible lessons and yet in its inner meaning and results the most glorious and triumphant. We are to study the greatest event in all history, the climax of the life of Jesus Christ. It is the Bible's Holy of Holies. Let us approach it in the spirit of reverence and prayer."

Herman Eldredge writes in *The Herald of Gospel Liberty*: "This is the deepest, darkest, blackest day in all history. The powers of good and evil have come to final grips in the life of the Son of God, and if you and I had been there that day we would have said that evil had won. It was the night of death and it was the good that died. There seemed to be no longer then a "forlorn hope", for "while there is life there is hope", but now that life is gone, how can hope still live? Black Friday is the day of despair, sorrowful Saturday is the grave of hope, but Easter Sunday is the birth of joy and eternal faith in life through him "who was dead and is alive, and, behold, he liveth forevermore."

"The history of the world was changed by these few Friday hours. The prophecy of the ancient world led up to this day and the history of the world has been shaped and illuminated with the light from that "old rugged cross" which is glorious with the light of life shining down through the ages.

"One great poet said that he would give all he had written to have been the author of that sublime hymn which has the background of the sweep of history:"

"In the cross of Christ I glory,  
Tow'ring o'er the wrecks of time,  
All the light of sacred story  
Gathers round its head sublime."

Christ hung on the cross from 9 A. M. to 3 P. M., Friday, April 7th, A. D. 30, on the hill called Calvary or Golgatha, outside the wall of Jerusalem to the north.

#### Preliminary to the Crucifixion

Let us not be over-cautious of our "nerves", we need to have our feelings stirred occasionally, especially with regard to this most significant event in history. We need not only to feel the situation keenly, but to realize that it was for us that Jesus suffered thus and died. Let us, then, view the approach to the cross. Thompson says:

"After turning him over to the soldiers,

by the authority of Pilate, they removed his upper garment and arrayed him in a scarlet robe, so as to hold him up to ridicule and scorn. They plaited a wreath of thorns, in imitation of a crown, and put it on his head, and a reed in his hand for a scepter... In mockery, they bowed the knee to him, saying, "Hail, King of the Jews!" They next spat on him, showing the deepest contempt and insult. They took the stick out of his hand and smote him on the head, not only injuring him by the force of the blow, but pressing the thorns into his head, and thus adding cruelty to insult. Having finished this cruel treatment, they put on his own raiment again, and started with him to the place of crucifixion. Criminals were required to drag their own crosses, but, exhausted by suffering and watchfulness, he sank under the heavy burden; they laid hold of Simon, the Cyrenian, and required him to carry one end of it. On the way the women of Jerusalem bewailed him, and he spoke to them in sad warning". Luke 23:27-31.—Thompson.

#### The Crucifixion


"There was no death so cruel as that of crucifixion, because the prisoner died, not from the loss of blood, or in a short space of time, but through the lingering agony of open wounds, and the arrest of circulation at the extremities, and the tension of the nervous system, and the oppression of the heart and brain." It was the merciful habit of Jerusalem women to prepare a stupefying drink for the victims of this cruel torture, but Christ refused it when it was offered. "Death by crucifixion seems to include all that pain and death can have of the horrible and ghastly,—dizziness, cramp, thirst, starvation, sleeplessness, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds,—all intensified just up

to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness." "To all the physical torture we must in this case add the result of these upon a soul sensitive and capable of suffering beyond all human comparison; the effect of ingratitude, of loneliness, of taunts from those who represented his own chosen people; and above all, his state of soul, as he consciously bore the sins of men."—Illustrated Quarterly.

#### The Meaning of the Cross

"There is a beautiful picture by Ribalta which depicts the cross-bearing, Christ, robed in a rough ascetic mantle, is walking along a narrow mountain track. He is alone and unattended, with the cross upon his shoulder. The picture is, of course, not true to outward fact, for Jesus bore his cross in a crowd. But it is true symbolically and spiritually, for in a real sense he bore it alone, and of the people there was none with him. It was inevitable that Christ should bear the cross alone. None could aid him in the carrying of this burden. For the cross represents human sin. On the cross Christ, the Son of God, was man's representative. The majesty of God's eternal law was vindicated there. Christ, the divine Son, stood in the sinner's place, and suffered the just for the unjust, that he might bring us to God. Thus the cross becomes the hope of men. For the cross says that the penalty of past sin may be removed, Christ has borne it."

"Christ was the king of the world, of time and of eternity, just because he was the crowned Sufferer. Other crowns flashed splendor from stones beyond price, but no stone ever yet was to be valued with these spines for glorious beauty. Every thorn in that crown is a symbol of divine love."—Henry Ward Beecher.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>L. V. KING,</b> Associate New Lebanon, Ohio	Young People's and Junior Topics in <b>THE ANGELUS</b>	2301 13th St., N. E., Canton, Ohio

## Inspirational Music



This week we want to introduce you to the Harmony Trumpeters. These three young men from Elizabeth, New Jersey, constitute an interesting trio. They are Christian Endeavorers and love to play for others. You should not miss hearing them at the Lima Convention.

There will be other splendid music at the convention. George Dibble, noted song leader and soloist, will lead the singing. He surely helps you "Make a joyful noise." Mary Lewis from Columbus, who is not only an accomplished pianist, but who has a very pleasing personality, will accompany Mr. Dibble. And there will be others as inspiring.

You cannot afford to miss the inspiration of music and message. Your society cannot afford to do without the inspiration you will bring back to it. **LET'S GO TO LIMA!**



"Lima! Think it, all the day through,  
Lima! Talk it, whatever you do,  
Lima! Sing it, to let folks know  
That you are ready to go."

Pastors! Sunday school teachers! Young people's leaders! Join with us and make this a great event in the life of our own Brethren Endeavorers as well as all other Buckeye Endeavorers.

HELEN GARBER, Secretary,  
Ashland, Ohio.

#### HOW GET YOUNG PEOPLE TO TALK

Mr. Herman Eldredge, in the "Herald of Gospel Liberty", conducts a "Question Corner" in which he recently discussed the problem of getting young people to talk in a Christian Endeavor meeting. The problem is so generally met with and his answer is so helpfully suggestive that we are



passing it on to Evangelist readers.—Editor.

**Question:** Our Christian Endeavor meeting is the dulllest thing and doesn't seem to grow any better. I have tried and tried to get the young people to make it more interesting, but the most I have been able to get them to do is to read verses or clippings. I tried to get them to read a verse and then talk about it, but they won't do it. They do not seem to be mean about it, but they just don't seem to know how and are embarrassed. How can I get them to take part more in the meeting?

**Answer:** The thing that makes young people embarrassed and self-conscious in such a meeting is the formality of it. Before and after the meeting, when you are meeting naturally and informally, I warrant you that those same young people talk enough, and express opinions too. But you set up a straight row of chairs and a row on row back of those and then put a straight backed chair with a straight backed individual facing them from the front, and you have a formal set-up which scares them to death and they can't say a word in such an atmosphere.

Why don't you (first) change the room and make it more attractive. Is there anything in the Bible which says that chairs have to be set in a straight row and just so far apart? If a dozen of those young folks would come to see you at your home, would you arrange the chairs in a straight line for them to sit in? I think that you would arrange them in a circle or carelessly about, and I think that if you didn't that they would. Try arranging the room (and beautifying it) a little differently each time. Make it as "homey" as you can.

Then in this setting, you (if you are the leader) must be a little informal too. Just talk to them as if you really knew them personally. Don't just say, "Isn't there some one else who has something to say on the topic?" But say, "Jim (or Mary) what do you think about young people giv-

ing a tenth, or joining the church, or helping our neighbors, or whatever the topic is about. And if they don't want to stand up (formally) and talk, let them say what they want to say seated. Suppose in that company of a dozen at your house that you were seated in the living room and every time a boy or girl wanted to say anything that he would be required to stand up and say it. How much conversation do you think you would get out of the bunch? Then let each one say what he wants to say a little at a time. Don't just have a "one speech all around" and quit. Let them say a little and a little more afterward if they want to. In other words, create a conversational atmosphere in which by the arrangement of the room and the atmosphere of the leader and the freedom of the crowd you will make it easy to speak instead of hard to do so.

Mr. C. W. Pearce, the Sunday school man, was once asked in a conference how to get women in a Bible class to talk instead of having the teacher do all the talking, and Mr. Pearce replied: "Why, just dismiss the class and they will all talk." Did you ever get into a dull prayer meeting where nobody talked until the meeting was dismissed and then everybody stood around and talked and talked and talked until the janitor had to put them out? What was the reason that they were so silent in the meeting and so free to talk afterwards? The meeting and the fine speech of the leader and all the straight rows of chairs and all the formal things together just scared them to death with their formality, and they couldn't think of a blessed thing to say. But when they were dismissed and that man in front was not looking right at them and they were standing around naturally and not sitting in straight rows and straight back chairs—then, when they got into their more natural surroundings, they could talk all night.

There is a lot more to it, but this will be a good start for young people.

holding of that legend is bound to do more to promote temperance than much public oratory. It is not inconceivable that the people may yet conclude that it would be safer also to have sober heads at the helm of the State.

A railway station master near Beppu lost his life in trying to save the life of a drunken passenger. This One-Sheep Association presented the station with a silver vase—in memory of the brave martyr, to be kept on the desk where he used to sit and always kept supplied with wild flowers from the fields near by—on which is recorded the fact that the sacrifice was caused by another's drunkenness. Thus a perpetual temperance lesson is put before the public.—Missionary Review of the World.

#### WILL CHINA REJECT CHRISTIANITY?

Will China reject Christianity? Ask Christianity itself. Has it in itself the vitality, the power, the life, which will meet these needs of China?... If it is no more than a religion which obscurantists, narrow-minded and superstitious, and crass literalists claim it to be—incapable of meeting the challenges of science in the modern age in which China has to live and even to be the persecutors of science—it will have no use for it and must sooner or later reject it. If it is no more than a religion of selfish individualists, unrelated to national salvation and social transfiguration, useless to a people which is struggling to attain a nationhood, having no definite contribution to make in their national struggles and incapable of meeting the challenge of international issues which make nationalism sane and helpful to humanity, then the nationalized youth of China will have no use for it and will reject it without question.

Will China reject Christianity? It depends. There are at least three factors involved—the kind of Christianity, who presents it, how it is presented. I have only raised the question related to the first factor. Christians of America who have had longer experience with Christianity than the Chinese should answer them and then we Chinese Christians can answer the next two questions,—namely, who should present it to the Chinese and how it should be presented. Dr. Timothy Tingfang Lew, in The Forum.

An interesting extension of the inland mission work in South Australia has been reported; namely, the establishment of an aerial medical service for the benefit of people in "the never-never land." Operations were to begin on April 1, but before that time the doctor had the opportunity of testing the efficiency of his plane by bringing in a patient with a broken back who otherwise could not have been moved. The aeroplane is fitted up as an ambulance, and in addition to the pilot there is accommodation for doctor, nurse, and one patient. Wireless is to be used where there is no telegraph or telephone. "The virtue of the service", comments the Record of the United Free Church of Scotland, "will be to give the lonely settlers a sense of security and eliminate that feeling which is so often a terror. What will happen if—?" This kind of service is the first that has been undertaken in any country.—Missionary Review of the World.

A Bible-loving people will be missionary, evangelistic, educational, philanthropic.—W. C. Bitting.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1330 E. Third St.,  
Long Beach, California

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

## MISSIONS

### The "One-Sheep Association" in Japan

The self-limited field of the Omi Mission is the small province of Omi—lying isolated by a girdle of mountains in the center of the Japanese Empire, and never honored until very recent years by a resident missionary, because it is a rural district.

About two years ago a Japanese lawyer, who was recuperating his health in Kyushu, the most popular Spa of Japan, while searching in a book store for something to read, came upon a book by Mr. E. V. Yoshida, of the Omi Mission, describing the beginnings and the principles of the Mission. Although not himself a Christian, he had Christian acquaintances and knew something about the Faith; but he had no practical and vital understanding of it. The challenge of the principles of this Mission won him almost on the spot. He saw a vision of attempting a similar demonstration of Christianity in the place where he was. He interested every Christian of any denomination he could find in the idea of an interdenominational, organized effort. The result is the "One-Sheep Association" of Beppu.

The name is taken from the parable of

the "Lost Sheep." The members are prominent men and women from the several small churches of the city and a few sympathetic outsiders. The object is to promote fellowship among believers, to benefit by addresses of prominent visitors, and to push various types of practical Christian activity for the good of the community.

Not only have evangelistic meetings been held and the cause of temperance set forward, but also, for the first time in the memory of those engaged in the undertaking, the term "Christian" has achieved a new and honored connotation among the best non-Christian people of the community.

Among their activities for temperance is the effort to have only "dry" chauffeurs employed on public conveyances. One of the results of a recent visit from members of the Omi Mission was the extension of this endeavor by the placing of notices on the cars of the leading sight-seeing bus line reading: "Safety First—Only Temperance Drivers." As even the most hopelessly sake-soaked sot alive will feel more secure behind a sober chauffeur, the constantly be-



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



God always blesses a working and praying church with rich fruitage. "Take heed—Watch—pray."

MRS. EDNA NICHOLAS.

## McKEE, PENNSYLVANIA

Dear Evangelist Readers:

It has been some time since McKee, Pennsylvania has spoken to you, so we thought maybe our friends might want news from us, especially when we have good news.

We have just enjoyed a week of hearing God's Word, preparatory to communion, and God's true word it was, without any frills to please the ears of the world. How we do praise him for his Word, with all the blessed promises, without which our lives would be surely barren as a desert. Our own pastor, Rev. James Cook, brought the message with the exception of one evening when Rev. James Donaldson of Altoona occupied the pulpit.

As a result of God's power, five came forward for reconsecration and nine for baptism, while the strength given to others could not be measured by mere figures. The meeting closed with communion May 13, when sixty-four gave honor to him, whose blood was shed and whose body was broken, that we, though so unworthy, might become spotless and have eternal life.

Pray for our little country church, and especially the ones who have so recently accepted Christ, that we may be ready, waiting and watching when Jesus calls for us or when he comes.

May God's richest blessing be upon all.  
MRS. A. S. DELOZIER.

## MORE THAN QUESTIONABLE

California may be the land of prunes, nuts and lemons, and it is also the land of wild oats, divorces, vice, gambling, bootleg liquor and various kinds of corruption in high

## WASHINGTON, D. C.

It was with special interest that I visited Washington, as only a few years ago I held a meeting here with Brother Kent and at that time their plans for the new building were taking form.

I was pleased to see the first unit of the new building erected and crowded to the outside doors with an overflowing Sunday school.

I do not think we could have a better site in Washington for the church, it is only twelve blocks from the Capital buildings, facing Pennsylvania Avenue.

The membership and Sunday school are making a wonderful growth and they need more room badly and when in position to complete the building it will be fully occupied.

Was glad to find Brother and Sister Kent improved in health. They are Ashland College graduates and were enthusiastic for the campaign and were of great aid.

I found the Washington church unitedly behind the college and although they are loaded up with building obligations, they responded in a heroic and fine spirited way in giving to the endowment. All I could hear was "SORRY WE CANNOT GIVE MORE." That is the spirit that wins in God's work. NOT HOW LITTLE, BUT HOW MUCH CAN I DO FOR GOD?

Brother Kent and his wife are held in high esteem by the entire membership and are doing a splendid work.

The total gift of the Washington church to the endowment was \$1,525.00.

W. S. BELL.

## NAPFOR AND GRAPEVINE, KENTUCKY

Easter was a time of great blessing to us, as we thought of God's love and care. We had a splendid Sunday school at Grapevine on Easter Sunday—65 in attendance and an enjoyable Easter egg hunt after church, with a splendid Easter lesson, showing and emphasizing the giving of life.

On April 15th Brother Drushal was with us and delivered an inspiring sermon that stirred the hearts of the people.

On the same date we had the same program at Napfor with great success. Brother Drushal preached a fine sermon, using for a text, Hebrews 11:1. We were much pleased with our brother's visit. Our Mid-week services average 75 and Sunday night not less than 100. Our Sunday school enrollment is 85. At Grapevine it is 82. The work at both places is going fine and looks very prosperous for this time of the year. We expect to keep at least three Sunday schools going this year. For the souls of our mountain people we desire the prayers of all our brothers and sisters in Christ. We are organizing another Sunday school at Dunraven, Kentucky, on Medder Creek.

I trust that by the help of the Lord we may have a field evangelist in these parts, so that more of the people may know about the Brethren church and the whole Gospel. We have many earnest workers in these mountains, and we are sure if it is the will of God that this field should be worked

more, that many more good people would be found. There are so many who do not know about the Brethren church and the true Gospel back in these mountains, that I pray that many more servants may be found.  
E. M. DAVIDSON.

## ELKHART, INDIANA

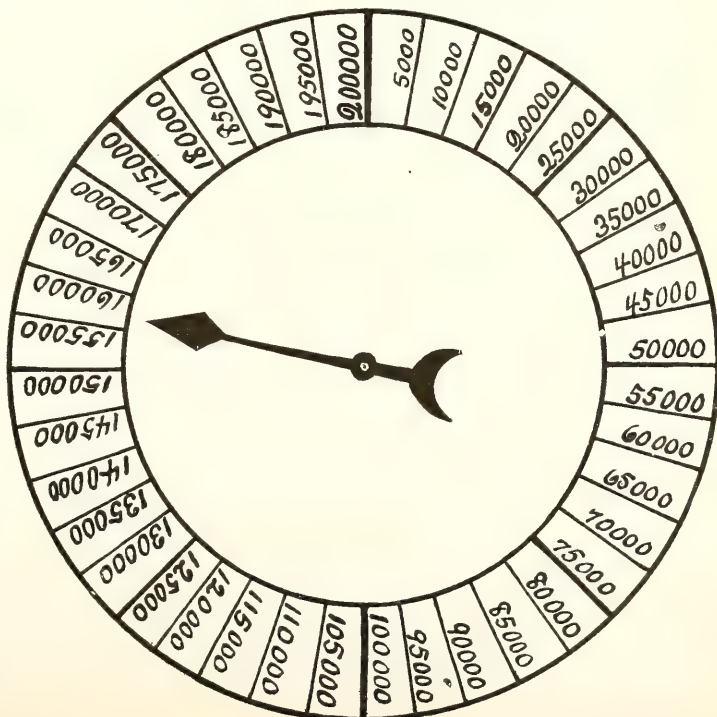
Since our last report six persons have been added to the church by baptism. God's Spirit is working among us and men are being led to accept their Savior.

Our people have been made happy over the safe return of Sister Florence Bickel from the African Mission Field. God very graciously protected her and returned her to us reasonably strong and with much enthusiasm for the work in the dark country.

Mother's Day was observed—the mothers having charge of the service; the morning address was given by the writer.

The Woman's Missionary Society entertained the mothers and daughters in a most splendid way—a banquet was served and a suitable program was given. The social hour was enjoyed by the mothers and daughters.

The work of the church is moving on in a most splendid way and slowly but most surely we are getting results.





places. The home of many ex-champion prize fighters, preachers of various kinds and sects of every sort from every part of the globe.

On the other hand we have some of the finest climate, sunshine, flowers, fruits, beautiful homes and princely churches to be found anywhere in the world. We have the highest mountain tops and the lowest valleys, and some of the best people in the world live here.

So much for the introduction; but what I started out to say was this:

Wilshire is an aristocratic boulevard in Los Angeles. Wilshire Boulevard Congregational church is an aristocratic building. The minister, Frank Dyer, is an aristocratic preacher and preaches to an aristocratic audience in the South Hollywood district (moving picture folks, you know) and Modernists of the most modern type.

This modernist preacher has a wonderfully split up congregation just at the present time. One element is trying to rid themselves of the preacher and the other element trying to retain him. The upshot of the whole thing is, they are about to lose their church building through foreclosure because of a \$50,000 mortgage. A campaign is on to raise this amount, but funds are coming in slowly.

Now, it seems that some of Dr. Dyer's friends spoke to Jack Dempsey, ex-champion prize fighter, about the matter and he readily consented to fight for the good of the church—Dr. Dyer's church, I mean. Then they visited Jack Doyle, the big promoter of prize fights in Los Angeles, and he consented to donate the use of the arena free. Dr. Dyer immediately announced that he would occupy a ringside seat. I imagine half the church will be there—I mean Dr. Dyer's half of Dr. Dyer's church.

The Churches of Jesus Christ in California are making a united effort to drive professional prizefighting from the state; and then to have a gang who call themselves Christian, compromising in such a procedure for raising money is beyond me. I wonder if their prayers and praise will ever reach the White Throne of Grace and bring back to them their cherished hope of eternal life. It surely seems that the saying is true that "the church member and the world are getting so nearly alike that you can hardly tell any difference."

The Methodist Ministers' Union and the Federation of Ministers in Los Angeles have both passed resolutions condemning the actions of Dr. Dyer and his church. Even Jack Dempsey had sense enough to offer to withdraw his proposition, but Dr. Dyer would not agree.

The sooner our preachers line up squarely on the side of righteousness and fight sin to the finish on every hand, the sooner compromising with the devil shall have ceased and we turn to a higher standard of living, then and only then can we hope to get the blessing "Well done thou good and faithful servant."

J. C. McBRIDE.

Los Angeles, California.

#### A SOCIOLOGIST IN INDIA—MORE DIRT AND NAKEDNESS

Since I last wrote we have been to Delhi and Jaipur, besides finishing Agra. Agra cannot be overpraised. In addition to the Taj we saw two old forts, or palaces of the Grand Moguls, which in themselves would be considered great monuments in any other circumstances. The one some 22 miles out from Agra is called Fethipur Sikri. It was established by Akbar the

Great, the real founder of the Moghul Dynasty, was finished by his grandson, Shah Jihang, the builder of the Taj and of the Agra Fort. Now these forts were not only forts but great palaces, or rather series of palaces within a strong wall. Outside the fort was a wall about the entire city. So in most of these cities here you find city walls about the entire city. So in most of these cities here you find city walls, which the modern cities have outgrown, but which are very impressive.

Shah Jihang was the Solomon of the Moghuls, so far as building goes. The palaces and fine buildings within the now ruined Fethipur Sikri are covered with carved work which would have made the reputation of any builder. Mosques and tombs, palaces for his various wives, bathing facilities, gardens through which ran streams of water, the water for which had to be lifted from wells in the rock, inlaid work, delicate carving in sandstone and marble—all lay about one in ruins but yet eloquent of the beauty once theirs. After 9 years in this city and Fort the father of Shah Jihang started the Fort at Agra, which is still in existence and is kept in repair by the British government. Its palaces are in a good state of preservation. Its marble palaces gleam as promises of what the Taj still is, and you can see that all he had learned in the building of these fine places profited him in the creation of the Taj. In the Agra Fort he also had a stream of water running through the marble palace, but it was brought in a canal from the river 70 miles above so that human or animal labor did not have to raise it. In Persian on any of the walls of the palace in Agra Fort is written, "If there is any place on earth you can call paradise, it is here, Oh, it is here." In having that written I am sure he was not boasting. Such splendor as was here I have not seen before. Next to the Taj the palace in the Agra Fort is the most impressive building I have seen.

Then we went to Delhi. The Fort there is also fine, but is tame after Agra, although there are some things in which Shah Jihang improved his desire for grand architecture. It was, however, in Agra that he did his greatest work, there he was kept prisoner by his son, and where he died with his eyes upon the Taj, the tomb of his beloved wife, and later his own also. I found, however, that the Taj was built only for his favorite wife, he had others. Delhi is interesting, however, now for another ancient and now ruined city which lies some miles away. As a matter of fact, there are seven Delhis, each built by a king, six by Moghul emperors and the last by the British king and Emperor of India. It is outside of the old city of Delhi, and is not yet finished. The Viceroy's palace is a wonder, or will be when it is completed. A new city is rising where will be located the government of India. In fact the legislature now meets there, and soon all the offices will be housed in new buildings which will cost India hundreds of millions. It seems foolish. But every provincial governor out here has a house which makes the White House look like a barn. These British certainly live like princes out there, and the Indians foot the bill. I do not think, however, I could be tempted even by the Viceroy's palace to consent to live any length of time out here among these folks. They are the dirtiest and most uncivilized people I have seen. Our negroes are cultured in comparison.

We came down to Jaipur two days ago. Here was quarried all the fine marble

which went into the Forts and the Taj at Agra, and the fine palace within the Fort at Delhi. The chief thing of interest we saw there was the ancient and now decayed city of Amber about five miles from Jaipur, which was the ancient capital city of the Maharaja, as the Indian prince is called. This province is still ruled by a raja. We also visited his present palace. We were taken out to Amber by auto, and then rode on an elephant's back up the hill to the palace. The elephant lent for the occasion by the Maharaja. It was a unique experience. The palace is not much after those at Agra and Delhi. However, the city of Amber was once a great city with a wall 24 miles in length around it. The ruins of this wall, running up the sides of mountains and down through the valleys, are still to be seen in a very good state of preservation.

We also spent a good deal of time in going about the various bazaars and watching the workmen make the fine brass work, for which Jaipur is noted. Here also is made the fine "tie-and-dye" work which would be of great interest to all the women. The life in these Indian cities which are a little off the beaten track is very interesting. The sights and smells are very disgusting, yet by visiting them one can go back in history to our own ancestors three hundred years ago.

Last night we came down here. Ahmedabad is the greatest factory city in India. It has 87 different factories. There is not much of historic interest here. Mosques and temples there are in plenty, but they are nothing to what we saw in Benares, Calcutta and Agra. However, our tour called for a trip through the city. Its narrow streets, filled with people, who will hardly get out of the way for the motor, the marriage procession with its tinsel and music, the naked babies, and half naked men and somewhat naked women make a moving picture which is of the very keenest interest to the sociologist. It is nothing to see children of eight or twelve years of age going about absolutely naked.

Tonight we take a train which will land us in Bombay tomorrow morning. We have one day of sightseeing there. I have had enough of India. I must get these two other penal settlements near Bombay, then we shall be ready to get out either via Colombo or Bombay.

J. L. GILLIN.

Ahmedabad, India, Feb. 19, 1928.

#### THE VACATION CHURCH SCHOOL

(Continued from page 11)

let for services; but high-pressure methods for getting a large amount must be avoided.

Discipline should be recognized and handled as a problem. The same respect for the rights of others should prevail in public school and vacation school. At the same time, a happy atmosphere ought to be everywhere. Careful discipline and freedom can go hand in hand.

A closing program is worth-while. Parents will be interested in seeing and hearing what their children have done. The songs, stories, dramatizations and memory work done as a part of regular class work should constitute this program. No special preparation need be made.

Careful reports need to be made. It is by means of statistics that we measure gains and losses, and find the leaks.

The final report will raise these questions:

Was the attendance in fair proportion to the enrollment? If not, what can be done next year to increase regular attendance?

How many of the pupils were not enrolled in any Sunday school? Could they be enrolled in ours?

How many families were from other denominations? Would other denominations wish to cooperate next year? If they should, would it be advisable?

A Standard to Follow

The standards suggested below may help you:

1. The term should cover a minimum of fifty hours of actual instruction.

2. The school should be supervised by a church or by a board which is composed of official representatives of cooperating churches.

3. Supervisors and teachers should be adequately trained.

4. There should be departmentalization, or close grading of the school.

5. There should be an adequate program of training in departmental worship.

6. Program and curriculum should be approved either denominationally or interdenominationally.

7. There should be a satisfactory church physical equipment for Religious Education.

8. A missionary offering for the extension of Vacation Schools should be taken.

9. There should be a proper closing recognition service.

10. Records and reports carefully kept and supplied to the proper authorities.

How to Make a Failure

Listen to Homer L. Grice: "Unfortunately, this suggestion is easy to answer; think that putting on a Daily Vacation Bible School is an easy task which requires no preparation; get smattering knowledge of the subject; half plan; get busy about four days or a week before the school is to open; and then when the school is over, with failure written in big red letters across the effort, spend the next twelve months saying the Vacation church school is 'no good now.'"

Helpful Books

"The Vacation Church School"—Ikenberry—50c.

"A Church Vacation School"—Gage—\$1.50.

"The Daily Vacation Church School"—Stout—\$1.25.

"A Summer Program for the Church School"—Krumline—\$1.50.

"Motives and Expressions in Religious Education"—Ikenberry—\$2.00.

(The writer of this article is a member of our sister church: The Church of the Brethren.—M. A. S.)

of his attempts to prove that he could stop smoking if he wished, his wife broached the subject.

"John", she said, "I do believe you are smoking as much as ever. I don't like to mention it, for I know you don't want to, but I really believe it is hurting you. You haven't been looking well lately, and you talk so much in your sleep."

"Oh, everybody talks in his sleep!" replied her husband.

"But I read the other day in a magazine that the common belief that smoking soothes the nerves is all wrong, and that it is just the other way. I don't like to mention it, but you seem so nervous all the time. Why don't you try awhile and see?"

"I have tried it over and over again. Didn't notice the slightest difference. What do these magazines know about it? One says one thing, and another says another. If I thought it hurt me, I'd quit in a minute. No trouble to stop. None at all."

"Well, why don't you, then?"

"Don't want to. That's all. You do lots of things that I don't like, but I never say anything, do I?"

"I knew you wouldn't like it", rejoined his wife rather disconsolately, "and I'm sorry I said anything. I'll never refer to it again."

"There's no need of acting that way about it", retorted her husband. "I'm perfectly willing to talk it over any time."

"Please pass the bread", said little William.

At the conclusion of the meal, Mrs. Wilson went up stairs; Mr. Wilson and their little son William went to the library, the one to read the evening paper and the other to busy himself with some of his childish interests.

"Father", called the boy presently in a tentative tone.

"What is it?" answered Wilson agreeably.

"Is it wrong to smoke?"

"Well, it isn't very nice", was the cautious reply. Wilson was not only an indulgent but a thoughtful father. He had evolved a scheme of conduct which he called the rational method. This method involved talking things over in a chummy way with the boy and trying to show him the reason for ordering conduct in this way or that.

"Why do you smoke, then?" continued the boy.

"It's hard to explain, William. I don't really believe that smoking ever did any good, but then, if grown-ups want to smoke, I don't see why they shouldn't. But boys shouldn't smoke: it's bad for them."

"I know two boys that smoke, Eddie Elgin and Tommie Simpler, and they're only a little bit older'n I am. Isn't that awful?"

"Yes, that's very bad. I hope my boy will never smoke. You don't want to smoke, do you?"

"I don't want to smoke now, but maybe I will some day when I grow up", was the frank reply. Wilson thought he detected an echo of his rational method.

"I hope you won't", said Wilson. Something told him to be cautious.

There was a pause, during which Wilson returned to his newspaper and the child seemed buried in thought.

"Father", resumed the boy presently.

"Yes?" replied the father.

"I'll tell you what I'll do."

"Well?"

"If you don't smoke any more, I won't."

Wilson was perplexed. Now he was sure that the rational method had not been lost upon the child. Just a short time before he had made similar compact with the boy. It

had been a question of the boy's eating so much candy. Entreaties and threats had been in vain. Every penny he could get hold of started right off with him to the corner grocery. Finally, Wilson had hit upon the method of putting the boy upon his honor and had entered into a compact to stop eating candy.

Wilson hemmed and hawed, excused himself, went up stairs partly to ask his wife whether she had put the boy up to it and partly in the hope that the boy would forget the subject in the interim. When he returned he picked up his paper and began to read.

"Well, what do you say?" demanded the boy inexorably. Once more Wilson recognized not only his own words but his own intonation.

Wilson realized that the rational method would not allow the matter to be brushed casually aside, and he laid down his paper with the determination to fight it out. "That would hardly be fair", he said, "You see, you don't want to smoke, and I do." Secretly he knew that the boy's proposal was just as fair as the one about the candy, but he hoped the boy would not notice it.

The hope was vain. The child was silent a moment and then said, "It wasn't fair for me to stop eating candy when I wanted it and you didn't."

"Well, you see, it's this way, William. I made that agreement about the candy only because you wouldn't stop it any other way. You know I tried every other way first. It would have been better to stop without agreeing with any one."

The child did not reply, and Wilson was beginning to think the matter settled; but at length the child spoke:

"Father", he called.

"Yes, William."

"I'll tell you what I'll do."

"Well, and what will you do?"

"I won't eat candy if you won't smoke. That's fair for both of us."

That was the last straw. Wilson realized that if he were ever going to assert his great power, the time had come. He hesitated but a moment and then held out his hand saying, "All right. Let's shake on it", just as they had done on the former compact.

The boy put his hand out in a manly way. Then a moment after, in a burst of childish emotion, he threw his arms impetuously about his father's neck.

"I don't want you to feel bad, father", he whispered. "I'm only doing it for your own good."—Youth's Companion.

## IN THE SHADOW

**LAUGHLIN**—Miss Bertha Laughlin, a faithful nurse for many years, died April 25, 1928 at the age of 50 years. The aged father, four sisters and three brothers remain. She was a loyal member of the First Brethren church of Hagerstown, Maryland. Funeral service by her pastor, G. C. CARPENTER.

**HORNBEAKER**—Mrs. Lizzie Hornbeaker passed to her reward May 4, 1928, aged 74 years. She was a faithful member of the First Brethren church of Hagerstown, Maryland. She leaves two sisters and four brothers. Funeral service by her pastor, G. C. CARPENTER.

**HOPKINS**—William George Hopkins was born in Stockton, Missouri, October 8, 1865, and died at the Fort Scott Hospital, May 18, 1928, at the age of 62 years, 7 months and 10 days. He had resided in this vicinity all of his life. He is survived by three sons, James at home, George of Pittsburgh, Kansas, and John of Fort Scott; one daughter, Mrs. Mary Stephenson of Clayton, New Mexico, and nine grandchildren. He is also survived by two sisters, Mrs. Anna Smith of Fremont, Nebraska, and Mrs. J. Jenkins of Junction City, Kansas.

The funeral was conducted Saturday morning, from the Cheney Chapel, by the writer, L. G. WOOD.

**REPP**—Cleopre Repp, the youngest son of Wm. and Ida Repp, was born August 11, 1861, near Fort, India, and died at Our Savior hospital at Jacksonville, Illinois, at the age of 31 years, 7 months and 14 days.

## OUR LITTLE READERS

### WILSON'S WATERLOO

Wilson was such an inveterate smoker that the subject, once frequently discussed at the family fireside, had become almost entirely taboo.

This change of attitude was not due to the desire on the part of his wife or himself that he should go on smoking forever. Very few men and their wives deliberately entertain that prospect. It was rather on account of the fact that Wilson boasted of his great power, one of these days he was going to stop right off sharp and not smoke another cigar. Several times he had proved his great will power by stopping for two or three days. Once he had stopped for a whole week.

So one evening at dinner, soon after one



There was an ex-service man, also a member of the American Legion. He was called to the military service at Camp Taylor, September 4th, 1918 and received his honorable discharge December 16, 1918.

The greater part of his life was spent in Miami County, Indiana, until about 6 years ago when he went to Jacksonville, Illinois.

One brother, Lee, preceded him to the spirit world 17 years ago.

He leaves to mourn their loss a father, mother and one sister, Mrs. Mae Hollingshead, one brother Hugh, and an aged grandmother, Mrs. Elizabeth Beggs of Kalamazoo, Michigan, and a host of other relatives and friends.

Funeral services by Rev. Geo. E. Swihart at the Center Chapel church.

**WARREN**—Isaac Edward Warren, son of Monroe and Almira Warren, was born in Kosciusko County, Indiana, October 5, 1871, and departed this life in Roanoke, Indiana, March 17, 1928, aged 56 years, 3 months and 12 days.

He united with the Church of the Brethren, January 1, 1891. Brother Warren was chosen as a minister in this church, August 11, 1894 and to the Eldership, December 5, 1908. In 1924 he transferred his membership to the First Brethren church in Roanoke, where he worshipped until he was called to the fellowship of the Church, Triumphant.

July 5, 1891, he was married to Dora M. Hoppes. To this union were born six children: Mrs. Goldie G. Miller, near Roanoke, Indiana; Mrs. Jessie R. Flohr, who preceded him in death 8 years; Mrs. Mable M. Johnson, Chicago, Illinois; Arthur E. Warren, of Roanoke, Indiana; Charles C. and William W., at home. These with the wife, his aged mother, and one granddaughter who resides in his home, one sister, Mrs. Norman R. Hoppes of near Roanoke, twelve grandchildren and other relatives and a host of friends mourn their loss but not without assurance of his gain.

He was preceded in death by his father, one brother, and two sisters.

He was editor and publisher of the Roanoke Clarion. Funeral services were conducted by Elder Geo. E. Swihart of Roanoke, assisted by Rev. Park of the M. E. church of Roanoke, Rev. Johnson of Denver and Rev. Maus of Peru, Indiana.

**OSWALT**—Clarence Jesse Oswalt, son of Samuel and Nancy Oswalt, was born in Wabash county, Indiana, June 20, 1871, and passed away May 7, 1928, at the age of 56 years, 11 months and 17 days. His marriage to Clara Stewart on January 3, 1894, was blessed with the birth of one daughter, Mrs. Willard Mouser of Wabash, Indiana. The wife and daughter, also three grandchildren and a number of other relatives and friends remain to mourn their loss. In January, 1894, he was converted and united with the Brethren church of Roanoke, Indiana under the pastorate of L. W. Ditch. GEO. E. SWIHART.

**HINER**—Malissa C. Hiner, daughter of Peter and Eliza Fritche, was born in the year 1848, and departed this life January 14th, 1928, at the age of 80 years. She was united in marriage to Martin Hiner, to which union were born four sons and one daughter. She united with the church at Half Acre when she was sixteen years old. Her husband preceded her in death, and she leaves to mourn her departure, 4 sons, one daughter, 3 brothers, 3 sisters, 10 grandchildren and 14 great grandchildren and a host of other relatives and friends. Funeral at the Brethren church of Roanoke, Indiana by Geo. E. Swihart.

**DETTRICK**—Sister Martha Detrick died very suddenly at her home in Dayton on April 20th, at 72 years of age. She was a devoted Christian woman, very industrious, kind, and a good neighbor. Her life always reflected credit on the Brethren church of which she had been for many years a loyal member. Living quite a distance from the church, in addition to bad health made it difficult in her last years to get often to the services of God's house. The funeral service was conducted in her home by the writer, with many relatives, neighbors, and friends present. We believe she has gone to a splendid reward.

WM. H. BEACHLER, Pastor.

**BLACKBURN**—On April 20th, at the age of almost 60, Sister Rachel Blackburn of Dayton, after a long, testing illness passed to her rest. Sister Blackburn was a member of the Dayton Brethren church, a woman of remarkably strong Christian faith and character, which was evidenced all through several years of sickness and suffering. To a husband, a son, and three daughters Sister Blackburn has left the precious memory of a life well lived. The funeral service was conducted by the pastor in the home with many relatives and friends present.

WM. H. BEACHLER, Pastor.

**WALLACE**—The death of Sister Emma Wallace came to us as a great shock on April 27th, following an illness of only a few days. We had known Sister Wallace many years, having been her pastor first at the Bear Creek congregation. She was almost 59 years of age, a woman of remarkable Christian devotion and faith. With never more than very ordinary health and strength, she kept her home, reared her family, helped in the community when help was needed, and seldom ever missed the services of God's house. It seems to me I have known few people to whom the church meant as much as to Sister Wallace. A physician in our church remarked that many was the time in her life that this good woman came to church feeling worse than others who had taken their beds. Her husband, three children, and many devoted relatives and friends mourn her going from us. But how bright was her prospect! Faithful always to her Lord, she was ready to meet him. The funeral service was in the church, in charge of the pastor, with a large audience present. Her death is a distinct loss to the church. May God comfort her loved ones.

WM. H. BEACHLER, Pastor.

**MARTINDALE**—Another great but patient sufferer went to her rest when Sister Gertrude Martindale passed away May 2nd, at 54 years of age. Sister Martindale was reared in the Church of the Brethren and came to the Dayton congregation by letter. During the writer's pastorate in Dayton, illness made it impossible for Sister Martindale to attend any of the services of the church. But we saw her often in her long illness which was testing, and severe in the extreme. But through it all she gave wonderful proof of the reality, and sustaining power of the Christian faith. We must believe that she went home victorious. A mother, two brothers, and a sister mourn her death. The funeral was in the home her sister, Mrs. Peters, beyond Union,

Ohio, conducted by the writer with many relatives and friends present.

WM. H. BEACHLER, Pastor.

**KIMMEL**—Sister Jane Kimmel, a kind, industrious, faithful Christian woman, and a member of the Dayton Brethren church almost from its beginning, passed away May 6th, at the age of 73. This good woman too had to suffer much during the last year of her life. Hers was a noble, creditable life. The church has had a loss in her death. A son, and four daughters, and many friends will hold her Godly life and example in sacred memory. May God comfort her children. Funeral service in the church, conducted by the pastor.

WM. H. BEACHLER, Pastor.

## ANNOUNCEMENTS

### CONEMAUGH, PENNSYLVANIA

The Conemaugh church will be without a minister after September 1st, 1928 and invites ministers interested in this pastorate to correspond with the following:

A. W. FORD, Church Secretary,  
172 Fourth Street, Conemaugh, Pa.

### IMPORTANT NOTICE—EASTER OFFERING

Churches are extremely slow in sending to the Treasurer a report of their Easter Offerings. This means that our Office Secretary is going to suddenly find herself under a great mass of work at a time when the Editor of The Brethren Missionary is going to want the complete Report for the July issue. Therefore, we must ask that

ALL REPORTS OF THE EASTER OFFERING SHALL BE IN THE HANDS OF THE TREASURER NOT LATER THAN JUNE 15th. An earlier date would be appreciated. PASTORS, please see to it that your Reports are sent in as soon as possible. This is an Easter Offering, not a Thanksgiving Offering. Reports will be very acceptable, indeed, after June 15th, but they will not appear in "The Report of The Easter Offering." Please come to our aid. We thank you!

LOUIS S. BAUMAN, Treasurer,  
1330 East Third Street, Long Beach, Cal.

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# The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

## Self-Giving Love

**S**ELF-GIVING love is the key to Jesus' conception of the Fatherhood of God. This was the central motive of his own life—a motive big enough to float a nation and to save a world. His kingdom was not to be established by force, but by the victorious power of love. To Peter, his militant disciple, he said: "Put up again thy sword into its place: for all they that take the sword shall perish with the sword." He could, by a word, have created a formidable army in Judea. He could have launched a fleet in the Mediterranean greater than ten thousand Roman galleys or brought to his aid ten legions of angels, who were ready at his bidding to spring from the battlements of heaven. But all that would have defeated his purpose. He was not to compel men by might, but to lead them by a sacrificial love. "Greater love hath no man than this, that a man lay down his life for his friend." It was such a love as this that transformed the life of Saul, the persecutor and enemy of Christians, into Paul, the apostle of Jesus Christ and the lover of men.—Bishop Walter R. Lambuth.



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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## EDITORIAL

### Humility and Service

Humility and service are twin virtues. They were begotten together of God; they were re-enforced by the teaching and example of the Lord Jesus; they have ever been crowned with the blessing of the Holy Spirit as they have been re-incarnated in the lives of men and women, and everywhere they have been found essential each to the other. But they do not have the sanction of human nature. On the contrary, humility and service are unusual, unsought and unappreciated. They are unnatural, contrary to our inherent desires and tendencies and diametrically opposed to the conceptions and practices of the world. But that is not to be marvelled at, for one of the striking characteristics about the teachings of Jesus was the way in which they frequently contradicted the generally accepted ideas of the people. In the days of his flesh, those who occupied positions of eminence were proud; the possessors of great wealth were haughty; those in authority were arrogant and over-bearing. Humility was despised and service was shunned; self-esteem was the natural and dominant spirit of life and everywhere men were puffed up because of some passing show.

Jesus came and turned men's thoughts in opposite ways and insisted that shallow class distinctions and vain egotism do not make for greatness, but that whether in high or low station, a man is appraised by the quality and usefulness of his life. Sincerity and genuineness of soul determine individual worth, and helpfulness and kindly service give value to personality. The gates of the kingdom are open wide, not to those who come in pomp and haughtiness of spirit, but to those who would enter in humility and meekness of soul, to those who are willing to accept any place or position that may be assigned them and to give themselves to any service that may await them. He pronounced blessing upon the meek and poor in spirit, and admonished his disciples that they be not proud and arrogant, lording it over their fellows, but to remember that he who would be the greatest must be the servant, and also that "whosoever exalteth himself shall be abased and he that humbleth himself shall be exalted."

Jesus not only taught by word, but by example the spirit of humility and of service. They were among the most outstanding characteristics of his blessed humanity and were frequently foretold by the prophets. Zechariah prophesied that the coming Messiah, for whom Israel longed, would be a "lowly King" and Matthew points out that the prediction was fulfilled in Jesus Christ. Jesus referred to himself as being "meek and lowly in heart" and as not seeking his own honor, being rather content to wait, for his Father would honor him. Moreover, said he, "I am among you as he that serveth," and he was accepted as the servant of all

because he had so "humbled himself." Paul declares of him that he came not to be ministered unto, but to minister and to give his life a ransom for many. And in all his lowliness and service Jesus says, "I have given you an example that ye should do as I have done unto you."

It is said that when Doctor Temple—afterward Archbishop Temple—was head master of Rugby School, he visited the boys one day when they had been sent to clean out the pig-sties. One of the boys went to him, and said: "Am I forced to do this dirty task?" "I suppose not," he replied; "you are not exactly forced." "May I go, then, sir?" asked the student. "Yes," answered Doctor Temple, slowly. "Give me the rake." The student was about handing him the rake when he saw the head master taking off his coat. He was going to do the dirty work himself. The student said: "I don't want you to do it, sir." "Somebody must do it," was the reply. The young man took the rake and did the work, and never complained again. Thus it was that Jesus Christ took his place in the world among men, not as a mere Master, but "as one who served." He took the lowest place and became servant of all. And behold, "he goeth before you into Galilee," he sets an example of humility and service that we should walk therein.

### Effectiveness and Cost of Prohibition

From certain sections we have noticed a spirit of pessimism with regard to the ineffectiveness and high cost of Prohibition. Especially in that spirit manifest in those sections where certain wet newspapers are widely circulated. It is just that sort of feeling—that Prohibition is not being and cannot be enforced, and that it costs too much for what we get out of it—that the wet propaganda so widely circulated is calculated to produce. And the more widely prevalent that pessimism becomes the more difficult will it be to make Prohibition effective. That is the spirit that makes nullification easy for those who desire it to be so. The remedy for such a situation is information. It is misinformation that has brought about the discouragement, where such exists. And it has been the business of the wet interests to pass out that misinformation, to distort the facts and thus cause confusion and a feeling that "it's no use." An understanding of the real facts will dispel such a feeling and build up a spirit of confidence and cooperation. It is interesting to note that some of our most popular writers and most widely circulated papers are lending their influence to the support of Prohibition and the civic and social welfare of our country. Important among these is Dr. Frank Crane, who a few weeks ago wrote the following:

"January 16, 1928, was the eighth birthday of the prohibition amendment to the Constitution. Many people's idea of the success of this measure has been obscured by reading the newspapers.

"The newspapers print news, and, as Alexander Black once pointed out, news as printed in the daily press is not an indication of the state of the facts in a community. For instance, if a Sunday school superintendent runs away with a member of his school, that is news. But it is only because it is occasional and unusual. The unusual is news because it is interesting and striking, but it is not typical.

"So every violation of the prohibition law has been played up as news, while the vast good that has been done has not been especially noticed.

"The question has ceased to be a religious and sentimental one, and becomes commercial and political. It is these aspects that are summarized.

"In the first place the corner saloon has gone, never to return. There are very few people in the United States that want it back. This alone helps a good deal, for alcohol is not publicly exposed to sale to lure the youth of the country.

"Very few decisions, and those in the strongholds of the wets, have been handed down adverse to the law. Decisions mostly have gone one way.

"During the time since this code went into effect the country has had an unparalleled period of prosperity.

"Babson, the statistician, estimates that while \$2,000,000,000 was formerly spent for liquor each year, not more than one-tenth of that sum now goes for it. Twenty-three million more people had savings accounts at the close of the five years of prohibition than at the beginning, and over one billion dollars of insurance a month has been purchased by the people. The sale of small homes has tripled during these eight years.

"Three out of every four of the largest employers have replied favorably to the prohibition questionnaire. Only one in ten condemned the amendment.

"It was said that without booze hotels would be ruined, but 840 new hotels costing four hundred million dollars were built during

this period, including the largest hotel in the world at a cost of twenty-seven million dollars. During the three years ending 1925 the nation increased thirty-five billion dollars in wealth and eighty-nine billion dollars during the last six years.

"Seventeen and 7-10 per hundred thousand was the decrease in the penal population in the United States and drunkenness fell from 186 per one hundred thousand in 1910 to 83 in 1923.

"These are economic facts that are hard to get around.

"Prohibition may be immoral and unjustifiable, according to many writers in the press, but there is no doubt about its economic efficiency."

When Dr. Crane puts Prohibition on the basis of economic efficiency, he strikes the greatest common denominator of popular judgment of Prohibition. Nevertheless, it has a spiritual and moral basis which Christian people cannot afford to ignore, and which gives every church member both justification and responsibility, whatever his theological views, for taking an active interest in the destruction, not only of the liquor traffic, but also of every other form of intemperance and vice.

Dealing more specifically with the cost side of Prohibition, the Cleveland Plain Dealer carried an article recently over the signature of one of Cleveland's prominent business men. It was entitled "Dollars and Saloons" and read as follows:

"One of the arguments against prohibition is the great cost of enforcing it. According to the Plain Dealer there were, in 1905, 475 saloons in Cleveland; that is licensed saloons, and more so-called speakeasies than at present. Estimating the receipts of each licensed saloon at \$50 a day, the total equals \$123,750 a day. Counting 300 days in the year we have \$37,125,000. Allowing five to the family, this equals about \$300 per family. Please note that many families used no liquors, also that many saloons sold on Sundays.

"Again please note that the average of \$50 a day is very low. Saloons surrounded nearly every factory. It was a common thing for many of the workers to have charge accounts in the saloons amounting to 25 per cent or more of their pay, very much to the detriment of their families. Think of an army of 2,475 able bodied men selling whisky and beer instead of making an honest living. It was necessary for the saloons to have recruits to keep up their business, and this supply came largely from young men who were taught first to drink a little, then more, until they became regular drinkers, acquired the drink habit, and finally they became a menace to society. In other words, they took those fine, clean boys, put them through the saloons and turned them out rags.

"Now, as to the cost of enforcing prohibition. According to the United States treasurer's report, the cost for six years was \$32,091,750.72 or \$5,400,000 per year, or less than 5 cents per capita or 25 cents per family.

"It is hard to understand how any business man, especially any manufacturer, banker or doctor, can wish for the return of saloons. Some of the large cities may desire it, but please remember that there are 30,000,000 farmers in our country who are saying that 95 per cent of our crime and criminals are from the cities."

The immediate problem, of course, is not so much one of a return of the saloon as it is of nullification. Prohibition is not nearly as effective as it might be if it were backed by a strong and militant public sentiment. Both the present and future effectiveness of the Eighteenth Amendment will largely depend on the zeal we manifest in the coming days!

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## EDITORIAL REVIEW

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Dr. J. L. Gillin heads his letter this week "A Sociologist Still in India—More Dirt and Corruption." Read his letter and you will appreciate conditions more in your own land.

The man who does right as God gives him to see the right is certain of ultimate victory, no matter how hopeless the present outlook may seem.

If we really believe that war is opposed to the will of God, let us cease to gloss it over by offering excuses for it or overemphasizing the heroism of it, and tell the whole ghastly, devilish truth about it.

The Christian Endeavorers will appreciate the good report of the Third Quarterly Rally of the Brethren Union of Cambria county. This is an active organization composed of six societies in and about Johnstown. Let us hear from other Endeavorers.

Brother G. E. Cone, pastor at Milledgeville, Illinois, reports the work going forward nicely. They have been visited with much

sickness, nevertheless the departments are doing good work, the Sunday school making an average attendance of 168. The pastor has been retained for another year with a substantial increase in salary.

President E. E. Jacobs favors us with a report of the recent commencement exercises of Ashland College. That splendid list of graduates shows the growth of the college and gives sufficient reason why the endowment should be promptly put at the right figure. Let us believe it will. Doubtless the Educational Day offerings will be reaching the Bursar's office soon.

Brother J. L. Bowman, pastor at Vinco, Pennsylvania, reports a successful evangelistic campaign with Brother J. L. Gingrich as evangelist. The numerical results were twenty-two added to the church and the church was strengthened in the faith and practices of the Brethren. We agree with Brother Bowman that we need more of this sort of doctrinal preaching.

Brother George E. Cone, National Statistician, calls the attention of the pastors and church secretaries to the fact that he is wanting data with which to make up his annual report. He hopes for a 100% response. The reports are sent directly to the district statisticians, whose names he gives in the Announcement department. Let us respond promptly and unanimously. That way the results will look better and we will feel better.

Dr. Florence N. Gribble gives us an interesting report for the Evangelist readers, telling about their school work and dispensary and hospital work.

Brother H. M. Oberholtzer tells of the closing of his mission effort at Fostoria, Ohio, where we are sorry to say, the field was lost to us several years ago. While we regret the Brethren were unable to establish a church at this point, yet we feel satisfied that it is our duty to pull up stakes here and bend our efforts in more promising fields, especially in view of the fact that the Church of the Brethren is established here and is fully able to take care of the field. Brother Oberholtzer has shown a fine spirit in closing up the work and has done everything possible to protect the property interests of the Ohio churches at this point. In behalf of the Ohio Mission Board we wish to express our appreciation of his efforts to close the mission with as small a financial obligation remaining as possible.

Dr. W. S. Bell reports his banner offering from any church taken during his campaign. It is the result of his canvass in the Dayton, Ohio, church, where he served two pastorates and where Dr. W. H. Beachler is the able leader at present. Brother Beachler having made a former canvass, knows how to sympathize with the task Brother Bell has upon his hands, and the latter's intimate knowledge of the Dayton people doubtless was a great help to him. The total gift from this church was \$9,525.00, of which \$1,200.00 was formerly reported. Adding the \$8,325.00 to the last previous total turns the dial hand around to \$165,089.20. Dayton is to be congratulated for doing such a fine thing for Ashland College. May there be more such gifts. Not many of our congregations can approach Dayton in strength, but all can do as well according to their ability.

The program for the Indiana District Bible conference to be held at Shipshewana Lake, July 15-22, is to be found in this issue. Dean J. Allen Miller is the special Bible Lecturer, being scheduled to give eleven lectures from Sunday to Sunday. There are few who do not know Dr. Miller, and all who know him need not be told that a great treat is in store. We would like to urge upon all who have the opportunity to let no small thing interfere with their going to Shipshewana, and also when there to neglect not the Bible lectures. There is sometimes a temptation lays hold on those who have a "weakness" for fishing to skip lectures in order to spend more time on the lake. We have even heard of preachers yielding to such temptation. But that is not doing justice to one's own self, nor playing fair to the speaker, whoever he may be. This Bible conference is preceded by a young people's camp and training school, of which Prof. M. A. Stuckey is dean and Prof. R. R. Haun and Miss Catherine Teeter are instructors. In addition to these Ashland teachers, several of the Indiana pastors are members of the faculty and management. It is a splendid opportunity for the young people of Indiana and adjoining states.



# GENERAL ARTICLES

## Things By the Way--XII

By A. D. Gnagey, D.D.

### The Much Misunderstood Jesus

No other character in human history was ever so much misunderstood as Jesus, and no other is so much misunderstood now. From the beginning of his ministry to its close,—yea, the misunderstanding is carried on into the very heart of the last agony on the cross; the spectators thought he was calling for a prophet when his heart was longing and moaning for God! The following paragraph from the pen of Rev. Holderman is a striking example of how utterly some men misunderstand and misinterpret the whole purpose of Jesus' mission in the world:

"The mission of the church in this age is not to save society, make it better, and set up a spiritual kingdom. The church is here as the ark was in the days of the flood, as a witness of the world's condemnation, a warning of judgment to come. Christianity has its time limit and will come to an end. The world is a ship pounding to pieces on the rock. Christ is coming with the eyes of one who is aroused and indignant, as one who no longer seeks either friendship or love. He descends that he may shed the blood of men. He will enunciate his claim by terror and might. He will tread and trample in his fury till the blood of men shall fill the earth, till the upsurging blood shall make them crimson. He comes as a king, an autocrat, a despot, through the gushing blood of a trampled world. In this way the kingdom is to come and not by the preaching of the gospel and the all-pervading power of the Spirit of God."

Surely, here is a new interpretation of the meek and lowly Jesus. Humility, meekness, and gentleness are the three outstanding graces in the life of the Lord Jesus. The mightiest weapon he ever used (we had almost said the only weapon) or ever will use is LOVE.

### Development Through Struggle

Christian people sometimes wonder why God should permit such conditions as those which surround his people. Why does he not remove the obstacles and make life a little easier? Why does he not banish sin and suffering? As the Father of his children;—does he not care? Of course, no one can explain the ways of God to man—they are past finding out, but it may do us good to think of our lives freed from the necessity of struggle. We do not know just what heaven will be, but it is hard to believe that even there the soul will have no need to exercise its powers. God may provide some other way in which to develop the soul after it has passed from earth through endeavor; but it is absolutely certain that in the present life there is no such thing as moral development except through struggle. The same law exactly governs our physical and intellectual development. If we faced no difficulties we should make no progress. It is not in perfect calm but in storm that high qualities of character are developed. Patience and persistence and courage and faith grow best on battlefields, the quiet battlefield of the human heart. In fact, they grow nowhere else.

### Abide With Us—the Day Is Far Spent

Has any one ever found a more beautiful description in literature than the account of the two disciples who were walking to Emmaus when Jesus joined them? Its blending of simplicity, its naturalness and vividness has not been surpassed. To read it again and again and thus be-

come imbued with its spirit will, in a very marked degree, leave its impress upon character. The recorder of these incidents must have believed the tale he told, and yet in the house of God it is often read so tamely and droningly that the hearer takes no interest in the recital. If it be joyfully and yet reverently perused, it will be a balm to the stricken heart, driving away or sweetening melancholy and at the same time impress upon the minds, "He is risen."

How natural are those words, "And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening and the day is far spent. And he went in to tarry with them." What a guest, and what sweet reward for hospitality! No wonder their hearts burned with them while he walked with them by the way. And, we have asked reverently, would he have gone on without the invitation? Perhaps. Then who can imagine the loss? It was a heaven-born abiding, and one for which the Christian should ever pray. At eventide, let the prayer of every Christian heart be, "Abide with us." And he will. These words, "Abide with us" led Henry Lyte to compose this poem, which has comforted him and many thousands upon land and sea:

**Abide with us for it is toward evening, and the day is far spent.—Luke 24:29.**

Abide with me! Fast falls the eventide;  
The darkness deepens: Lord, with me abide!  
When other helpers fail, and comforts flee,  
Help of the helpless, O abide with me!

Swift to its close ebbs out life's little day;  
Earth's joys grow dim; its glories pass away:  
Change and decay in all around I see;  
O thou, who changest not, abide with me!

Not a brief glance I beg, a passing word,  
But as thou dwelt'st with thy disciples, Lord,  
Familiar, condescending, patient, free,  
Come, not to sojourn, but abide, with me!

Come not in terrors, as the King of kings;  
But kind and good, with healing in thy wings.  
Tears for all woes, a heart for every plea,  
Come, Friend of sinners, and thus abide with me!

Thou on my head in early youth didst smile,  
And, though rebellious and perverse meanwhile,  
Thou hast not left me, oft as I left thee.  
On to the close, O Lord, abide with me!

I need thy presence every passing hour.  
What but thy grace can foil the tempter's power?  
Who like thyself my guide and stay can be?  
Through cloud and sunshine, O abide with me!

I fear no foe with thee at hand to bless:  
Ills have no weight, and tears no bitterness.  
Where is death's sting? where, grave, thy victory?  
I triumph still, if thou abide with me.

Hold thou thy cross before my closing eyes;  
Shine through the gloom, and point me to the skies:  
Heaven's morning breaks, and earth's vain shadows flee.  
In life and death, O Lord, abide with me!

### But You Don't

Whoever the author of the following lines may be, they carry, succinctly and in a homely way, timely thought for church members of the twentieth century:

You can worship God in your home Sunday—but you don't.  
You can worship God in the wood and in the fields—but you don't.

You can worship God on the lakes and on the rivers—but you don't.

You can worship God on the road in your auto—but you don't.

You can worship God in a different church each Sunday—but you don't.

You can worship God in your lodge and neglect the church—but you don't.

You can worship God by sending the children to Sunday school and staying at home—but you don't.

You can worship God by going to church and taking the children with you—but you don't.

What ought you to do?

### More Truth Than Poetry

Someone utterly sick of the worldly folly which disguises itself under the name of "Church work", sent this bit of sarcasm, too true to be funny, to his church paper and requested its reprint:

#### A PRAYER FOR A BLESSING

(Suggested by Modern Church Methods.)

O Lord, I come to thee in prayer once more,  
But pardon if I do not kneel before  
Thy gracious presence, for my knees are sore  
With so much walking. In my chair instead  
I'll sit at ease and humbly bow my head.  
I've labored in thy vineyard, thou dost know;  
I've sold ten tickets for the minstrel show;  
I've called on fifteen strangers in our town,  
Their contributions to our church put down.  
I've baked a pot of beans for Saturday's spree;  
An old-time supper it is going to be.  
I've dressed three dolls, too, for our annual fair,  
And made a cake which we must raffle there.  
Now, with thy boundless wisdom, so sublime,  
Thou knowest that these duties all take time;  
I have no time to fight my spirit's foes,  
I have no time to mend my husband's clothes.  
My children roam the streets from morn till night,  
I have no time to teach them what is right.  
But thou, O Lord, considering all my care,  
Wilt count them righteous and wilt heed my prayer.  
Bless the bean supper and the minstrel show,  
And put it in the hearts of all to go.  
Induce the visitors to patronize  
The men who in our programme advertise,  
Because I've chased these merchants till they hid  
Whene'er they saw me coming—yes, they did!  
Increase the contributions to our fair,  
And bless the people who assemble there.  
Bless thou the grab-bag, and the gipsy tent,  
The flower table and the cake that's sent,  
May our whist club be to thy service blest,  
Our dancing party gayer than the rest.  
And when thou hast bestowed these blessings, then  
We pray that thou wilt bless our souls. Amen.

### Jesus and the Kingdom

Jesus began his public ministry with the announcement that the kingdom of heaven was at hand and boldly set forth the conditions of entrance into that kingdom: **Repent and believe the gospel.** All the thoughts of Jesus gathered about not a, but THE KINGDOM. At the center of this kingdom, Jesus declared, was GOD, the loving heavenly Father, ruling all hearts by his unspeakable love. The great hope of Jesus was to see the spirit of the kingdom prevail on earth, when all men shall be loyal sons of the heavenly Father, and treat their fellowmen with kindness and love. The disciples had begun to share this hope when the crucifixion crushed their hearts. But the

risen Lord brought them fresh courage and unshakable proof of final success. In that faith they went forth fearlessly proclaiming the kingdom of God, and teaching those things which concern the Lord Jesus Christ. The ascension of Jesus proved that God was managing affairs and not Pilate and the Pharisees. But the kingdom of God is not a mere glorious vision; it is something to be realized; and hence Jesus announces his program of progressive Christianity. This kingdom is to come not by force, but by persuasion, by the preaching of the gospel and the constraining, appealing love of Jesus. Each follower of Jesus is not only to be loyal to him and to God the Father and loving to men, but he is also to make known to others the results of his own personal acquaintance with Jesus. This is the program Jesus planned to save men from drifting to destruction by selfish and unworthy lives. It is the privilege of all who claim membership in this kingdom to show others by their own lives and speech how they can live victorious lives and grow into Christlike character.

### Too Cheap: The Real and the Counterfeit

How is one to distinguish between the "paste" diamond and the real article? Between the real Christian and the counterfeit? About twenty years ago a London pawnbroker made a wager with a friend. He asserted that he could put in his window a diamond worth five hundred dollars, and mark it for sale at fifty-six cents, and that no one would buy it at that price, though he waited five days. The experiment was made, and the pawnbroker won. The diamond was exposed for sale, thus absurdly ticketed, and by the end of the five days it remained unsold. How is one to account for this lack of insight into real things, for the weaknesses and idiosyncrasies of human nature that is satisfied to determine values by their label? Don't you wish you had been in London during those five days, and had chanced to look into the pawnbroker's window? And yet what reason have you to think that you should have had so much more discernment than others? Probably you would have glanced carelessly at the stone, muttered "Paste" and passed on your way. There is only one badge by which the Christian may be known; there is only one genuine mark or label by which the Christian may be recognized, and Jesus made it very clear throughout his whole ministry what that badge is: "By this shall all men know that ye are my disciples"—Not because of certain professed beliefs, observance of certain ordinances, rites and ceremonies, subscription to some man-made, though clearly defined articles of faith,—not any of these, but "THAT YE HAVE LOVE ONE FOR ANOTHER." If that, instead of some written statement of what some certain leaders would have us subscribe to, were made the condition of discipleship, hundreds and thousands would at once be disqualified for entrance into the kingdom. Yet Jesus never gave any other.

Altoona, Pennsylvania.

## The Golden Rule in Practice

By Mrs. Sprague Crane

### Our Scripture

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets (Matt. 7:12).

And as ye would that men should do to you, do ye also to them likewise (Luke 6:31).

### Our Devotion

Jesus Christ has given us the Golden Rule to guide and direct us in our daily relations with other people. He

has not only given us the rule by which we are to govern our lives, but he has also given us the perfect example of his own life of unselfishness and service. Christ said as plainly as possible, "As ye would that men should do to you, do ye even so to them" and he lived according to that rule all the time that he was here on earth. He did not think of himself but was always doing something to help and cheer the poor and needy. He was always lending a helping hand and trying to make everybody com-



fortable and happy. He not only ministered to the spiritual welfare of humanity, but attended to the physical needs of the body as well.

We know what the Golden Rule is, because Christ told us and also lived a model life as an example for us to follow, but the difficult part comes when we try ourselves to put the Golden Rule into practice. It is easy enough to be kind to those who are kind to us and to help the ones from whom we expect aid, but in Christ's teachings we find these words, "If ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same." Therefore it is our duty to try to reach the standard set by the Golden Rule and "do unto others", which means enemies as well as friends, even though it proves to be an arduous task.

Why should we put the Golden Rule into practice? First, because it is God's command and we ought to obey his teachings. He has given us this law by which we are to govern our lives and he expects us to do as we are bidden. In the second place, we should put the Golden Rule into practice, because it will solve all difficulties that may arise in our daily relations with other people. There would be no social, economic, political, or religious controversies if the Golden Rule were universally practiced. All such disputes could be peacefully settled, if everyone would "do unto others, as they would be done by." There would be no labor problems, if the employer could put himself in the place of the employee, and treat him accordingly. There is also a third reason why we should use the Golden Rule, and that is for our own peace of mind. How much better we feel when we know we have done the right thing! How happy we can be when we have a clear conscience, and know that we have obeyed God's commands to the best of our ability!

We might also ask the question, Is it practical to use the Golden Rule as the basis of everyday life? The answer is "Yes." Can anyone doubt that Christ's life was a success? And he used the Golden Rule. There are also examples about us every day, in every walk of life, of people who are using the Golden Rule to guide and direct them in their treatment of others, and these are the people who are really accomplishing something worthwhile in the world.

There is a little verse which expresses in a few words the great meaning of the Golden Rule:

The greatest school  
Is the Golden Rule,  
It teaches the way  
To make things pay,  
And settles a fight  
Almost every day.

#### Our Prayer

Our Father in Heaven, we thank thee for thy Word, which thou hast given to us as a guide and director in our daily lives. We thank thee, Father, for the wonderful gift, thy Son, which thou hast sent to us, and for the pure and lovely example of his blameless life. Help us all, we pray thee, to follow that example and to make the Golden Rule the leading influence in our lives. May we always use the Golden Rule as a solution to all perplexing problems that arise from day to day. Help us, we pray thee, to pattern our lives after the example of thy Son and to follow in his steps. We ask it all, in Jesus Name. Amen.

Terra Alta, West Virginia.

## SIGNIFICANT NEWS AND VIEWS

### VIKING DRAGON SHIPS DISCOVERED IN SWEDEN

Two dragon ships, sailed by the Vikings of about the fourth century A. D., have been unearthed at Galtabaek, close to the west shore of Sweden. A number of Sweden's foremost geologists and antiquarians have hastened to the spot and are supervising the careful unearthing of the ancient ships.

It is prophesied that the digging will reveal an entire fleet of Viking craft, since the small community of Galtabaek is supposed once to have been a lively seaport.

The first ship discovery was made by a farmer who was digging ditches in the grass plain some 300 yards from the seashore. The oaken vessel has 19 ribs and is about 46 feet long and 13 feet wide.

The exact age of the boats is being established by studying the layer of earth in which they are embedded. Since the Ice Age, the land in this region has steadily risen at the rate of about three inches in a century. The Viking ship lies 33 inches above the present sea level, which would date it at about the ninth century, but presence of sea gravel in the layer of earth seems to indicate that the ship must be considerably older, probably from 300 to 400 A. D.

Samples of the soil and gravel have been sent to the Academy of Antiquities at Stockholm for study.

The cities of Varberg, Gothenburg, and Stockholm are all bidding for the possession of the ships, but the final placing of these rare exhibits has not been decided.—Christian-Evangelist.

### TO FORECAST LOCAL WEATHER TO HELP AERONAUTS

Short range forecasting of local weather conditions, with particular reference to fog and visibility, will be undertaken on the air route between San Francisco and Los Angeles, the Assistant Secretary of Commerce for Aeronautics, William P. MacCrecken, Jr., has announced June 2.

An experiment in a new type of meteorological service for aircraft operating between San Francisco and Los Angeles, California, has been arranged through the joint cooperation of the Weather Bureau, the Guggenheim Fund for the Promotion of Aeronautics, and the Pacific Telephone and Telegraph Company. This service is designed for short range weather forecasting of local weather, and will inform aircraft pilots of fog and visibility condition along this route.—Evangelical Messenger.

### THE FASHIONABLE CHURCH

A fashionable church is no church of Christ. A popular preacher should go home and read his Bible. A church of which all men speak well should go into executive session, and consider its evil ways, if perchance, through taking much thought on its ways, it may discover how it can regain the distinctive possession of the first Christian churches—unpopularity.

We Protestants are well organized. We have buildings, raise budgets, support many officers and offices. We spend much money, we have world-embracing plans. Many of the plans are good. We send good missionaries to many lands. We build great schools. We do all manner of worthy things. But at what price? Is it the price of silence on glaring industrial injustice, silence on racial bigotry, silence on questions of international right? Not always. We have men who speak out. We have churches that dare. But what of our drives for funds, what of our denominational programs, what of our official spokesmen?

What you put off you lose; what you seize you keep. This is the law of opportunity.

Is the picture a gloomy one? Is the dream hopeless? Is the cross a pretty ornament, or a symbol of valiant willingness to suffer scorn? That remains to be seen. We shall know as the church dares to take up the leadership that it has laid down, and to occupy the advanced positions of social concern.—Methodist Protestant.

### METHODIST OPPOSITION TO WAR

The opposition to war and the least appearance of the same developed to a high degree during our recent General Conference. Indeed, at times in the Committee on State of the Church, the observer was led to believe that the wickedness, or even the possibility of war, was being unduly magnified. The champions of peace, and those who oppose military training in our schools and colleges, especially high schools, were alert, insistent, and demanding. They created an issue and massed their forces in defense of their position. They used strategy of the highest order. They succeeded in convincing the General Conference that they were right. Moreover, they created an atmosphere; they released inspiration; they rose to the levels of those contending for the idealism of Jesus Christ. They succeeded in gaining the support of a large majority. They worked until they were able to gain the support of the General Conference not only in accrediting their position, but in creating a commission and a secretary and a budget of \$15,000. This was done in the interest of promoting peace.

As we witnessed the process we were compelled to declare that again Methodism becomes the militant force. We will now have a secretary whose primary business will be that of promoting the interests of peace.—Western Christian Advocate.

### AIRCRAFT EXPORTS

The United States Department of Commerce through its Transportation Division reports a 250 per cent increase in American exports of aircraft products during the first three months of 1928.

During this period, aircraft engines, parts and accessories were exported from this country at a valuation of \$815,490, as against \$234,337 for the same period during 1927. The percentage increase for aircraft alone, which includes both airplanes and seaplanes, was much greater than that of the total valuation of aeronautical

products exported, there being forty-nine aircraft valued at \$509,419 exported during the first quarter of this year as compared with five units at \$84,576 during the same period of last year.—Evangelical Messenger.

### HIGHWAYS SHALL THERE BE

The development of highways in any section of our country is to be encouraged. Throughout the Southland there is today being promoted road building in all sections of that country. The most commendable thing that can be said of such an enterprise is that it is highly Scriptural. "A highway shall there be and a way" is prophetic. It is far-seeing.

Highways mean travel; they mean the coming of men, the advance of civilization, the opening up of territory. They mean produce and markets. They mean wealth and culture. They mean development of intelligence. They mean society and civilization.

Without highways the country lies fallow and deserted. The men dwelling therein remain primitive. Ignorance and superstition build barriers about them. Low visibility rests upon the mind, while the hands that should produce remain heavy and uninstructed.

The announcement of the building of a highway should arouse interest and call for encouragement. The Department of Highways of the State of Tennessee recently voted the expenditure of \$3,000,000 for the construction of highways. This indicates the completion of at least 119 miles of new thoroughfares in that commonwealth. While these figures are being digested it should be mentioned that they are only a very small part of the immense amount being expended in that region for the construction of highways. Perhaps the most forward-looking of all the States in that direction is Florida. Today hard roads are to be found from one end of the State to the other. Even the everglades have been penetrated. Lake Okechobee now has its villages and increasing acreage for cultivation. Great plantations are being operated, all because they have been made easy of access by highways on which motor vehicles of every kind may travel. A million and a half dollars, we learn, have been expended in that State for the construction of highways within the past three years.—Western Christian Advocate.

## THE BRETHREN PULPIT

### Waiting Upon God

By Rev. D. J. Burrell, D.D.

**TEXT:** The vision is yet for an appointed time: though it tarry, wait for it.—Habakkuk 2:3.

If your faith as a Christian has ever been tested to the cracking point you will be able to appreciate, in some measure, the opening word of this prophecy: "The burden which Habakkuk the prophet did see." One disaster after another had befallen his people until now the Assyria army was beating at the gates of Jerusalem; and the captivity with all its attendant horrors was a foregone conclusion. It was little wonder that, as he stood upon his watch-tower, his prayer became a bitter cry: "Lord, behold how they take up thy people in their net! Shall they empty their drag and gather it again and not spare continually?"

Then with the burden came a vision of deliverance;

but, alas, it was an undated vision. "How long," pleaded the prophet, "O Lord, how long?" And the answer was, "Let this suffice thee: the vision is for an appointed time. Though it tarry, wait for it!"

That answer is for all dreamers of dreams and seers of visions: "The times and seasons are not for you: the just shall live by faith!" Patience is the Cinderella of all the Christian graces, living on hope, dressed in homespun, waiting for the happy day when she shall be garbed in fine linen, clean and white, for her marriage to the King's Son. Meanwhile the word is "Wait! Contain thy soul in patience! Though the vision tarry, wait for it!"

Our great exemplar here as everywhere is Christ. As he sat upon his throne in glory "before the world was,"



He heard the protevangel, "The Seed of woman shall come in the fulness of time to bruise the serpent's head;" and knew all that was involved in it. It would appear that when Eve welcomed her first-born with the cry, "I have gotten a man Jehovah," she supposed the Messianic hope was already fulfilled in him; but the ripening of the promise was yet a long ways off. Four thousand years must pass; four thousand years of sin and shame and sorrow and calling for help—and still the Seed of woman came not. Generations were born and suffered and went their way lockstep, quick, step, out into the night; and still he came not.

Then the clock struck and the angels sang, "Unto you is born this day a Savior which is Christ the Lord." At last the Sun of righteousness was risen with healing in his wings. Now surely the world would be delivered from its burden and lifted as by a glorious sunburst into the light of God. Not so; the vision still tarries, while the Child here wrapped in swaddling-clothes and cradled in a manger grows up, like other children, "in wisdom and stature and in favor with God and men." In his boyhood he is subject unto his parents. He carries the water-pitcher to the village well. In the rabbinical school he learns his Hebrew a-b-abs and memorizes the acrostic psalms. The heart of the sinning, suffering world is sick with hope deferred while thus the Boy at Nazareth calmly awaits the fulness of time. The shadow of the Cross is over him; he knows his errand; the vision is clear; but he patiently follows the path marked out for him.

At the age of twelve he crosses the Jewish line into manhood. As he sits among the rabbis in the Temple we hear him saying, "Wist ye not that I must be about my Father's business?" Shall we conclude that his hour has come? Not yet. There must be eighteen years of further preparation for his redemptive work. Meanwhile the world is groaning and travailing; voices are calling and hands beckoning for help; and the Knight Errant of the race tarries at a carpenter's bench! Joseph has died and Mary is now dependent on the support of her dutiful Son. The Judean farmers bring in their wooden plows; a nail is needed here and another there. A trellis must be made for a vine above the cottage door. A rickety piece of furniture must be mended. What drudgery for a mighty soul! Other lads in the village graduate into positions of wealth and influence; but the young Carpenter sticks to his bench. The hands on God's dial have not yet pointed to the fulness of time. While the vision tarries he patiently waits for it.

One day, on reaching the age of thirty, he closes the door of the carpenter shop and enters upon his ministry. Then follow three years more of waiting. He journeys up and down on his itineraries among the villages of Galilee, preaching to groups of wayside hearers, to caravans on their way to the annual feasts, to fishermen by the lake-shore. He has a few followers, not many; probably not above five hundred souls. Meanwhile the world is waiting for him to accomplish the work which from all eternity he had intended to do. He knows the awful, universal need and still goes on preaching, and healing a few sick people by the way. He sees the end from the beginning and, therefore, can afford to wait. He foreknows that millions on millions are to be born eventually as the fruits of the travail of his soul. But his hour still tarries. In due time he will lift the world like Atlas and bear it until the burden breaks his mighty heart; but meanwhile Faith walks side by side with Patience along the pathway of this perfect life.

But at length the hour is at hand and he bows his head to the sacrifice. The Roman guard has come to arrest him. "Whom seek ye?" He asks; "Jesus of Nazareth?"

I am he!" They lead him forth to the place which is called Golgotha and there for three mortal hours he agonizes under the world's sin. Then, like a soldier wounded unto death but waving a victorious flag on the parapets of the enemy, he cried with a loud voice, "It is finished!" What is finished? The deliverance of the world? Oh, no! The foundations of the Kingdom of truth and righteousness are laid and cemented with his precious blood; but the superstructure must be reared by those who follow him.

On having thus finished his work of Salvation and sealed it with his triumph over death, he returned "to the glory which he had with the Father before the world was." That was nineteen hundred years ago. What is he doing now? Listen to this: "After he had offered one sacrifice for sin forever he sat down on the right hand of God **from henceforth expecting!**" Expecting what? Expecting us to cooperate with him in bringing his work to its desired end in the establishment of his kingdom on earth. On ascension day his disciples asked him, "Wilt thou at this time restore the kingdom to Israel?" and he answered, "It is not for you to know the times or the seasons. Go ye; evangelize!"

The centuries have dragged their slow length along and he still sits on his throne "expecting." It is nineteen hundred years since he gave his church its great commission and there are a thousand million of people in the world who have never heard the good news. Need we ask, why tarry the wheels of his chariot? He waits; but the eternal years are his. It is because he sees the end from the beginning that he can wait. But in due time he that shall come will come and will make no tarrying. In the fulness of time his glory shall cover the earth as the waters cover the sea.

Now as to the application of all this. Here are three important lessons for us. The first is: "He that believeth shall not make haste." (Isaiah 28:16.) I know of a boy long ago who presented himself for admission to college and was informed that he must take two additional years of preliminary study; and when he cried impatiently, "I can't wait," the answer was, "If you go cross-lots to meet the business of life, you will always regret it." That was wise counsel. Waiting is not waste. It is haste that makes waste. The rider who cannot pause long enough to tighten the buckle of his surcingle may be unhorsed in battle. He who believes in God and in himself will go deliberately to meet the responsibilities awaiting him.

I remember that after the Chicago fire, when the vaults of banks and business houses were still red-hot, there were some who, in their anxiety to know whether they were solvent or not, pried open their safes too soon. There was a puff of flame and their wealth vanished into thin air! This is a parable of life. Take time to look before you leap. Fabius is a better soldier than Harry Hotspur. The maxim "Get rich quick" has landed many a young Napoleon of finance behind the bars of a prison cell. It is harder to walk than to sprint; but the patient tortoise outspeeds the sprinting hare in the long run.

Our second lesson is this: "Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God." Are you fretful because the prayers you have been offering for years are not answered yet? Why not rest in the promise. "Ask and it shall be given unto you?" I know of a mother who prayed, for her son's conversion year after year, prayed without ceasing and died praying for him; and long afterward a gray-haired man went out into a graveyard and knelt beside her tomb to offer thanks for the prayers that had brought him back to God. There's

many a harvest that ripens only on the graves of the seed-sowers.

Are you impatient by reason of your slow progress in the spiritual life? Saints are not made to order; they grow by patient continuance, first the blade, then the ear, then the full corn in the ear. I asked a cedar of Lebanon, "How camest thou to thy great stature and strength?" It answered: "A hundred years ago I reached down into the earth and fastened my slender roots into the crevices of the rocks; and then I grew by drinking the sunshine and grappling with storms until my great strength came to me." Then I asked the fungus in the cedar's shadow, "How camest thou to be a mushroom only?" and it answered, "I was born last night; what can be expected of one who lives so fast and dies so soon? For I shall be gone at the close of day."

Our third lesson is this: "Today, if ye will hear his voice!" The waiting of Christ was never dalliance with opportunity. He did not need "the spur of the moment;" no more should we.

"Happy is he who, knowing how to wait,  
Knows also how to watch and work and stand  
On life's broad deck alert; and on the prow  
To seize the passing moment, big with fate,  
From opportunity's extended hand  
When the great clock of destiny strikes now!"

Do you believe, my friend? Do you believe in Christ who stands knocking at your door? Then show your faith by your works: open and let him in. Haste is the word when Opportunity calls "Here am I!"

All time is God's; what we have is merely the momentary point that men call now; and this we have only by the grace of God. When the minute hand on the dial points to that instant, the part of wisdom is to act. For time, like the tide, waits for no man.

It is written that one night, when the disciples in their little boat were overtaken by a storm that kept them laboring vainly at the oars, they saw Jesus walking on the sea "as though he would pass by." The great moments never wait on our convenience. What shall be done? Rest on your oars and receive him: and behold, how he calms the waters of the troubled sea. After that, nothing remains but patient continuance in well doing. "Learn to labor and to wait." Fret not, worry not, defer not.

Listen now to the last words of Habakkuk, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail and the fields shall yield no meat; the flock shall be cut off from the fold and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation!"

Commit thy way unto the Lord; trust also in him and he shall bring it to pass. If the burden is yours, the vision is yours also. But the vision is for an appointed time; though it tarry, wait for it!—Christian Herald.

### PROHIBITION WILL BE ABANDONED—

When wives enjoy having husbands who spend their pay cheques in the saloon;

When children prefer a drunken, abusive father;

When railroads decide to employ drinking men as engineers;

When life insurance companies consider steady drinkers as better risks than total abstainers;

When banks and business corporations advertise for clerks and bookkeepers who are habitual drinkers;

When athletes who train on beer and wine beat total abstainers;

When superintendents post the sign, "Tipplers and Drinking Men Wanted" at the gates of their factories;

When credit men decide to class a "rum-hound" and "boozer" as a better risk than a sober man;

When doctors tell their patients that a hard drinker has a better chance to pull through a serious operation than a total abstainer;

When great automobile corporations are willing to assist in placing a saloon at every crossroads so their customers can get as tipsy as they please and smash up as many cars as possible.—"American Insurance Union Magazine."

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

THE SOURCE OF POWER—Acts 1:8-11. "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." All too often we have been much concerned about carrying out the task of the commission without having tarried for the endowment of power, which is a prerequisite to success. And we must learn from sad experience that "activity can never sustain itself." John A. McAfee says, "We do well to remember that we cannot witness for him with the power which should be ours, until first the Spirit is ours. Power to witness will come to us, not by our own devising, but by the Presence of the Holy Ghost."

#### TUESDAY

TRUE CHRISTIAN CHARITY—Matt. 25:34-40. "Inasmuch as ye have done it unto one of the least of these my brethren." Much of our so-called Christian charity is actuated by motives of self-aggrandizement and in a spirit of self-superiority, rather than out of genuine sympathy and with sincere desire to do good after the manner of Christ. He sought out those whom the world in its selfishness often passes by. If we would follow in his steps we should attend to the needs of those whom others forget or despise.

#### WEDNESDAY

THE HEART'S DESIRE—Psalm 90:14-17. "Yea, the work of our hands establish thou it." With the work of our hand we are building the house of life. The way we do the common tasks, the spirit and manner in which we render our service, determine the abiding quality and worth of our lives, and the degree in which God's blessing is upon them. The psalmist's prayer is for "the stabilizing of every consecrated task," and also that "these consecrated tasks may be so transmuted into worship and love that they may beautify the life here."

#### THURSDAY

OUR GOOD INTENTIONS—1 Kings 8:17-21. "Whereas it was in thine heart to build a house unto my name, thou doest well that it was in thine heart." Good intentions unfulfilled do not merely smooth the road that leads to perdition. There is a sense in which it is true, especially with the lazy and irresolute, but in another sense it is not, for every great and sincere purpose, even though unrealized, has eternal values. "God's final kingdom shall embody all of our good intentions."

#### FRIDAY

THE WORTH OF LITTLE THINGS—1 Cor. 5:6-8. "Know ye not that a little leaven leaveneth the whole lump?" This is the day when the big and spectacular things appeal. Big names and big events are thrown upon the horizon. But some of the biggest things in life have come from smallest beginnings. Little words of kindness and little deeds of loving service grow in numbers and influence until like heaven, they fill the earth with goodness.

#### SATURDAY

BLESSING IN BURDEN—Gal. 6:2-7. "Let every man prove his own work." This does not involve a hardship, but states the condition of a blessing. Burdens were given to be borne, loads to be carried and tasks to be accomplished. They give strength and meaning to life.

#### SUNDAY

GROWTH IN GRACE—2 Peter 3:14-18. "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ." We are to make progress in knowledge of our Lord and in the grace of love, which will be to the glory of God.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N

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## Brethren Young People's Camp

### DESCRIPTION

This Camp and Training School for Brethren young people is being conducted by the National Sunday School Association in cooperation with the Indiana District Conference. While most of the young people and their accompanying adult leaders will probably come from the Indiana churches, the camp is open to Brethren young people from every part of the brotherhood.

### LOCATION

The camp site is pretty Shipshewana Lake, which is sixteen miles east of Goshen and twenty-two miles east of Elkhart. South Bend is thirty-six miles to the west while Warsaw and Peru are forty-two and eighty-five miles respectively, to the south. Brighton is fifteen miles and Bryan is fifty-five miles to the east, while Ft. Wayne is sixty miles and Huntington is seventy-five miles to the southeast.

### DATES

The conference is to open on Sunday, July 8th. There will be an afternoon and night program for young people. On the next day, Monday, July 9th, registration will take place. However, it will be advisable for most students to come on Sunday and worship at Shipshewana in order that all things may be in readiness for an early camp opening. The camp ends on Sunday, July 15th. On this date Bible Conference begins. No doubt there will be those who will be desirous of remaining over for that conference. At all events, let it be remembered, that all delegates must be present by July 9th.

### WHO MAY ATTEND

The camp conference is planned for young people of high school age and above and their adult leaders. It is hoped that there may be something near an equal representation of both girls and boys. Churches should keep this in mind in selecting their representatives. The program aims to help all young people to experience the measure of Christian growth and to help them in finding a solution for life's problems. The church is not limited to any particular number of delegates. It will help to have each group accompanied by some sympathetic adult leader.

### WHAT THEY SHOULD BRING

The campers will lodge in cottages or tents. The girls will be housed in the Girls' Lodge. Cots will be provided. Each camper should bring linen and blankets and camp pillow. Camp clothing may be worn. Bathing suit, fishing tackle and athletic equipment should be provided. In addition each camper should bring his or her Bible and notebooks.

### DAILY SCHEDULE

The morning program will consist of morning watch, class periods for instruction and chapel worship. Dinner, as well as the other meal hours in the dining room of the Girls' Lodge, will be a time of joy-

ous, wholesome fellowship. The first part of the afternoon will be spent in rest and reading. Directed recreation, consisting of hikes, games and contests will follow. Then to the lake for boating and swimming. Evening vespers will turn the heart to worship. Personal and group conferences close the day and prepare busy, happy people for refreshing rest.

### LEADERSHIP COURSES

Two types of courses will be offered. Namely, prescribed and elective; from which each camper will be required to choose according to directions which will be announced by the dean. Some courses will meet for one period daily, while others for two periods per day.

The courses to be offered in the main this year are as follows:

1. The Principles of Teaching—Rev. W. I. Duker.
2. Sunday School Organization and Work—Rev. S. M. Whetstone.
3. Life Work Guidance and Social Activities—Prof. R. R. Haun.
4. Expert Christian Endeavor—Rev. E. M. Riddle.
5. Missionary Education and Training—Rev. N. V. Leatherman.
6. Bible Study and Doctrine—Prof. M. A. Stuckey.

### EXTRA COURSES

- a. Sermon Preparation.
- b. The Work of a Pastor.
- c. Brethren Church History.
- d. Stories and Story Telling.

### THE CAMP STAFF

Administrative: Dean, M. A. Stuckey; Registrar and Business Manager, S. M. Whetstone; Dean of Girls, Miss Catherine Teeter; Dean of Boys, R. R. Haun; Camp Physician, Dr. M. D. Price; Camp Nurse, Miss Mary Price.

Instructors: W. I. Duker, S. M. Whetstone, R. R. Haun, E. M. Riddle, N. V. Leatherman, M. A. Stuckey, and others.

### EXPENSES

Each camp student will pay a registration fee of one dollar. This will be collected by the registrar who will enroll the students under the direction of the dean. Room and board will be kept within the total cost of eight dollars. This will be collected by the business manager who will assign campers to their lodging place. Last year many students bought books; this year there will also be students who will desire books. However, to eliminate the cost involved in purchasing books, it has been planned to have the instructors present outline studies to their pupils. This will save considerable expense to churches that have already cooperated in this work. Additional expense will be what the individual makes it. Churches will make a good investment in assisting young people to meet the necessary expense of camp life.

### PRELIMINARY OBSERVATIONS

Requests from all parts of the brother-

hood indicate that this school is growing in popular favor among the brethren. It is to be hoped that it will become a training center for Brethren young people and adults at large. In fact that is just what we desire to be. Pastors and Sunday school superintendents will have problems lightened in their own parishes if they send capable and talented young people to this school for instruction. Ashland College students who were permitted to attend the conference last year are desirous of spending their vacation at Shipshewana again this year. To them it was a real treat of instruction, worship, and recreation. Let us help the youth of our church to build a greater Brethren church.

### EXTRA SUGGESTIONS

To those coming from a distance, let it be suggested, and especially in the case of girls, that an opportunity will be given for light housekeeping. This can only be done in a limited number of cases. Write the registrar relative to the matter.

### REGISTRATION BLANK

Register Now. To Rev. S. M. Whetstone, Nappanee, Indiana.

Name .....  
Age ..... Date of Birth .....  
Street .....  
City ..... State .....  
Church .....  
Office, if any .....  
Sunday School Teacher .....  
Courses Desired (use numbers) .....  
Plan to arrive on .....  
Registration due on July 5. The earlier the better.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for July 1)

### The Early Life of Saul

Scripture Lesson—Deut. 6:4-9; Phil. 3:4-6; Acts 22:3, 27, 28.

Devotional Reading—Psalm 119:33-40.

Golden Text—Remember also thy Creator in the days of thy youth.—Eccl. 12:1.

### LESSON LIGHTS Introductory Note

With this lesson we begin a six months' course in the study of the Life and Letters of Paul. Christianity owes much to this stalwart, pioneering Apostle. The expansion and character of the early church are very largely due to his tireless and incomparable preaching of the Gospel throughout the Gentile world. The lessons of the quarter teach us of his youth and education—his conversion and early preaching—and of the first and second missionary journeys, with some selections from his letters bearing on these points. Our lesson today takes us into three books of the Bible. Deuteronomy, meaning repetition of the law, is the name of the fifth book of the Old Testament. It sums up the legislation of the other four books of the Pentateuch and also contains orations and songs of Moses. The Epistle to the Philippians, one of the earliest of Paul's letters, will be studied in detail during the next quarter. The Acts is a continuation of Luke's Gospel, the latter being a "treatise ... concerning all that Jesus began both to do and to teach, until the day in which he was received up." "The Son of God, while on earth, inaugurated the principles of his kingdom," says Dr. A. H. McKinney, "which we find unfolding and

developing in the early apostolic church, concerning which the Acts tells the story."

#### Comments on the Text

(From the Illustrated Quarterly)

Deut. 6:4-9 gives the ideal of education set before the Jewish nation in the time of their closest approach to what God would have had them to be. It represents the ideal true, God-fearing Jews held before themselves and their sons through all Israel's history. It was, therefore, the ideal which such a man as Paul must have had. Jehovah, the self-existing God. Our God, who has made us what we are. Is one. He fills the universe. There is no other who can dispute his authority or his power.

5. Heart ... soul ... might. This is intended to include every faculty that can possibly come in question. Christ quotes this as the first and great commandment (Matt. 22:38).

6. These words, of God's law, shall be upon thy heart, held in deepest love and veneration.

7. Thou shalt teach them, in every possible way, talk, make the home life full of them. Men will speak oftenest of that which is the greatest interest.

8. Bind them, etc. It was a literal interpretation of this command which led to the use of phylacteries upon the arm and the forehead. These are small cubical leather cases in which are parchments containing four passages of scripture in four columns (Ex. 13:1-10; and 13:11-16; Deut. 6:4-9; and 16:13-21). These are bound upon the arm and between the eyes by leather thongs.

9. Write ... door-posts. This is the origin of the Jewish "Mezuzah"—"the name given to the square piece of parchment, inscribed with Deut. 6:4-9 and 11:13-21, which is rolled up in a small cylinder of wood or metal, and affixed to the right-hand post of every door in a Jewish house. The pious Jew touches the Mezuzah on each occasion of passing. The name of God is always seen through an opening or through the glass case.

Phil. 3:4-6. In these verses Paul answers some of the criticisms which had been made against him.

4. Confidence in the flesh. No man had more to be proud of in the mere earthly point of view of the Jews. He not only knew all the requirements for the orthodox Jewish boy but he had observed them all most strictly.

5. Circumcised the eighth day. He was not a proselyte, nor the child of proselytes. He was a Jew from birth, belonging to the royal tribe of Benjamin, from which came Israel's first king, whose name he bore. Pharisee. A member of the strictest sect of the Jews, which of itself proved his pure Jewish blood.

6. Zeal, persecuting. Not only was he one of the strictest sect of the Jews, but he was one of the violent, persecuting Pharisees. He was conscientious in this, however. Righteousness ... in the law, found blameless. Paul had observed all the Jewish legalities; he was blameless before the formal law. This did not, however, refer to the inner moral or religious character.

Acts 22 was spoken on the stairs, after his arrest in the Temple. 3. A Jew. He does not speak here of his connection with the rest of the Pharisees. Tarsus of Cilicia, well known today. It was a Greek city, but Paul was not a Grecian Jew. This city, Jerusalem. Gamaliel, one of the greatest teachers of the time. Strict ... zealous. He was conscientious in what he did, but it was an un instructed conscience.


At the end of the speech, when the Jews

below were utterly vehement cries against Paul, he was taken into the castle of Antonia. The officer in charge of the garrison thought from the fury of the people that Paul must be some great criminal, and in order to make him confess ordered him to be scourged.

While they were binding Paul, he quietly asked the centurion in charge of the matter if it was lawful for them to scourge a Roman citizen uncondemned. The preparations were immediately stopped, the commander was called, and learning that Paul was a free-born Roman citizen, he had reason to be afraid that he had gone too

far. "It was a grave crime, as Claudius Lysias well knew, to scourge a Roman citizen; so at once he stayed the proceedings pending further inquiries, which he conducted in person. The claim of Roman citizenship was instantly allowed. There was no fear of imposture in such a case: the assertion, if false, was punishable with death."

28. With a great sum obtained I this citizenship. Many men of other races became naturalized Romans, but Paul was not one of these, and he answered Lysias, But I am a Roman born, and by that even more a citizen than Lysias himself.

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>L. V. KING,</b> Associate New Lebanon, Ohio</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## Third Quarterly Rally of the Cambria County Brethren Christian Endeavor Union

The third quarterly mass meeting of the Cambria County Brethren Christian Endeavor Union was held in the Vinco Brethren church, Tuesday evening, May 1. Approximately one hundred and fifty Endeavorers and friends were present for the rally.

The theme of the rally was "The Crusade with Christ." Particular emphasis was given to Evangelism. The union was very well pleased with the two speakers, who presented the challenge to Crusade with Christ in Evangelism. Both were real live Endeavorers and each had a stirring message. Rev. C. W. Winey, pastor of a United Brethren church of Johnstown, was one of the speakers and his subject was, "The Church, Christian Endeavor and Evangelism." He emphasized the importance of Christian Endeavor to the church as the place for the expression of youth and he also stressed the need of such a department in which the church leaders of tomorrow are to be trained for the various duties which will eventually fall on their shoulders.

Rev. A. R. Staley, pastor of the Conemaugh Brethren church was the second speaker and used as his subject, "The Greatest Business in the World." His message was a great challenge to the youth to live the highest and noblest life possible that they might be effectual soul winners. The importance of our own lives as examples must not be lost sight of, if we are going to win souls.

Some exceptionally fine music featured the program.

A great spirit of enthusiasm prevailed as the count for the awarding of the bronze shield was started. This bronze Christian Endeavor shield was in possession of the Endeavorers of the First church for having had the greatest percentage of its enrolled active members present at the last rally. After completion of the count and the figuring of percentages, it was found that the Endeavorers of the Third church were the winners with one hundred percent attendance. This record is indeed very commendable and now the Third church will hold the shield for the next three months.

A brief social period followed the regular program.

The rally was a great success in all respects and the Endeavorers are looking forward to some summer activities which will

be the means of a closer fellowship of the Brethren Endeavorers of Cambria County.

**TOM HAMMERS,**  
Johnstown, Pennsylvania.

### SUGGESTIONS FOR JUNIOR MEETINGS

By Margaret Rau, Supt. Junior Department, Allegheny County, Pa.

#### Conservation Meeting

Motto: Put on the Gospel armour and watching unto prayer.

Hymn: Tune—"Sun of my Soul, Thou Savior Dear."

I promise Jesus I will pray  
And read the Bible every day  
Here at the meetings I will be  
And do my duty faithfully.

All of my life I'll try to do  
Just what the Lord would have me to  
Trusting to Christ whose power is given  
Freely to all in earth and heaven.

While all these duties we promise to try  
We're trusting in Jesus his strength to supply

His will unfold us, his wisdom guide,  
His power uphold us, whate'er betide.

Repeat: Trusting in Christ, trusting in Christ, Help us, dear Savior, our pledge to keep.

### Conservation Questions:

How did being a Junior with the Junior pledge help you this past month to be more truthful, to be kinder to others, not to swear, not to cheat in school, to be more pleasant at home, to read the Bible often and better, to pray more earnestly, to be more unselfish, to listen better in Sunday school, and to do your home duties without grumbling.

#### Missionary Meeting

Motto: "Not what we give, but what we share,

For the gift without the giver is bare."

Hymn—Tune: Nearer the Cross.  
Take the gift, O Savior King,  
Here I come presenting  
With my love the gift I bring  
All my heart consenting.  
Chorus: Cheerfully, willing



Here I bring my offering,  
Use it for thy service, Lord,  
Banish sin and suffering.

Send thy Gospel far away,  
Let the light of God's sweet day  
To the lands of sorrow  
Bring a glad tomorrow  
For our own home land we pray  
Blessedness by thy great kindness  
May thy Gospel have full sway  
Conqu'ring darkest blindness.

Bless the little store we have and give,  
Make it tenfold greater.  
Grant me grace to thee to live,  
Who art my Creator.

**Pledge of Obedience:** "Trusting in the Lord Jesus Christ for strength, I promise him that I will try to be obedient to my parents and others in the home, to my teachers in school and to all rules and laws that it is right for me to obey. In doing this I shall try to think more of others than of myself.

**Junior Pledge:** "Trusting in the Lord Jesus Christ for strength I promise him that I will strive to do whatever he would like to have me do, that I will pray and read the Bible every day and that so far as I know how I will try to lead a Christian life. I will be present at every meeting of the Society when I can and will take some part in every meeting.

missionaries, who take turns in preaching the sermon. It is not easy to preach to two or three fellow-missionaries, whose knowledge of one's failings is intimate and complete.

But while we sometimes groan when our turn comes, yet we do not grumble. Sometimes we have a preacher from Iowa (Miss Emmert) but more often one from Philadelphia (Mr. Foster or Mrs. Foster, or Miss Tyson), and occasionally a nondescript one who hardly knows where her home is, unless it be at Yalohe, so long has she been in Africa. And then after the service is over we go for a walk together, or perhaps eat our evening meal as one household, and as the flow of "reason and wit" proceeds, we forget that we are self exiled in a foreign land, and commence with renewed zeal the duties of the week. When love-feast Sunday comes, the "old people's meeting" and the "missionaries special" services are omitted.

Our school work continues to grow. The periodical season for the retaking of new pupils has arrived. While Miss Tyson and I are at Bassai, and while the evangelists are out on the path, the station will yet be re-peopled, as from here and there, far and wide, fifty new pupils will be culled from two or three times that many applicants and a new division will be installed. Meanwhile food supplies are being provided, new houses are going up, gardens are being made, and the station is the proverbial beehive of activity in anticipation. How thankful we are for Miss Emmert, the faithful and efficient teacher, and how grateful for the school building, none too large, however for its increased attendance! As these boys learn to read, may it be the means of giving a vast impetus to the knowledge of the Word among us.

Not less interesting is our dispensary and hospital work, wonderfully blessed from its very inception. The little building with its two wards, office, treatment-room and veranda has never yet been crowded, yet nearly always occupied with patients for whom without it we could not care. Cases of all kinds come, and God wondrously blesses. Only once has he called a patient home from our little hospital, and even then his name was wondrously glorified. Pati, son of Chief Zalighe, came to us with a disease almost universally fatal. Yet we hoped to save him, and day by day the word was preached. Yet he hesitated in accepting the Lord. Finally the day came when we felt it our duty to tell the relatives and friends that Pati's hours on earth were numbered. They at once asked permission to remove him from the hospital. This permission we reluctantly gave, feeling we could do nothing more for the patient either physically or spiritually. As they were about to remove him, Miss Tyson went to the hospital and found him sitting up and conscious. Grateful for this new opportunity she commenced once more to speak to him of the Savior, whom he immediately accepted with shining face and radiant eyes, repeating over and over in his own language "Jesus koa mi dea, Jesus koa mi dea"—"The Lord Jesus loves me much." And then he begged not to be taken away but to die at the hospital. We now pled with the friends to leave him, and at last gained their consent. He lingered on, never conscious long at a time, but always refusing the sometimes renewed efforts to take him away to the witch doctor. When at last he crossed the river of death he was unconscious. His friends finally consented to his burial on the station. Clothed in his brother's suit,

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1330 E. Third St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Dr. Gribble Writes Again

Yalohe, par Boali, par Bangui,  
Afrique Equatoriale Francaise.

April 5, 1928.

Dear Evangelist Readers:

As four months have elapsed since my arrival on the field, and as I do not remember having sent you more than two letters, it is to be feared you will think me remiss. After the departure of the furlough party, March 12th, things settled down into their usual routine, except for the aching void in our hearts, and the gap in the work because of our depleted staff. The party spent a week in Bangui, then went on in the automobile and by tepoi to Batouri, from whence we last heard from them, their letter having been written just one month ago today. On the day before they reached Batouri by tepoi, Mr. Kennedy arrived at Yalohe on his return trip by auto to Bellevue. This was to us a day of very great interest and our hearts were refreshed not only by seeing our Brother Kennedy again, but also by receiving news from the missionaries from whom he had so recently parted. On the same day we received through the arrival of our brother the foreign mail, also always very welcome. We have had no mail whatever since, although more than a month has elapsed. Yet with what anxious joy we are looking for news from you dear ones at home! Recently an automobile drove in just at lunch time. It proved to be the Citroen Boulangerie belonging to Mr. Ajax, a former French official, at present a merchant with stores and shops scattered over a large area. He consented to stay for lunch. We greatly enjoyed the brief visit with him, finding it a little oasis in the monotony of our daily routine. He told us that the Dolisie, the river mail boat, had been stuck for ten days on a sand-bank. That the Governor had sent a special launch after the mail, etc., etc. And yet the mail does not arrive! The Governor himself passed here recently with the head of his cabinet. We invited them for dinner, but they were, alas, unable to accept!

Mr. Jobson arrived on April second with the Mission Automobile, enroute for Bangui, to which point Mr. Foster accompanied him. The season has changed, and we are now having our rains, or rather the short rainy season—which will be followed by an intermission of comparatively dry weather before the long rainy season ending in October.

Miss Tyson and I will soon make a brief

trip to Bassai, returning with Brother Jobson when he goes with the automobile. Portage has recently doubled, and travelling is tremendously expensive. We praise God for the funds that have been given for the purchase of a heavy truck. We do not know whether this heavy transport truck will be brought to the field by Mr. Hathaway on his return, or whether arrangements will be made for its prior purchase in Bangui—but in any case we feel it will soon pay for itself in the immense saving in portage. One shipment of roofing has cost more than five thousand francs for transport from Bangui alone! How fortunate it would seem to have been had it arrived, a little earlier! But God does all things well, so though at the mercy of man and the elements, we still know that all things work together for good. Meanwhile we continue to do the best we can with the one automobile which still renders fair service after three years of tropical travelling.

In view of the wonderful field for medical and evangelistic itineration we need to continue to pray for workers. Meanwhile, though our force is small and strength limited, we are enabled to commit much of the work of evangelism, though not of medical itineration, to native workers.

Our evangelists' school, organized in Yalohe's early days still continues. We miss Brother and Sister Hathaway from the teaching force. Their classes are being taught by Sister Foster and myself, the classes of Miss Tyson and Miss Emmert being continued as before their departure. The terms of approximately one month are interspersed with intervals of approximately two weeks, when each of the Senior evangelists in training goes out upon the path accompanied by a Junior evangelist. Very lightly equipped and with only absolutely necessary food provision, they go from village to village with the precious seed of the Word. During the term the classes are held on Mondays, Tuesdays, and Wednesdays only, leaving the evangelists free for their shorter trips weekly, consuming Thursday, Friday and Saturday. Sunday is a big day for them and for us all. Sunday school in the morning, which consumes two hours, being a merger of church and Sunday school, is followed by the weekly baptismal service. Two regular services are held in the afternoons, one for the old people, who are especially hard to reach, and the other the English service for the

wrapped in a native mat, the body was carried on the head of one of our evangelists to the grave, where it was lovingly and silently buried, the heathen friends restraining themselves from the wild mourning in which we had taught them not to indulge. The songs, the prayer, the brief sermon, all seemed a comfort to every heart. We are hoping that many of his relatives will accept the Lord. It is our prayer that no patient may ever leave our hospital, or die in it, unsaved.

But evangelistic, school, and medical work are not the sum total of our interests. The brick house continues to grow, and it really seems that some day there will be at Yaloke a permanent residence. Our Brother Foster's duties are many as he works on with out a fellow-laborer for the outside work, even as Brother Hathaway did during his first two and one-half years at Yaloke. But

God blesses and keeps and wonderfully uses him.

Of Bassai and its activities, I will not now attempt to write, as I shall so soon have the privilege of visiting that station. Reports from Bellevue come less frequently since the increased portage, and we have no other direct means of communication. Therefore having no recent news, I will trust that you are hearing from them directly. Three francs or so including postage, takes a letter from them to you, and portage between our stations is now many times that.

Meanwhile the burden of our prayer is for reinforcements, for as we think of the waiting tribes beyond, there rings in our ears the words:

"How shall they believe in him of whom they have not heard?"

FLORENCE N. GRIBBLE.

band that remains at this place. About three years ago it was considered by many that it was useless to spend any more effort here and steps were taken to disband the work. The district trustees had taken over the property and the Ohio conference had ordered it sold, but a small group urged that they be given another trial. Consequently final action and the disposal of the property was deferred. In February, 1926 a brief revival effort, with most encouraging results, was conducted by the writer. Fifteen were added to the membership by baptism. The following September, at the urgent solicitation of the small group of Fostoria Brethren, I brought my family and came to reside among these people and to lead them on to further victory. Seven more have been added to the membership since then and other things accomplished that make us feel that our labors have not been altogether in vain. Yet, after a thorough test of more than a year and a half, we are forced to the conclusion that the results do not justify the continuation of our efforts. The membership has been disrupted by discord and reduced by death and removals until only a very small group of reliable ones remain. The financial support is wholly inadequate and it seems impossible to secure encouraging attendance at the services except upon special occasions. The rebuilding of the Fostoria Brethren church is only possible by very unusual sacrifice and most heroic effort, which only a few, too few, are willing to make. Accordingly, at our business meeting, April 18, after carefully considering what is required to maintain and promote the interests of the church and our feeble resources, it was decided that we disband. Provision was made for the payment of a few unpaid bills and certificates of membership were granted each member. The district trustees have been notified that they may now dispose of the property and our services have been



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### DAYTON GOES OVER STRONG FOR ASHLAND COLLEGE

It was with special interest and pleasure that I canvassed the Dayton church in the interest of the College. Having served two pastorates in this congregation and with my home in Dayton and membership in the church, I was anxious to see the campaign go across good, and it did.

Dr. Beachler, our pastor, was sympathetic and gave me as much of his time as he was able, with a multitude of duties. There is no man that realizes the gigantic task, the gruelling and nerve burning out of this job, as does Brother Beachler, who did a mighty fine piece of work for the College a number of years ago in the interest of the endowment and visited most of the churches.

I found Dayton true to form and name in doing her part, with a fine spirit and interest. I had to do no urging, all seemed glad and anxious to do as they were able.

When we pause to think that Dayton in the remembrance of many of us was once a struggling mission church, receiving aid from the Mission Board to keep going: and today is ranked as one of the leading churches in this progressive city of 200,000—shall we ask the question, "DOES HOME MISSION WORK PAY?" In my humble judgment, we as a church should have a larger HOME MISSION PROGRAM—MORE CHURCHES SHOULD BE ESTABLISHED—WE NEED MORE EMPHASIS PLACED ON CHURCH EXTENSION—THE HOME BASE IS THE FOUNDATION UPON WHICH ALL OUR WORK RESTS.

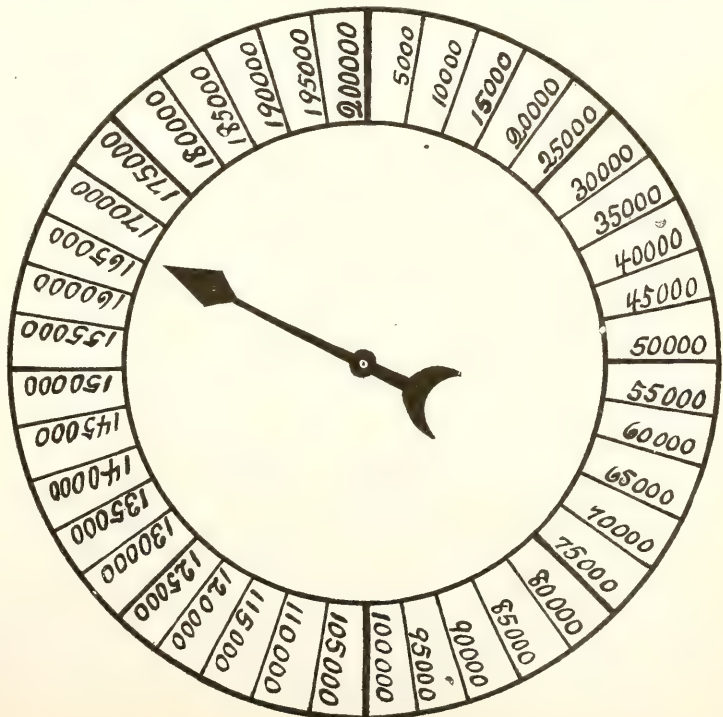
WE HAVE NO DEARTH OF MINISTERS TO MAN OUR WORK—IT IS GOING TO BE A QUESTION IF SOMETHING IS NOT DONE TO OPEN UP NEW FIELDS, OF PLACING OUR MEN WHO ARE READY AND PREPARING FOR THE WORK.

The total gift of Dayton to the Endowment was \$9,475.00+\$50.00. \$1,200.00 of this was reported in former reports, so this adds \$8,275.00+\$50.00, or \$9,325.00 to the endowment wheel.

W. S. BELL.

### FOSTORIA, OHIO

A report from the Brethren in Fostoria has been long delayed. We waited with the desire that some time we might have some encouraging news to tell, but alas, under the circumstances, it seems that no glowing success could be achieved. The struggle has been too great for the little





discontinued. Some of the members will place their membership with the Fremont Brethren, some will probably unite with the Church of the Brethren and others perhaps go elsewhere. Thus ends the history of the West Independence and Fostoria Brethren church. It was very sad to some. It was hard for them to give up their church and it was not done without the shedding of tears. With this people we have had the fellowship of toil and suffering and it has been a delightful and profitable experience. The faithfulness of the faithful will always be a pleasant memory. With my daily labor I continue to support my family while I await the call to another field of labor, for I am called to preach the gospel. The peculiar experiences I have had in this field will doubtless better qualify me for my next field. I came to Fostoria because I felt that God called me here. He has blessed me in many ways. I have tried to faithfully do my duty. The results I leave with him.

H. M. OBERHOLTZER.

### A REVIVAL AT VINCO

We just closed a two weeks' revival service at Vinco on June the third. This revival was conducted by Brother J. L. Gingrich of Morrellville. It was very kind of the Morrellville Brethren to loan us their pastor for this service. We appreciate this very much and thank them for their kindness. This simple act of kindness meant more to the life and perpetuity of the Vinco church than these few words express. Brother Gingrich was surely at his best and labored most earnestly from the pulpit and in the homes from day to day and from night to night. We had some unusual things to contend with in this series of meetings but our crowds were uniform with but very few exceptions. As a result of all the efforts put forth the meetings resulted all told in twenty-two additions to the church. Brother Gingrich's doctrinal sermons helped the thinking people to see the reasonableness of the Brethren position biblically considered. My opinion is that if we as a people are to maintain our position, more doctrine will have to be preached, so that people will really know what we do stand for and why we stand for it.

Brother Gingrich is a most congenial brother with whom to work. We were only sorry that the meetings could not continue for another week, as I feel that much more could have been done. Brother Gingrich made a host of friends while here that will be glad to see him back at any time.

J. L. BOWMAN, Pastor.

### MILLEDGEVILLE, ILLINOIS

To the Brethren Family, Greeting:

For some time now reports have been minus so far as the Milledgeville church is concerned. If any one is to blame, it likely, is the writer. Though you have not had reports we are still much alive. Since our last report the street which is before the church has been paved and the church has paid her part of the costs. The art glass windows of the church were all repaired. All of the special offerings have been taken care of except the one to come June 10, which will be taken care of.

Attendance at the church services has been fair, probably not as large as otherwise would have been, because of the epidemics in the community. The spinal meningitis followed later by "flu" and now measles. In the parsonage there was sickness from Christmas day for many weeks with a little intermission followed by the

measles which we hope will be a thing of the past in another few days.

The Sunday school is a lively, active and prospering branch of our work with attendance running up to 168. The Woman's Missionary Society are wide awake to the National Program. They are up and coming along with their work and will be heard from, quite likely.

The Girls' Organization is wide-awake and active. Demand a knowledge of the BOOK even if it means that they must fall down so far as the National Sisterhood work is concerned. They grow in numbers and knowledge of the Book as time passes.

The men of the church are contemplating a FATHER'S DAY the third Sunday in June.

A few weeks ago the church held its spring business meeting and called the present pastor for another year with a \$200.00 raise in salary. The parsonage group were willing, if it be God's will, to serve this people another year.

May 27th we observed our spring communion service at which time many were present to fellowship with each other and with the Lord in this great "Remembrance of his death till he come."

We rejoice in the victories reported from the other churches from time to time. May the Lord be praised. May he see fit to add to his church, day by day, those that are saved.

GEO. E. CONE, Pastor.

### NEWS OF THE COLLEGE

Thursday, June 6, saw the close of the best year the College has ever had. The commencement exercises were held in the new Gymnasium and were satisfactory in every respect. The building loaned itself to the requirements of such an event very well and now we are sure here that the National Conference will be properly taken care of from the standpoint of an auditorium. The building could be made to seat close to 2,000.

The following program was rendered:

Processional .....	Pauline Fridline
Invocation, Class Advisor Ray R. Haun, M.A.	
Salutatory .....	Helen Garber
Vocal Solo .....	Bertram King
Mantle Oration .....	Ernest Miller
Bachelor's Oration .....	Frank Gehman
Violin Solo .....	Max Sternlieb
Valedictory .....	Anthony Peters
Presentation of Class Gift .....	Pauline Culbertson

Acceptance.

Conferring of Degrees

President Edwin E. Jacobs, Ph.D.

Announcements.

Benediction ... Dean J. Allen Miller, D.D.

Recessional.

Anthony Peters ..... Valedictorian

Helen Garber ..... Salutatorian

#### Graduate Student

Leslie Lindower.

#### Classical

Ruth Ashman, Carrie Beal, Wilma Bowen, Evelyn Coons, Robert Crees, Pauline Culbertson, Arthur Echelberger, Maude Edwards, Nathan Elliot, Treva Etter, Ruth Fairchild, Kengo Fujiwara, Laverda Fuller, Mildred Furry, Pauline Fridline, Esther Gantz, Helen Garber, Frank Gehman, Frank Gingrich, Hubert Hahn, Forest Hoot, Ralph Horn, Pearl Kerr, Bertram King, Henry Laribee, Edwin Lerch, Vernal Mann, Robert Mehl, Howard Pannebaker, Anthony Peters, Harold R. Potter, Charles Sensenbaugh, Paul Tustin, Madeline Wensinger, Stuckey, Velma Swineford, Eulala Tombaugh, Paul Tustin, Madeline Wensinger, Grace Yoder.

#### Scientific

Sanford Essig, George Guiley, Ernest Miller, Margaret Shaner, Max Sternlieb.

#### Education

F. Floyd Black, Albert Fendrick, Ruth Gindlesberger, J. Leo Hartman, Sam C. McKinley, Wilfred Peary, Glen Robison, Margaret Wheeler, Joseph Weltmer.

#### Oratory

Emma Ries, Cathleen Vanosdall.

#### Piano

Pauline Fridline, Dorothy Oberholtzer, Mary McCollough.

#### Voice

Dorcas Bame, Arthur Carey.

#### Two Year Education Course

Leora Bair, Mary Botdorf, Vera Butler, Esther Chambers, Dorothy Fair, Orrie Finkel, Doris Gregg, Herma Grisso, Maxine Hartsel, Ada Kinsley, Carrie Kohler, Lucille Koppler, Sylvia Leedy, Beryl Lutz, Raymond McCollough, Phalla Musgrave, Ruth Myers, Hazel Radcliffe, Ruth Ransom, Alma Riddell, Twila Phelps, Gladys Smith, Clell Warner, Rose Warner, Merle Wolfe, Helen Workman.

Anthony Peters, President.

Grace Yoder, Secretary-Treasurer.

The John Lichy Junior scholars for the year are Miss Elizabeth Black and Cassel Jacobs, both of Ohio. The John C. Myers senior scholar is Mr. Merle Flamm of Pennsylvania. The Ira C. Wilcox scholar in the Seminary is Mr. Delbert Flora of Indiana.

The class address was delivered by Mr. Bland L. Stradley, examiner at Ohio State University. He proved a most delightful speaker and also was favorably impressed with our plant here.

The Class Gift was \$5,000 for Endowment and \$200.00 in cash for books.

The Baccalaureate sermon was preached by Rev. Earl Riddle, class of '14, of Warsaw, Indiana, and was of high order and much appreciated.

Total in the graduating class was 87, 54 of whom received degrees.

All in all, the commencement events were satisfactory, and the attendance was good. The campus is very beautiful at this time of year.

Summer school began Monday, June 11th. Tuesday of the same week I expect to leave for the Maryland-Virginia Conference, also to meet Brother Bell.

The College very much appreciates the presence of the parents for the graduation. Many were here, but space forbids their enumeration.

EDWIN E. JACOBS.

### TO MEMBERS OF THE INDIANA DISTRICT

Program for the Bible Conference, Shipshewana Lake, July 15 to 22

OPENING DAY—SUNDAY, JULY 15th  
10:00 A. M. Sunday School

—Warsaw Superintendent in Charge  
11:00 A. M. Sermon ... Dr. J. Allen Miller  
2:30 P. M. Lecture ... Prof. M. A. Stuckey  
7:30 P. M. Special Program  
Goshen Young People

#### MONDAY—JULY 16th

8:30 A. M. Devotional Hour  
2:30 P. M. Bible Lecture Dr. J. Allen Miller  
7:30 P. M. Sermon ... Dr. J. Allen Miller

#### TUESDAY—JULY 17th

8:30 A. M. Devotional Hour  
2:30 P. M. Bible Lecture

Dr. J. Allen Miller  
7:30 P. M. Sermon ... Dr. J. Allen Miller

#### WEDNESDAY—JULY 18th

8:30 A. M. Devotional Hour  
2:30 P. M. Bible Lecture

Dr. J. Allen Miller

7:30 P. M. Sermon...Dr. J. Allen Miller  
THURSDAY—JULY 19th  
8:30 A. M. Devotional Hour  
2:30 P. M. Bible Lecture  
Dr. J. Allen Miller  
7:30 P. M. Sermon...Rev. E. M. Riddle  
FRIDAY—JULY 20th  
8:30 A. M. Devotional Hour  
2:30 P. M. Bible Lecture  
Dr. J. Allen Miller  
7:30 P. M. Sermon—Rev. A. E. Whitted  
SATURDAY—JULY 21st  
8:30 A. M. Devotional Hour  
2:30 P. M. Bible Lecture  
Dr. J. Allen Miller

SUNDAY—JULY 22nd  
10:00 A. M. Sunday School  
—Nappanee Sunday School in Charge  
11:00 A. M. Sermon—Dr. J. Allen Miller  
2:00 P. M. Concert  
Nappanee Sunday School Band  
7:30 P. M. Religious Play  
Elkhart Young People  
Mr. Harley Zumbaugh, of Tiosa, Indiana,  
will have charge of the Conference Music  
each day.

The Devotional hour will be conducted by  
some of the ministers on the grounds, and  
will be designated by the Moderator from  
day to day.

Brethren people who take vacations at  
lakes should plan to spend the week at  
Shipshewana, where they can have both  
rest and inspiration. There is perhaps no  
other place where a similar length of time  
will cost so little in actual dollars and cents,  
and yield so much to the individual life in  
really worth while things.

For further information, address,  
H. F. STUCKMAN,  
Goshen, Indiana.

#### PROGRAM TENTH ANNUAL CONFER- ENCE OF THE NORTHWEST DIS- TRICT OF BRETHREN CHURCHES

July 18 to 22, 1928, First Brethren Church,  
Sunnyside, Washington

Wednesday Evening  
8:00 Praise and Devotion. E. W. Reed.  
8:20 Greetings. Harold Mackey.  
Responses. Delegates.  
8:35 Sermon. T. H. Broad.

Thursday Morning  
9:45 Praise and Prayer, Mrs. Wm. Stover.  
10:00 Address, "Our General Interests".  
C. C. Grisso

11:00 Bible Hour. J. C. Beal.  
Thursday Afternoon  
2:15 Devotional. R. O. Cox.  
2:30 Address. T. H. Broad.  
3:15 "Things that make for bigger and  
better Brethren Bible Schools."  
E. W. Reed.

8:00 Service of Song and Prayer  
8:20 Address, "C. E. Possibilities."  
Fayette Lacey.

8:45 Sermon. C. C. Grisso.

Friday Morning  
9:45 Worship in Song and Prayer.  
D. W. Early.

10:00 Business Session  
11:00 Bible Hour. C. C. Grisso.

Friday Afternoon  
2:15 Devotional. W. C. Kennedy.  
2:30 Address. T. H. Broad.  
3:15 Women's Hour, "The W. M. S., Its  
Objectives." Mrs. C. C. Grisso.  
8:00 Praise and Prayer  
Special Music.  
8:30 Bible Lecture. J. C. Beal.  
8:45 Sermon. E. W. Reed.

Saturday Evening  
8:00 Worship in Song.  
Special music.  
8:30 Bible Lecture. J. C. Beal.  
Lord's Day  
9:45 Bible School Hour—in charge of  
Supt. C. L. Smith.  
11:00 Worship with Sermon. T. H. Broad.  
7:00 A Model C. E. Meeting.  
Willis Belcher.  
8:00 Worship with Sermon. J. C. Beal.  
"A Final Word" and Benediction.  
Pastor.

Conference Officers  
Moderator—T. H. Broad, Spokane.  
Vice-Moderator—C. C. Grisso, Sunnyside.  
Secretary—Mrs. Marie Purchase, Spokane  
Treasurer—D. W. Early, Grandview.

#### A SOCIOLOGIST STILL IN INDIA— MORE DIRT AND CORRUPTION

On the way from Bombay, which we left  
last Monday, we stopped at Visapur and at  
Sholapur to see two penal Settlements for  
Criminal Tribes. The one at Visapur has  
been abandoned, the prisoners and their  
families having been transferred to an-  
other point because the work at Visapur  
was on a big irrigation project, which was  
finished. We arrived at Visapur before  
dawn last Tuesday, having got up from a  
good bed in the train at about 3 o'clock to  
get out at 4. Visapur is only a very small  
Indian village with no hotel, but the sta-  
tion agent said there was a dak bungalow  
there, but that a military man was occu-  
pying it. However, he took us over there  
with his car, and we awakened the military  
man, and lay down on the uncovered bed  
springs for a nap until it was dawn. We  
slept so well that we did not awake until  
after 7. Then the military man's servant  
was good enough at his request to make us  
some tea and gave us some cakes to eat  
with it. That was all the food we had until  
about 10 A. M. when we got back to the  
main station at Dhond. There at 10:30 we  
got a train for Sholapur, where we arrived  
about 5 P. M. We had only until 7:40, so  
we got a pony cart to take us out to the  
settlement, about a mile and a half away.  
The Manager, a missionary of the Ameri-  
can Board, was away attending a lecture  
down town, but his assistant, an Indian, told  
us all about the place and took us around  
through the various parts to see just how  
things went on.

We had the lucky chance of seeing one  
of their settlement quarrels. Out of the  
hubbub we learned through the Indian who  
was taking us about that the screaming  
woman said that another woman had beat-  
en her little boy. A fight was imminent,  
and three or four Indian policemen were  
having a hard time keeping this woman  
from getting at the woman she accused and  
tearing her hair out. Women fight here  
in India just as they do in civilized Ameri-  
ca. No indignant Irish woman from the  
slums of New York could give more earnest  
expression to her grievances than did this  
Indian woman. It took all the policemen  
to drag her off to her mud hut; even after  
the assistant superintendent had assured  
her that the matter would be looked into  
at the proper time and the proper measures  
taken. She wanted immediate justice done.

A Miss Cairns, a graduate of the New  
York School of Social Work, in charge of  
the girls' school, to which are sent all bad  
girls in the settlement. I did not get to  
see her as she was also at the lecture. I  
did, however, see her records of these girls.  
She keeps a case record of all these girls,

and on the basis of the facts she digs up  
treats their cases. The same kind of re-  
cords are kept for the bay boys who also  
are removed from their parents and put  
into a home and school built likewise on the  
grounds. The children who do not get into  
trouble are sent to the elementary schools  
established on the grounds until they are  
12 years of age, then they work half time  
in the mills, like their parents, and go to  
school, usually trade schools established on  
the grounds for them, the other half.

In this settlement, since they have only  
50 acres of ground, and the soil is very  
poor, all the people who work go into the  
cotton mills in Sholapur, about a mile away  
as one walks. Each family has to support  
itself by what they can earn, so many of  
the women and children work. We were told  
that many of the families can earn as much  
as \$40 to \$60 a month. That means from  
\$15 to \$23 a month. That is a large wage  
for Indians, and with their scale of living  
they can save some each month. Of course  
many do not earn that much, and must live  
accordingly. As we walked towards the sta-  
tion we met many of them coming home  
in the early dusk.

Their houses must be built by themselves.  
They are usually only one room built of  
mud and thatched with straw or palm  
leaves. They have a dirt floor and seem  
to us very dirty and unsanitary. However,  
the soil is sandy and the village is located  
on a sloping piece of ground so that it is  
well drained. On the edge of it is a large  
well about 25 feet across from which the  
supply of water for the almost three thou-  
sand people in the Settlement is drawn by  
hand when there is no wind to run the  
windmills, as was the case the day we were  
there.

J. L. GILLIN.  
Colombo, Ceylon, Feb. 25, 1928.

(To be continued)

The Church deals in ideas and ideals. It  
does much of its work by preaching. It  
creates standards regarding slums, child  
labor, brotherhood, and so on. It is God's  
prophet and priest.—Morgan.

## OUR LITTLE READERS

### WHAT WE DID ABOUT POLLY

There were just three of us boys, and  
we had never wanted a sister. When our  
mother told us one was coming on the 4  
o'clock train, we didn't know what to say.

"You are getting too rough, even for  
boys," mother said. "You need a little girl  
to help you to be kind. One of my friends  
has just died. She leaves a child about as  
old as you, Bert. Poor Polly has no one to  
care for her. She is coming to be my little  
girl and your little sister. Of course, boys,  
you will be very kind to her."

Bert looked at Walter, and then they both  
looked at me. We did not say a word, but  
we all knew none of us liked it.

Just as soon as we could get away, we  
went to the old apple tree. We always went  
there to talk things over.

"Bert," said Walter, "did we need a girl?"  
"No, indeed," said Bert. "No one needs  
a girl so little as we."

"Horace," said Walter, "do any of us want  
a girl?"

"Of course we don't," I said. "Of what  
use are girls, anyway? They always scream



at every mouse or snake. They don't hit a ball or throw one. Doesn't it make you laugh to see a girl try to throw anything? Of course we don't want a girl."

"But she is coming, and we can't help it," said Bert. "What are we going to do?"

"Why, do nothing, or do just as we did before she came. It will be very easy to ignore her."

"But mother says we are to be kind to her."

We can let her alone. Let her play with Janet Day, or with some of the other girls."

"Girls ought not to expect to tag after boys, anyway," said Walter.

Mother expected us to drive to the train with her, but we all went down to the river early that afternoon. We did not ask if we might go, either. When we got home, it was late. They were eating supper, and that girl was sitting by mother in my place. Mother made us all shake hands with her. None of us said a word, but Bert grunted a little. Then we sat down to eat. We could not help looking at the girl on the sly, to see what she was like.

Polly was thin and pale; she had dark eyes and hair, and seemed afraid. Her black dress made her look even paler. She was not pretty, and I knew she was timid.

Well, I am afraid we were not very kind to her. Somehow we could not let her alone as we had planned. You see she did not want to play with the other girls. She wanted to be with us, and was always tagging after us. We did not say much to her, and sometimes we teased her.

I did feel a little sorry the day I let the see-saw down. It must have hurt her, but she never said a word; she did not even cry, but I saw tears in her eyes.

There was a small river near our house where we often played. It was not quite safe, because the bed was full of deep holes. If you knew the river, you could wade out to some rocks all right; if you didn't know it and were not careful, it would be unsafe.

One day I was playing at fishing, and the rest were wading near shore. I hate to tell about this, but I must if I tell anything, and truly I did not remember the holes.

"Polly," I said, "wade out to this rock where I am."

"I don't believe mamma wants me to go so far," said Polly.

"Are you coming?" I said, and I knew my voice was cross. "If you don't come, I'll duck you under the water."

Polly started; she looked pale, but tried to smile. When she was up to her knees, she stopped.

"Come along," I said, tapping her with my rod. She took one step more, and was in up to her neck. If she could have kept still, it would not have been so bad. But she slipped and went out of sight. She had stepped into one of the deep holes.

We were terribly frightened, but we caught hold of her dress and pulled her out.

Of course we took her home and waited around the house to see how she was. Pretty soon the doctor was sent for, the fright having thrown Polly into a fever.

We could not sleep that night. At last Bert said: "If she will only get well, I'll let her have all my rabbits."

At last we all fell asleep. Mother came to us the next morning. "Polly is better," mother said, smiling, "and she wants to see you, Horace."

"Horace," she said, "don't worry. I didn't tell! I won't ever."

Polly kept her word—she never told, but I did. I went straight to mother and told her how unkind we had all been. Since then

we have all been kind to her. And Polly—you ought to see her now! Why, we could not do without our Polly now!—Author Unknown.

## ANNOUNCEMENTS

### FROM NATIONAL STATISTICIAN TO CHURCH OFFICERS

Dear Brethren and Sisters, Greeting:

Last year the churches of the brotherhood responded nobly. The major part of the districts were in early with 100% reports. I do not know how it will be this year. I hope even better than last. I mean that I hope that every church in the brotherhood will report this year.

The reports are being gathered by the following District Statisticians as follows:

Pennsylvania District—E. F. Byers, Uniontown, Pennsylvania.

Maryland-Virginia—C. C. Copp, Elgin Illinois.

Ohio District—M. L. Sands, Smithville, Ohio.

Indiana District—J. W. Clark, North Liberty, Indiana.

Illikota District—O. A. Prather, 657 16th Avenue, West Cedar Rapids, Iowa.

Mid-West District—H. H. Rowsey, Fall City, Nebraska.

Southern California—Thomas H. Broad, 402 Montgomery Avenue, Spokane, Washington.

Northern California—J. Wesley Platt, Manteca, California.

Northwest—J. C. Beal, Harrah, Washington.

To these were sent the statistical blanks early in the month of April. They were asked to report to National Statistician no later than June 15. If you did not receive blanks write for them immediately. If you did receive blanks fill them out and report to proper District Statistician at once PLEASE. Your District can not report until you do. Your National Statistician can only report what is reported to him. HE WILL REPORT, if the Lord tarry, for TWO CHURCHES HAVE REPORTED DIRECT. So if you wish your church reported with the other churches of the brotherhood send reports at once so the District and National Statisticians may have their reports on time and 100% PLEASE. A matter of a few minutes and a 2c stamp will do this and we will all feel good to have a full report.

I thank you.

GEO. E. CONE,  
National Statistician.

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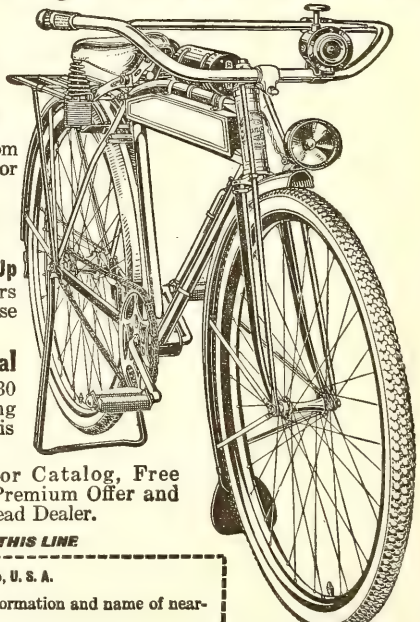
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# THE BRETHREN EVANGELIST










## God in the National Life














*Speech delivered by Benjamin Franklin at the Constitutional Convention, 1787*



**M**R. PRESIDENT. *I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in this sacred writing, that ‘except the Lord build the house, they labor in vain that build it.’ I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded; and we ourselves shall become a reproach and by-word down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war, and conquest.*



*“I, therefore, beg leave to move that, henceforth, prayers, imploring the assistance of Heaven, and its blessings on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.”*





# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, . . . . . Editor  
R. R. Teeter, . . . . . Business Manager

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## EDITORIAL

### Concerning the Constitution

As Independence Day approaches our thoughts turn to matters of patriotism. It is well that we have times when we are encouraged to meditate on such themes. Patriotism is the thing that states are made of, and the loftier and truer the type, the stronger and more abiding the state is. We are rightly concerned therefore as to how the quality of our patriotism can be improved.

Many answers might be given, depending on one's approach, but the thing that seems to bear the mark of great urgency is the need of more intelligent patriotism. Our loyalty to our country needs to be enlightened. We need to know more about what our country stands for, what it guarantees to us, what it bestows upon us and what it expects of us. The Constitution is the text of the country's agreement with the citizen and in proportion as that instrument is kept familiar, patriotism is kept vital and strong.

The word Constitution is much on the tongues of political orators these days, but there is little popular knowledge concerning it. Not only are we lacking in knowledge as to its contents, but also as to its origin and growth. Some people think of the Constitution as a completed, perfect document, prepared at one writing, and promptly and generally adopted. But the opposite is true. It developed by much pain, through many years. The ink was scarcely dry on the original document until it was amended by many articles. It was not promptly accepted, but was looked upon by many with distrust, which it took years to eradicate. Nor was it perfectly obeyed at first. The present disturbance over the enforcement of the Eighteenth Amendment is a little matter compared with the struggles through which the earlier parts of the Constitution were compelled to go. Notwithstanding the travail through which it has come and the imperfections it possesses, it is one of the greatest documents that civilized governments have known, and nothing of the kind has equalled it in far-reaching influence. It has been the model for nearly all the republics that have been set up and other forms of government have embodied some of its ideals. It is a priceless heritage and we should know more about it and observe and protect it more diligently.

It is priceless because of the liberty that it guarantees. In the preamble, among other things, it is stated that the aim is to "secure the blessings of liberty to ourselves and our posterity." What will not men give to attain liberty! But liberty is not license to do

just as one pleases, as many opponents of the Eighteenth Amendment seem to think. Liberty does not mean the right to do wrong, or to violate another's rights. No constitution could guarantee such rights; that would result in anarchy and government would be destroyed. The Constitution guarantees the liberty to walk uprightly and honorably, to pursue happiness and justice, to build homes, to enrich life and to serve God and men, and to do all undisturbed and unhindered.

The Constitution guarantees to all citizens the right to participate on an equal footing in the affairs of the government. Civic equality, the right of all persons to vote, regardless of race or color—if they be citizens of the United States—is prescribed by the Fifteenth Amendment. And with the adoption of the Nineteenth Amendment, that right was extended to all regardless of sex. That political equality is one of the greatest of American blessings and one of the surest safeguards of democratic government, yet we have the sorry spectacle of fifty-one per cent of American voters failing to go to the polls.

Under the First Amendment free speech and a free press are guaranteed. That means much both by way of keeping the government clean and officers upright, also by way of giving vent to vagaries, which is the best way of getting rid of them. All sorts of erroneous and absurd notions may be aired without fear of the law—anarchy alone being forbidden. Then the searching light of criticism and argument may be turned upon them, but they may not be put down by force. If it were permitted to deal with errors by force, it would partake of the nature of persecution, which would help to promote rather than to exterminate them.

Religious freedom is guaranteed by the First Amendment, which forbids the establishment of a state church. Every person dwelling under the American flag has the liberty to worship God according to the dictates of his own conscience, or he may not worship at all, if he chooses—and many so choose. Nor is any religious test ever to be required, according to Amendment Six, as a qualification for any office or public trust under the United States. No law could ever deny the people the right to vote for a person of any religious faith or of no faith for an office or position of trust. But that however does not forbid the people considering whether or not there may be something in a man's religion or lack of religion that may make him unfit to perform in the best way the duties of the office he seeks. Nor does it prevent the people considering whether in their judgment a man who is a mormon, or a buddhist, or an atheist, can best represent them.

In the Constitution's recognition of the political equality of all citizens and to prevent class tyranny, it forbids the conferring of titles by the government; nor may any office holder accept a title, or any gift or office from another government without the consent of Congress. Some men may be better than others in many respects, but they may not be treated so by the government. A class of titled nobility with special rights and privileges is not consistent with democratic ideals.

With jealous care does the Constitution guard the rights of a person accused of wrong-doing. He may not be subjected to punishment until he has been given a fair trial, by jury if he demands it, and found guilty. In many and varied ways the alleged wrong-doer is given protection, that he may not be unjustly dealt with.

There are numerous other provisions in the Constitution, most of them having some moral implication, and with which it would do us well to be more familiar than most of us are. We ought also to have a finer respect for this document and observe more conscientiously its provisions than is commonly the case. Especially is this word needed with regard to the Eighteenth Amendment. It is as vital a part of the organic law of the land as any other, and was adopted with greater unanimity than any other. There is no provision of the Constitution that has greater and more far-reaching moral and economic benefits and no true patriot should scoff at its prohibitions.

### A Reaction to a Militarist's Speech

In official circles and in much of the secular press the words of our militaristic propagandists are listened to with considerable diffidence and nodding of heads, but it is not always so with the religious press of the country. A certain notable among the military leaders recently attempted to impress an audience of women with his stock arguments in favor of a big army and navy, and

aside from not making a flattering success of it, he brought upon himself the criticism of some of our prominent religious journals. The significance of this fact lies not merely in the criticism that was called out on his statements, but also in the fact that it demonstrates the watchfulness of a steadily intensifying public conscience against efforts to build a great military machine in this hitherto un militarized but secure and prosperous land of ours. The *Presbyterian Advance*, in its comments on the incident in question, well illustrates the growing critical attitude of enlightened sentiment toward efforts to sell militarism to the public. This prominent denominational journal said:

Military men probably are handier with the sword than with figures of speech. In a recent speech before a convention of women, urging them to insist upon the maintenance of adequate military and naval establishments for the United States, one of our generals said that flabby muscles never helped any householder to keep burglars out of his home. Did any one ever hear of a householder expelling a burglar by muscular force? This writer is haunted by a very faint recollection of having heard of one spectacular case of that kind, but it is so hazy as to appear of the stuff of dreams. The burglar does not walk in and challenge the householder to a combat for his goods. He comes in stealthily, and the man of fine muscles is quite as likely to be a sound sleeper as the one who is not so husky. It is to be remarked, also, that any hand artillery which the householder has, is rarely ever available at the psychologic moment for use against the burglar. The best safeguard against the burglar is that watchfulness and care on the part of society and the individual which keeps him from getting into the house. In like manner, the best defense against war is in war prevention.

To this comment we would add by way of elaboration that the kind of war prevention that is effective and the kind that our government ought to major in, is not a great army and navy calculated to strike fear into the hearts of enemies, but friendship, co-operation and service. It is foolish to talk peace and at the same time hold up a big threatening fist to the world. And it is ridiculous to be continually declaring our peaceful aims and programs while we maintain nationally an attitude of selfishness, aloofness and superiority toward the other nations of the world. That is not the way to peace, but to war, and ultimately to disastrous war. It is an attitude that is inclined to build up international prejudice and to cause it to be arrayed against us. And no amount of military preparedness can safeguard the future of that nation, that through a long period of years builds into the thought and life of its people ideals of selfish nationalism, the supremacy of materialism and the right of might. Pre-war Germany and its fate are sufficient proof of this statement.

## World's Convention at Los Angeles

One of the greatest events of the year is the World's Sunday School Convention at Los Angeles, July 11 to 18. It is to be hoped that a number of Brethren Sunday school workers are already planning to be in attendance. It is a unique opportunity to come in touch with world leaders in the field of religious education. Of the fifty-five participants on the general program only sixteen are from the United States, which fact indicates conclusively that it is truly a World's Convention. Sheikh Metry S. Dewairy, field secretary of Egypt and a national of remarkable ability will speak on numerous occasions. Dr. W. C. Poole of London, President of the World's Sunday School Convention, will be one of the attractions. He has taken a life-long interest in religious education, is an ardent Christian Endeavorer, being an ex-president of the British Christian Endeavor Union, and is an able and fearless exponent of the cause of temperance. More than 7,000 delegates are expected to be present from all parts of the world. Aside from the wonderful treat offered by the convention proper, there will be opportunities of seeing much world-famed scenery, and places and institutions of interest in California and along the route. If you have not already registered, the fee is \$5, to be sent to World's Sunday School Association, 216 Metropolitan Tower, New York City.

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## EDITORIAL REVIEW

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We begin in this issue a series of articles on prophecy in relation to present day events, very kindly offered by Brother Charles H. Ashman to the Evangelist family.

The Sunday school at Ellet, Ohio is still going strong, having kept their attendance for several weeks above one hundred. On the occasion of Children's Day recently the attendance was 144. Brother Floyd Sibert and his coworkers have a right to be encouraged.

Brother Fred V. Kinzie, our missionary pastor at Krypton, Kentucky, says the work is making steady progress and mentions some encouraging features, among which are the prayer meeting attendance, Christian Endeavor interest and the growing material equipment, which is largely due to the work of his own hands.

Dr. C. F. Yoder writes of the progress of the mission work in the Argentine. At the new station of Tancacha they hope to begin building a church house soon, though one of the heavy donors has suffered financial reverses. The property at Buenos Aires has been sold for \$2,000. Attendance at Rio Cuarto Sunday school is quite encouraging.

Dr. Martin Shively is able to give quite a satisfactory "first report" of the Educational Day offering. It is worthy of note that Fairhaven, a small country church, of which Brother George Pontius is pastor, has made the largest offering to date. For many years this church has been served by student pastors and so they realize the worth of Ashland College.

Dr. E. E. Jacobs in his College News tells of his visit to the Maryland-Virginia conference and the Roanoke church. Summer School is in full swing at the college with more than 290 enrolled. The Golden Jubilee celebration during General Conference is to be featured by the presence of Elder S. Z. Sharp, the first president of the college.

Brother L. G. Wood reports that Fort Scott is showing progress, of the kind that may be considered permanent. The Sunday school has doubled in attendance during the year. Benefit has been reaped from the contest in progress with Fort Wayne, over whom they now have the edge. Other features of the work also show a growing interest.

The Business Manager is in his "Corner" again this week asking who will win in the Evangelist subscription contest. He doesn't know yet, but is anxious to get some up-to-the-minute indicators on the progress that is being made. We rather suspect this ominous silence will soon be broken with an avalanche of subscriptions. Well, this to the contestants: three rules to success—(1) Work, (2) More work, (3) Still more work.

We wish to make editorial notice of the passing of another aged minister, Brother Benjamin Goughnour of Johnstown, whose long life has been one of unselfish service and exemplary faith. Johnstown has lost a noble Christian veteran and a good man. We extend sincere sympathy to the sorrowing family, numbered among the children being Brother H. L. Goughnour, widely known to the brotherhood.

Dr. W. S. Bell reports the result of his College Endowment canvass of the Canton, Ohio, church, where Brother Fred Vanator has been the enthusiastic leader for several years. Not only are both the Vanators graduates of Ashland College, but a number of Canton's young people have also graduated from that institution. In various ways for a number of years, practically ever since they have a church there, the Canton folks have been kept in constant realization of the value of Ashland College. The result was that notwithstanding their own local obligations they did a splendid thing for the Endowment Fund. Their total gift was \$1,605. Of this amount \$250 was previously reported, which leaves \$1,355 to be added to the Campaign fund, bringing it up to \$166,444.20.

Brother Charles H. Ashman reports some special features of the work of the splendid First church at Johnstown, Pennsylvania, where he is pastor. He is proud of his fine bunch of young people, who are proving their worth in various ways. The Christian Endeavorer recently conducted a Bible Conference with Professor Kenneth Monroe of Ashland as the lecturer. Brother Monroe in this issue tells how he enjoyed the work. The organization for the observance of communion which Brother Ashman has worked out is interesting, and has some things to commend it, especially to the large church. Brother Dyoll Belote is now engaged in superintending a Daily Vacation Bible School in this church, with 125 scholars enrolled.



# GENERAL ARTICLES

## Our National Hymn

By H. H. Smith

While "The Star Spangled Banner" is prescribed by army and navy regulations as our national anthem, "My Country, 'Tis of Thee," is our popular national hymn. Samuel Francis Smith, who was a classmate of Oliver Wendell Holmes at Harvard, is the author of "My Country, 'Tis of Thee." In a class poem Dr. Holmes once described him thus:

"And there's a fine youngster of excellent pith,  
Fate tried to conceal him by naming him Smith;  
But he shouted a song for the brave and the free—  
Just read on his medal, 'my country,' 'of thee.'"

Later in life, when Smith's hymn had become universally admired as our patriotic air, Dr. Holmes said to him: "Your name and fame will live when I and my works are forgotten."

It was while he was a student for the Baptist ministry, at Andover Seminary, that he wrote "America." It was written in less than half an hour. Dr. Tillett, in "The Methodist Hymnal Annotated," says: "The author had not the remotest idea that the words he dashed off thus hurriedly would ever become a favorite with any lovers of music and song, much less become the national hymn of a great and growing nation. National hymns do not become such by virtue of their loftiness of poetic thought and expression, but because they have in them that indefinable, simple something that gets into the hearts of the people. Greater national songs than this have been written—hymns surpassing it in dignity and nobility of thought—but it is doubtful if we shall ever have in America a national hymn more popular with the people than this."

When some one expressed regret in the presence of Dr. Smith that our national hymn should have the same meter and tune as the national hymn of England, he replied: "I don't share this regret. On the contrary, I deem it a new and beautiful bond between the mother country and her daughter."

It was written in 1832, and was first sung that year at a children's Fourth of July celebration in Park Street church, Boston.

The following verses, published in the Boston Courier in 1885, indicate the wide use our public schools have made of this national song:

### PASSING THE PRIMARY SCHOOL

"Again each morning as we pass  
The city streets along,  
We hear the voices of the class  
Ring out the nation's song.  
The small boys' treble piping clear,  
The bigger boys' low growl,  
And from the boy who has no ear  
A weird, discordant howl.  
With swelling hearts we hear them sing  
'My country, 'tis of thee—'  
From childish throats the anthem ring  
'Sweet land of liberty!'  
Their little hearts aglow with pride,  
Each with exultant tongue  
Proclaims: 'From every mountain side  
Let Freedom's song be sung.'  
Let him who'd criticise the time,  
Or scout the harmony,  
Betake him to some other clime—  
No patriot is he!  
From scenes like these our grandeur springs,  
And we shall e'er be strong,  
While o'er the land the schoolhouse rings  
Each day with Freedom's song."

Dr. Minds, author of "The Story of the American Hymn," quotes Dr. Smith as saying late in life: "I have heard 'America' sung half way round the world. I have heard it on the Atlantic Ocean, on the Baltic Sea, and on the Mediterranean; in London, Liverpool, Stockholm, Copenhagen, Paris, Rome, Naples, in the baths at Pompeii, in Athens, Calcutta, and Rangoon. On the earth I have heard it on Pike's Peak, and under the earth in the caverns at Manitou, Colorado, where it was played on the stalactites."

Ashland, Virginia.

## ~ ~ ~ America ~ ~ ~

(The National Song of America)

By S. F. Smith



My country, 'tis of thee,  
Sweet land of liberty,  
Of thee I sing:  
Land where my fathers died,  
Land of the pilgrim's pride,  
From ev'ry mountain side  
Let freedom ring.

My native country, thee,  
Land of the noble, free,  
Thy name I love;  
I love thy rocks and rills,  
Thy woods and templed hills;  
My heart with rapture thrills  
Like that above.

Let music swell the breeze,  
And ring from all the trees  
Sweet freedom's song;  
Let mortal tongues awake;  
Let all that breathe partake;  
Let rocks their silence break,  
The sound prolong.

Our fathers' God! to Thee,  
Author of liberty,  
To thee we sing:  
Long may our land be bright  
With freedom's holy light;  
Protect us by thy might,  
Great God our King!



## Present Day Industrial Conditions---A Fulfillment of Biblical Prophecy

By Charles H. Ashman

(First of a Series)

This is not a discussion of Capital and Labor as such. It is neither an array nor indictment of either. We will neither condone nor condemn trusts or unions. It is rather an analysis of industrial conditions in relation to Biblical Prophecy. The Word of God has foretold that certain conditions will prevail in the industrial world just preceding the return of our Lord and has given instruction as to what attitude Christians should assume toward them. We aim in this message to search out these and compare them with present day conditions.

### TRUSTS AND UNIONS

The Scriptures have foretold the formation of trusts and unions. In Revelation 13:16-17, we have the climax of such, the last form it will assume under the anti-christ. Combination is the order of the day. "In union there is strength" is fast taking the place of "Competition is the soul of trade." Gigantic trusts, syndicates, and corporations are being formed. One man can today be the director of any number of banks. These trusts are controlling business and the commerce of the world. They establish the schedule of prices, dictate and mould legislation, and make the law of supply and demand to become null and void. On the other hand trade unionism is developing on a massive scale. The individual is being crushed in labor in the mass. Individual initiative and liberty are destroyed. In our industrial centers, the individual workman must move with the mass in work, hours, wages, etc. This was sectionally true in former days, but it is fast becoming universally the law. There is right now a movement on to federate all trade unions in one universal union of the world. Both Capital and Labor are moving toward a world organization. Only one thing is lacking to reach this goal,—the SUPER MAN to head it. All things are being prepared for him. According to Revelation, he will appear and "no man can buy or sell, except he that has the mark or name of the beast or the number of his name—and his number is 666."

### TWO DISTINCT CLASSES

In James 5:1-8—(read it, please), the formation of two distinct classes is foretold and related to the Last Days. One class is called, "Rich Men." A graphic description is given of their accumulated wealth. Their "riches are corrupted," "garments moth-eaten," "gold and silver rusted,"

they have treasured it up in the last days. They live luxuriously and pamper themselves. Surely this prophecy is being fulfilled today! A few years ago a millionaire was a novelty. Only 3 were in the world. Just prior to the war, one denomination boasted of having 1,700 in its membership. During the brief period of the war, 9,000 millionaires were made in America. Today, there are many billionnaires. If Adam had received \$100,000.00 a year and kept every cent of it without interest, these men would have \$400,000,000.00 more today than Adam if he had lived until this hour. We are not discussing methods, only stating facts. Surely, we have also the other class foretold, "laborers." Not just ordinary laborers. James is foretelling "oppressed laborers." Those held down to poverty, who must keep the sentinel of strict economy on the lookout always. Hewers of wood and drawers of water, who work on the chain gang of the monotony of machine like toil until they are almost turned into a machine of precision and monotony. James foretells that the clashing of these two classes will result in turbulent uprisings. The extreme expression will be anarchy, the revolt of the MASS against the CLASS. Now, the Bible approves of neither class, nor sanctions the methods of either. It condemns the oppression of the laborer by the capitalist and the persecution of the capitalist by the laborer. The advice of the Word of God is that the rich must not oppress the poor and the poor must avoid friction, fretfulness, and force. Both must remember when these industrial conditions prevail that "the Judge standeth at the door" who will with equity judge both. James declares that the supreme thing is that these things point to the coming of the Lord. He exhorts, "Be patient, brethren, unto the coming of the Lord." "Be patient, establish your hearts, the coming of the Lord draweth nigh."

### "COMING OF THE LORD DRAWETH NIGH"

Surely Present Day Industrial Conditions do Fulfill Biblical Prophecy. They point to the "coming of the Lord drawing nigh." They indicate that we are living in the Last Days of this Gospel Dispensation. Soon the Lord of heaven will descend with a shout and call his own unto him. The Bridegroom will come for his Bride. "Even so come, Lord Jesus."

Johnstown, Pennsylvania.

## The Fundamentals of the Brethren Church

Apart and Distinct from Other Churches

(Address at the Indiana Brethren Ministers' Retreat at Shipshewana Lake, May 8, 1928)

By G. W. Rench, D.D.

The restoration of the Brethren church on a Gospel-alone basis was completely launched with the Dayton Convention, June 6, 1883. I was baptized in June of 1885, and ordained to the ministry in October, 1886. I have attended every General Conference but one (possibly two) since that time. Many attempts have been made in the earlier conferences to fasten outside issues upon the church, such as the doctrine of "soul-sleeping", and "anti-secret orders", etc., etc., questions threshed out in debate, and by pen. Even the pirate ship "Dowieism" had to be scuttled as she attempted to land at our wharf. The newer generation will never understand the discussions, and the acrimony engendered in meeting these side-is-

ues. Much of literature of the past will show stains of these "birds" as they attempted to roost in the gospel mustered tree. They must have been turkey-buzzards. These carrion conveyers are constantly encircling the camp, watching their chance to deposit their ism-stench right where it will be found by others.

Some folks will always be ism-greedy. The only remedy is to keep your gun handy—and, use it; for, our orders read, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine" (2 Tim. 4:2).

One outstanding plea of the Brethren people peculiar

(Continued on page 7)



# Some Brethren Church Leaders of Yesterday, as I Knew Them

## XVIII Elder E. L. Yoder

By Martin Shively, D.D.

Brother Yoder was a native of Pennsylvania, having been born in Mifflin county, August 17, 1842. Of course that was a rather long time before I came on the stage of life, and an even longer time before I learned to know him, but I can easily imagine some of the outstanding characteristics of his boyhood and young manhood. First, he must have been an unusually large boy, and he carried his size all through his life,—a very large man, and large in every way. He must have been both fearless and patriotic, for, he volunteered for service in the great Civil War, remaining in the conflict to Appomattox, a member of the 101st Pennsylvania Volunteer Infantry. After the war had ended, he came to Ohio, and soon thereafter he united with the Tunker church, in this state, but returned to Pennsylvania to be married, and after another year's residence in that state, he came west again, where he was chosen to the ministry, and at once took his full share of the work incident to the care of the church of which he was a member. Since there were four other ministers in the same congregation, we was not overburdened with preaching, and his soul must have thirsted for service, and for real progress for the Kingdom. The Sunday school movement which was then experiencing a revival in the church of its origin, drew him into the ranks of its workers, and he found a field for his abounding energy, in its musical department, and he also found a field for work in advancing the circulation of the new religious journal,—The Christian Family Companion,—the paper which furnished a forum for all the forward looking elements in the church. Such a spirit had been developing for some time, and it simply had to have more voice than it had found opportunity to express, and when it found the opportunity in this journal, it seized upon it with avidity, too often impatient with what it thought the inexcusable slowness of the church. Brother Yoder was for the paper from first to last, and was an equally warm advocate of everything which could increase the influence of the church, and its incomparable message. With Brother P. J. Brown, he planned for and held the first Sunday school convention which was held by their church people, in the state of Ohio. When Brother Holsinger had been forced to give over the publication of the Christian Family Companion, into hands somewhat more considerate of the old ideas, he launched another paper—The Progressive Christian—and his old friends with Brother Yoder near the front of the list, flocked to the support of the new sheet, whose very name inspired them to heroic endeavor. But alas, the whole agitation proved once again that it is next to impossible to reform a large body from within, and at last they had no choice but to attempt the tremendous task from without.

When the cause of higher education found vocal expression among his people, he became a most ardent champion, not only in word, but in deed as well, for he, with Brother P. J. Brown, solicited funds and friends for the Ashland College to be, and assisted in locating it, becoming a member of its first board of trustees, and serv-



Elder E. L. Yoder

Pioneer in Sunday School and Progress in the Brethren Church

ing for years as one of its guiding spirits. For some years he served as president of the board. In 1885 he became one of the purchasers of the Brethren Evangelist, which had up to that time been a private enterprise, and he moved to Ashland to become its managing editor. On account of failing health, he was forced to give up this work, and in the hope of regaining his waning strength, he turned toward the west as so many have done for like reasons, before and since, but his first stop, Lockwood, Missouri, brought sorrow instead, for it was here that the wife of his youth, and the mother of his fine family, was taken from him. Another move, made almost immediately after this crushing blow fell upon him, took him to Falls City, Nebraska, and here he continued to reside until he moved into

the Father's house above.

Brother Yoder was one of the charter members of the reorganized Brethren church, and a leader in the movement which culminated in this event. In fact, if it is proper to speak of Christian men in this fashion, he was a member of the Big Four preachers in the new organization, the group being composed of Brethren Holsinger, Brown, Bashor and Yoder. If an honor attaches to the fact that he was a fearless, intelligent, forward-looking Christian, and one who believed in education in its best and highest sense, then that honor belongs to him, for he won it fairly in the field of heroic endeavor.

I met this great man,—great in size and great in brain and heart, at the first general conference of the church, held at Ashland in 1887, and again at the next conference, held at Winona Lake in 1892. Here he presided at the opening session, being chairman of the executive committee, and I recall with what respect I looked upon this veteran of the cross. I am sorry that I never learned to know him intimately, but two things stood in the way,—I was a boy in the ministry, and he a veteran, and then too, our fields were widely separated, but I knew him to be a man of sterling worth, and afar off I sat at his feet, the better for having done so. E. L. Yoder was the father of Dr. C. F. Yoder, the pioneer missionary of the Brethren church in foreign fields,—a worthy son of a worthy father, who finds in the achievements of the son, an answer to the longing of his heart in the days of his flesh.

Ashland, Ohio.

## SIGNIFICANT NEWS AND VIEWS

### QUAKER FACTIONS HOLD JOINT PRAYER MEETING

From the New York Times of May 28, we take the following account of the first joint prayer service held by the Hicksite and orthodox members of the Society of Friends since the Friends split a century ago. Those represented in this meeting in New York City were from Eastern Vermont, New Jersey and New York. The account said:

"Services were held at both meeting houses because

there were too many delegates here for all to attend the joint New York Yearly Meeting, but there were Orthodox Quakers in the Hicksite house, which is at 221 East Fifteenth Street, and there were Hicksites at the Orthodox house, which is at 144 East Twentieth Street. All the delegates joined for luncheon at the Hicksite Friends Seminary, which adjoins the meeting house.

"The Hicksite Meeting House was filled except for the gallery at the morning service. As is the Friends' tradition, there was no collection, no vocal or instrumental music, no sermon, no benediction, nor formal reading of the Scripture and no clergyman or any presiding officer.

"When Hicksites and Orthodox were seated in the straight-back pews, and had quietly greeted each other, there came a pause. The hands of the plain old clock pointed to 11 o'clock. Everyone sat down and ushers closed the front doors. That was the sign that worship was to begin, each individual to worship in his or her own way.

"The tradition that no one was to speak until he or she felt moved by the Holy Spirit to do so was strictly carried out. But there were so many who felt so "moved" that there were no long silences.

"The closing of worship was even more sudden than the beginning. At 12:15 o'clock one aged Friend sitting on the raised pews in the front of the hall extended his hand to another aged Friend. They grasped hands. This signified that the meeting was over and everybody was to shake hands. And they did. Not any of the women wore the old-fashioned Quaker garb."—The Evangelical-Messenger.

#### GIVE THE INDIANS A CHANCE

The Pima Indians, on the Gila River reservation, Arizona, who are supposed to be the main beneficiaries of the Coolidge Reservoir, have waited long and patiently for the water promised to them to irrigate their fields. Their big problem now is to clear their land and have it ready for the water to be delivered. They are making a heroic effort to do so, but because of the crop failure they are without funds on which to subsist during the necessary work. It is hoped that the Indian Bureau can find a way to furnish the necessary financial help to these Pimas. "Otherwise we may hear demands, that as they are unwilling to work, their lands should be leased to whites," comments "Indian Truth."—The Presbyterian.

You can get great things from God if you want them bad enough to hold on to the horns of the altar.—Selected.

#### The Fundamentals of the Brethren Church

(Continued from page 5)

to ourselves is, that the Bible, AS IT IS, meets completely the needs of man as he is. In motto, in epigram, in resolution, this has well nigh become a slogan with us. What gave rise to its special emphasis was the fact that most of our troubles in the '80's came from dragging other things into the church, entirely outside the teaching of the Bible, with the demand of church authorities that they, too, must be lived up to, or one be disfellowshipped. The Progressives said, "There is one Bible, and but one. It contains the whole will of God to man—the complete revelation from heaven. It is not simply a good book containing good things, that teaches good morals, or was a good book in its day, but IT IS THE BOOK OF GOD." It is the only divine book; the only complete, final and absolute authority; the only book for all nations, kindreds, tribes, tongues, and peoples of the earth. It

is not an American book, an English book, or a German book, but THE one book of God for all the world. It is the only book that was made perfect when it first came from the hand of the Author; the only one that can never be improved, amended, or corrected. It was made correct at the start, for all countries, all time and all people. There is but one step necessary to agreement, and that is to abandon the substitutes and practice the original; abandon what the Lord did not command, and practice what the Lord did command. Our disagreements are not about what is commanded, but about what is not commanded.

No one source if disagreement is greater than the introduction and maintenance of uninspired standards of religious faith and practice, in the form of human creeds, confessions of faith, disciplines, pronouncements, etc. See what it did in the '80's. See what it has done to estrange good brethren in our own ranks in the past 10 years. Were the midnight sessions of ministers, in which "The Message of the Brethren Ministry" was adopted, characterized by the fruits of the Spirit,—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance? Every impartial observer knows that just the opposite is true, and subsequent events have only widened the breach among the ministers. Error is cunning enough to appeal for sympathy, and ask in the name of forbearance to be tolerant, but the lessons of the '80's can not be ignored.

If the Bible makes its own claim to be a God-breathed Book—and it does—the consistent thing to do is to accept its claim, or else throw the whole volume in the stall with other human productions, and treat it so. To affect to accept it as God's Book, and then belittle its passages as of no particular value to mortal men, is an insult to God, its Author. Has HE not said, "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21)? No statement could be more decisive. This volume claims to be in-breathed of God, and therefore, a heavenly Guide-book; and we further read that it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be PERFECT, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). Do you see the words "PERFECT", "THOROUGHLY FURNISHED", "ALL GOOD WORKS"? If God said this, where is there any room for short-sighted men "tinkering" with the message? Who has ever clarified a passage in general above what God could not, or did not do? Why, it would be like a mole pointing out the defects of the rays of the sun.

"Dr. Brooks is authority for the assertion that the phrase, "Thus saith the Lord", or its equivalent, is used in the Old Testament fully two thousand times. Isaiah refers to his own writings as "the words of the Lord" no fewer than twenty times; Ezekiel speaks thus of his work sixty times; while Jeremiah has left on record, in over one hundred instances, that "the word of the Lord" came unto him. And did not Christ say, "I have given unto them the WORDS which thou gavest ME" (John 17:8)? Look at Paul's claims concerning his writings: "Now we have received, not the spirit of the world (R. V., age), but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. 2:12, 13). Have you weighed the far-reaching consequences of this claim of the divine origin of Paul's writings? "WHICH THINGS ALSO WE SPEAK, not in the words which man's wisdom teacheth, BUT WHICH THE HOLY GHOST TEACHETH." And, as if Paul had not fixed the divine source of his message, he says in 1-Thessalonians



2:13, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." Here in this one verse, he states twice the message which they received of him, was not the word of men, "BUT AS IT IS IN TRUTH, THE WORD OF GOD." Our Conferences upon different occasions have undertaken to write out in less than a dozen statements, the things which we as a people hold fundamental; (or, according to the promoters, ought to hold) no wonder the writers of such pronouncements always begin by apologizing for the seeming audacity. In 1892, the Conference prefaced their "pronouncement" in the following apology: "That the Brethren church, in National Conference assembled, hereby reaffirm her former position in renouncing and rejecting all creeds or disciplines, of every description whatever, excepting her adopted creed, the Bible, the whole Bible, and nothing but the Bible, and that we accept, and will neither recognize nor obey and honor, nothing but the sacred and inspired Word of God as our rule of faith and practice, as a church, or denomination." As though the apology would lessen the insult to divine inspiration which declares that "ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD." If some people want light on certain practices of the church, let the passages from the Book be selected which give that light. Leaving out, changing the phraseology from what God gave it, or appealing to the position of creed-blinded churchmen, has the curse of heaven pronounced upon it. Beware!

Our second fundamental, peculiar to ourselves, is our treatment of the Great Commission of Matthew 28:19, Mark 16:16, and Luke 24:46, 47. We take our "marching orders" seriously—in every item. Falling from the lips of Jesus, its divine Author, it is apparent therefore, that to violate this command is to invade Christ's prerogative, and to make his word void. There is not even a hint in the Bible granting to the church the right to temper this rite, or modify in the least a single item in this command. He warned his apostles by declaring, "My word shall not pass away" (Matt. 24:34). St. Paul, speaking by authority of the Holy Spirit, says, there is "one Lord, one faith, one baptism" (Eph. 4:5). God's holy Book closes with the awful warning, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18, 19). Fearful words: and yet there are people who treat the sayings of this Volume as of no more authority than a spelling book, and will throw to the winds the eternal words of Christ—words by which they are to be judged (John 12:48)—simply to get a job. A half-dozen of our number are playing at "Old Mother Hubbard", now. It must be an inspiration to these place-seekers to sit down now, "at the end of a perfect day", and meditate on the old nursery rhyme.

"Old Mother Hubbard went to the cupboard,  
To get her poor dog a bone;  
And when she got there the cupboard was bare,  
And so poor dog got none."

They were in this "changing, leaving-out" business in dealing with their own people, is why they found the "cupboard was bare." There are other bare cupboards waiting folks. AND FOR A SIMILAR REASON.

As we face up to the great commission of our Lord, certain truths stand out prominently. There is its divine

Author, prefacing our marching orders with the claim of his right to issue such orders: "And Jesus came and spake unto them, saying, 'All authority is given unto me in heaven and earth. Go ye THEREFORE,' ". . . He is saying, **all authority is mine—"THEREFORE!"** He who goes not in the strength of that "THEREFORE", does not go at all. Every step of the way, AND EVERY STEP TAKEN IN THE WAY, must be because of Christ's authority. In loving submission to every item in that commission must all Christian work be undertaken. To do less is mere trifling—fooling with Christianity. Also, in facing up to the commission of Christ, we are circumscribed by the VERY FORM which our Lord chose to express his divine marching orders. Let us be consistent, and recognize the fact, at least, that **the form** of expression is his, and therefore, divine. He didn't ask us how to say it. "Into the name of the Father, and of the Son, and of the Holy Ghost", will remain in that form as long as Christ's authority remains. Permitting candidates for baptism to choose their own form under the blind plea of charity, is simply admitting that doing something else instead of what Jesus commanded, will do as well. Universalism, Mormonism, Scientism, Unitarianism, etc., ask for no more liberty than that. That beautiful, enticing word "charity" is the devil's masterpiece in the play against God; and lots of church people are helping him. Remember, it is not a question of interpretation of the scriptures, as many say, and the excuse many of our own people hide behind, but it is a question OF FOLLOWING THE SIMPLE FORM OF LANGUAGE which Jesus chose to express what he wished to say. It's to do what he said to do, or do something else under the pretext that the form is of no consequence.

The commission as Christ gave it, would make me a Trinitarian, if I were not one; but I am a Trinitarian in practice as well as faith. At what point in scripture is there opportunity to put in practice our faith save in our honoring "into the name of the Father, and of the Son, and of the Holy Ghost", as Jesus gave it in the commission? Going into the water **but once**, and coming out of the water **but once**, constitutes ONE BAPTISM, not three, as we are sometimes charged. While kneeling in the water, the ACTION TERMINATING **on each** the Father, the Son, and the Holy Spirit **just alike**, is what constitutes a three-in-one baptism. And the form of scriptural language can be met in NO OTHER WAY; and what is more, when performed in that manner, THE WHOLE RELIGIOUS WORLD acknowledges **that baptism valid**; and like a good coin will be received anywhere. Our soothing-syrup crowd who pretend to believe that you can get "into the Father" just as well without being baptized into him according to the commission, and you can get "into Christ", and consequently "into the one body", without being baptized into him, being afraid that their preaching would disturb some one if they did take a straightforward stand on the commission, seek to avoid the whole obligation by calling it "dogma." Well, if what Jesus said for us to do is "dogma", then give us more dogma; for what is to be gained by giving what Jesus taught a bad name? The Quaker tried that on his neighbor's dog. As he chased him out of the house the nth time, he yelled "Mad-dog!" A policeman just passing shot the dog. The tender-hearted old Quaker looking down upon the dead dog, sobbed out, "Poor doggie; poor doggie; I did not mean to kill thee; I just meant to give thee a bad name!" Great Bible truths are being blotted out in these days by giving them bad names.

Another fundamental of the Brethren people different from other denominations, is our form of communion. The evening our Lord instituted these services with his chosen twelve, there was spread upon the table a supper.

which thirty-three years after, Peter and Jude call the "love-feast." Associated with this supper was the new and mysterious feet-washing; "He ariseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (John 13:4, 5). Also, after the supper, "The Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."—Paul. Most of the churches retain the latter service, but reject the other two—the feet-washing and the love-feast. The advocates of this leave-out policy have tried to explain themselves in their debates with the Brethren, and in their literature; but like all efforts to make clear just why two of the services as Jesus instituted them could be omitted, **AND THE THIRD RETAINED**, is about as you might expect—no explanation at all—just an excuse. Adepts at the art have tried ridicule, but the shaft aimed at us hit Jesus as well, for he led the way, and the inspired Record shows that the early church under the leadership of the apostles, **FOLLOWED THAT WAY**. And in spite of all theories, some of us are firm in the conviction, that it is always safe to obey the **COMMANDS OF OUR LORD**.

Side issues have been raised again and again in the history of the Brethren people, which issues have drawn to their support some of our strong men. The editorship of our church paper has been changed twice because of an attempt to fasten upon us divisive issues foreign to our historic position. The question of secret orders and our members belonging to them, continued to agitate the membership from 1883 until the conference in 1892, when strong men utterly opposed to making so-called pronouncements, yielded because of the opportunity to leave out of any such declaration of faith any reference to the much mooted question. I was there, and witnessed the battle between such men as Christner, Bashor, Harrison, Knepper, Holsinger, and Wampler. You younger men are all familiar with the side issues of the past 10 years, wherein the Conferences have been the scene of bitter wrangling and destroyed fellowship. Good and capable men have left us. I wonder if we have not had enough of obscuring the **MAIN ISSUE**, for at least a generation or two. To an old-fashioned Christian who believes what the scriptures say about the terrors of an old-fashioned hell, and the happiness of an old-fashioned heaven, eternity is too long to spend as an outcast in hell, or to miss the felicities of the beautiful city, to spend one's time wrangling over side-issues. It is serious business, this, of preparing the hearts of men for the coming of the King, and the ushering in on this old God-hating, Christ-rejecting world, a kingdom which shall never be moved. If the church of our choice is to be used of God in this stupendous event, it will have to be built upon something else besides froth and feasting. It will take a battle royal to save truth—yea revealed truth for God. If we throw to the winds the gospel teachings which make us a "peculiar people", and become like our religious neighbors, what will it avail when we know that we must become as worldly, sensual, and devilish, as they are? When we've captured the animal, what are they going to do with it? They don't know what to do with it? "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58).

Shipshewana Lake, Indiana.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

**JESUS LOVED HIM**—Mark 10:20-25. "Then Jesus beholding him loved him." It is not strange to read of Jesus loving a person; we have come to expect that of him; he loved everybody. But it is an arresting fact when a person comes to realize the outreach of that love toward himself, and it fills his soul with joy. But there was a special reason for the outflow of Jesus' love on this occasion. He was young, sincere and lovable, and being young this seeker of Jesus was capable of enthusiasm and adventure. He was the kind of man who appealed in a special way to Jesus, he possessed such possibilities! But Jesus' love was unrequited. The young man went away sorrowful, because there was something in his life that he prized more than discipleship to Jesus.

#### TUESDAY

**MEETING TEMPTATION**—Matt. 4:1-7. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is wonderful satisfaction to know that Jesus felt the pull of temptation just as we do, and it is inspiring to know that he always conquered. He gives us here a secret to his success in coping with the tempter. He knew the word of God and used it effectively in conquering temptation. If we follow his example, temptation will be powerless to do us harm.

#### WEDNESDAY

**CHRISTIAN CONDUCT**—Eph. 4:22-25. "Wherefore, putting away all falsehood, speak ye truth each one with his neighbor; for we are members one of another." Falsehood is both useless and harmful. It is useless because it is impossible to hide evil deeds with it; they will continue to show as evil and will write themselves upon our hearts and upon our countenances. It is harmful, because it does injury both to the one who falsifies and to the one to whom he has been false. J. H. Mills says, "It is needful for both of us that I should be straight and speak the truth with my neighbor."

#### THURSDAY

**JESUS OUR PEACE**—Eph. 2:13-19. "Christ Jesus is our peace." Peace is one of the most sincerely longed-for of all the blessings that come to the souls of men, and Cannon Liddon declares it to be "the fairest gem in the Christian diadem." That is what the angels proclaimed and what Jesus bestowed upon his disciples, and what multitudes of souls through all the Christian centuries have experienced through the coming of the Holy Spirit into their lives.

#### FRIDAY

**THE FAITHFUL LIFE**—Rev. 2:9-11. "Be thou faithful unto death, and I will give thee a crown of life." What a wonderful promise! Life! Eternal life! It is the deathless craving of the human heart, and here Jesus promises that it shall be realized. He will give it to us. But it is a prize that is to be received at the end of the race. Jesus himself triumphed in the hour of agony only after he had finished the work the Father had given him to do. Paul saw the crown within his grasp only after he had fought a good fight. So continued faithfulness is required of every one to the end of life.

#### SATURDAY

**THE CHRISTIAN'S HIGHWAY**—Psalm 90:1-12. "So teach us to number our days, that we may apply our hearts unto wisdom." It is well to look backward occasionally. As Ernest Burner Allen says, "It may not be worth while 'to cry over spilt milk,' but if we pay no attention to the matter, we may go on spilling milk to the end of time. Penitence over the past will lead to new and deeper purposes for the future." We should face our past without fear or despair, but we should seek to know the meaning of past experiences for the guidance of the future.

#### SUNDAY

**THE SPIRIT OF THANKSGIVING**—Psalm 95:1-6. "Let us come before his presence with thanksgiving." The spirit of thanksgiving is the result of a vision that is clear to see the abundant mercies of God. Some are always praying. "Give me," but the thankful heart has eyes to see that God is continually pouring out blessings innumerable. May God increase our spiritual perception, and we shall be more constantly praising him.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N  
MAGAZINE SECTION  
M. A. STUCKEY, Editor  
Ashland, Ohio

O. C. STARN,  
General Secretary  
Gratis, Ohio

M. P. PUTERBAUGH,  
Treasurer,  
Ashland, Ohio

## How to Have a Daily Vacation Bible School

### HOW PROMOTE A SCHOOL

#### The Key Man

The pastor is the key man. Over half the Vacation schools now in the world owe their origin to the interest of pastors. There will be very few worth while schools anywhere unless the pastors get behind them with intelligence and enthusiasm. Granting, then, that the pastor is the man to promote the school, what ought he first to do? The answer is simple: He should inform himself. Gage's "How to Conduct a Church Daily Vacation School (\$1.50), and Knapp's "Community Daily Vacation Bible School," (\$1.00) and "Side Lights on the Daily Vacation Bible School, (\$1.00) which may be secured from the Baptist Sunday School Board or any of the State Baptist book stores, will give him a good start. They are inspirational and stimulating books to read even though one should never have a school. They will answer many of the questions that will arise in the pastor's mind. These three books, none of which will require more than an evening to read, should be read and digested before any other effort toward promotion is made. The pastor will then, most likely, want to read several other books that will be suggested in the course of his reading. All the books he purchases, by the way, should be charged against the expenses of the proposed school. It is not fair that the pastor should have to buy the books with his own money.

#### Selling the Big Idea

When the pastor decides in his own mind to have a school, the matter is practically settled; winning the boys and the girls and the church over will be easy. But they must be won. How?

#### 1. Speak to the Sunday school

Talk about it a few minutes on successive Sundays at the general session of the Sunday school. One pastor, when he did this, secured no response. It was April, and the boys and girls were already thinking of the happy vacation time. No, no, there should be no more school for them! But the pastor was not to be discouraged. Said he, "How would you boys and girls like to go to a school where you do not have any books to study?"

Immediately there was interest and attention. "Hands up," said he, "if you would like to go to such a school."

Every hand went up. "Well, that's just what a Daily Vacation Bible school is: none of the pupils have a book and no one has to study at home. And how would you like to go to a school where all the teachers have to have the books and study real hard? All who would like to go to such a school, hands up."

Every hand went up. The situation was getting interesting. And again the pastor questioned them, "How would you like to go to a school that has a picnic every week, a school where the girls and boys draw pictures and color them, the girls sew and the boys make things with a hammer and saw? Hold up your hands if you want to go to a school like that."

Every hand went up. "Now," said the

pastor, "that is the kind of a school we want to have about two or three weeks after the public school closes and here in our church, Monday, Tuesday, Wednesday, Thursday, and Friday of every week, three hours every morning for four weeks, with a picnic or an auto ride every Friday afternoon. We will have Bible stories, have good games at recess, salute the flags, and make things every day. And there will be no tuition charges; it will be free to everybody, even the pencils, note books, crayola and everything else. What kind of a school did I say it was? Yes, that is it, a Daily Vacation Bible School. And all of you that want to go to it say 'Aye' and hold both hands up high. That's fine, Brother Superintendent, I believe all of them want to go."

A talk of this kind will catch the attention of the parents who also may be indifferent. Follow-up talks on successive Sundays will enable the pastor to get up more enthusiasm among the pupils, and when he begins to tell of the work in detail, of the rides to advertise the school, the ice cream cones and free lemonade, the time for the school to begin will seem as far away to them as Christmas does the first of December. Of course, the pastor will go over the matter enthusiastically with the Sunday school teachers at the weekly meetings and workers' councils, encouraging them to ask questions and making them see how the school will also gain new pupils for the Sunday school and increase the efficiency of the elementary and intermediate departments and be a fine training school for both the teachers and the girls who will act as helpers in the school.

#### 2. Preach a Sermon

Advertise the sermon in the town or city paper; talk about it at Sunday school. Insist on all parents staying to listen about a matter of vital importance to their children. When the parents get the idea that something worth while is being planned for their children, they will be ready to listen. If the church has a good plant, make them see the folly of keeping it closed all through the summer when it can be used to bless the boys and girls in body, mind, and spirit, and make them have a happy time also. Explain the school to them; let them see what it will do for the boys and girls, and call for a vote to show of hands or rising. If this is worked up to in the proper way, every parent will vote for it and promise cooperation. Explain also how the school will be financed so that no drain will be put on the church treasury. (See the chapter on "How Get the Money.")

#### Securing Church Action

If proper steps are taken to inform and enlist the people, it will be easy to secure church action. The church should in conference vote to have the school and elect the pastor, or someone else, principal and instruct him to go ahead with securing the faculty and equipment, and attending to all other necessary matters. It will also vote to care for any deficit, if there should be any, from the regular church funds and thus make provision for sound finance. If the

freewill offerings taken at the close of the school are properly looked after, there will be no deficit. The pastor will explain that the average cost per school the country over is about one dollar a student. It can be made less than that, or it may be made more, and much more if a paid faculty is secured. In some places, where the church treasury may not be in a flourishing condition, the pastor may ask a number of friends to underwrite the deficit if there should be any; or some organized class may be willing to stand sponsor for a possible deficit. After the first year, the church will make provision for the school in the regular budget, and also list the expected freewill offerings as an item under sources of income.

Important! Do not let the Daily Vacation Bible School be subordinate to some other department of the church. It should be promoted by the church, not the Sunday school or an organized class, the B. Y. P. U. or the Women's Missionary Society. Magnify it. Make it a major activity. Sometimes it may be necessary for some of these organizations to promote a school for one session in order to get it introduced; but it should be clearly understood that such a situation is strictly temporary.

(To be continued)

## Editor's Select Notes on the Sunday School Lesson

(Lesson for July 8)

### Saul and Stephen

Scripture Lesson—Acts 7:54 to 8:3; 22:3, 4, 19, 20; 26:4, 5, 9-11; Gal. 1:13, 14.

Printed Text—Acts 7:54 to 8:3; 22:19, 20. Devotional Reading—Psalm 116:12-19.

Golden Text—Be thou faithful unto death and I will give thee a crown of life. Rev. 2:10.

### LESSON LIGHTS

#### Introductory Note

Two remarkable characters are the subject of our lesson today, the one an example of devotion and the other a warning. With regard to Stephen, it is well for us to seek to discover the secret of his devotion, which was so true and strong that it led him to martyrdom in A. D. 36, the stoning taking place just outside the wall of Jerusalem. As to Saul, we do well to take warning from his early career. Read in addition to the above references, chapter 6 of Acts to get a complete account of Stephen.

The Jewish priests were at this time very numerous, Ac. 6:8, and were naturally inclined to view the new faith with distrust and aversion. But the incontestable power, the strict discipline, and evident disinterestedness of the apostles, seem to have led many of them to receive the gospel. This was apparently the time of greatest outward prosperity of the church at Jerusalem. Everything seemed to indicate the speedy conversion of Israel; but now opposition arises from another quarter. The energy and success of the Greekish Jew, Stephen (whose name in Greek is Stephanos, meaning "a crown,") provokes the deadly hatred of other foreign Jews, whom strong nationality had brought to Jerusalem, 6:10-14. The charges against Stephen, vs. 11-14, although false, were doubtless founded upon assertions similar to those which appear in his reply. 7:37, 48, 52, 53. Compare Mt. 26:59-66—Case. Stephen must be regarded as the immediate predecessor of him who took the most prominent part in bringing about his martyrdom, 7:58; he must be regarded as having been, in a far truer sense

than Gamaliel himself, the teacher of Saul. St. Paul has indeed been called "a colossal Stephen"; but had the life of Stephen been prolonged—had he not been summoned to yet loftier spheres of activity—we know not to what further heights of moral grandeur he might have attained.—Farrar.

### Stephen More than a Deacon

Here we have a striking example of that small but elite class of men who are bigger than their office, who more than fill the position in which they are placed. Stephen was a deacon in the Jerusalem church, but he proved to be far more than a deacon.

The Christian world will forever have cause to be grateful to that first Christian church for its organization and efficiency that made possible the discovery of such men as Stephen and Philip, mighty preachers of the Word, as well as ministers of charity. This need of organization arose from the overwork of the twelve apostles.

"Complaint was made that the Greek widows were neglected while the Hebrew widows were well cared for. The church, therefore, chose seven "deacons" to attend to the business matters of the church, while the apostles remained the religious teachers. Of these seven we know almost nothing except of Stephen and of Philip, whose work is described in Acts 8. These two did a great deal more than serve tables.

Truly the church can discover and ordain its workers, but it cannot confine their activities. The church needs more men to-day who are big enough to overflow their prescribed field of service.

"Stephen was a Hellenist, a Grecianized Jew, broader minded, with larger experience of men and affairs than most Jews who had lived only in Palestine. Naturally his great work was in the synagogues of the foreign Jews, who were abundant in Jerusalem as their assembling places for Sabbath instruction and daily schools for their children indicate; just as in every great city here we find French and German and Swedish and in almost all churches and Jewish synagogues.

"Stephen succeeded so well in putting to rout those men of the foreign synagogues who tried debating with him that the Jewish authorities determined to take hold of the problem themselves and put a stop to the Christian teaching. Paul may have been a rabbi in the Synagogue of the Cilicians, and have argued with Stephen, and been worsted. Stephen was brought before the Sanhedrin of which Saul was a member, or of which he became a member very soon afterwards. His defence was a straightforward denial of all charges, the most of which had been laid against him by false witnesses, bribed by his enemies.

"At the same time he shows that the rulers and judges who were condemning him were themselves guilty of doing the very things which their fathers had done to Moses and the prophets, for which God had punished and condemned them."—Illustrated Quarterly.

### Spirit-Filled

He, being full of the Holy Ghost, looked up. And "his face had the appearance of the face of an angel." 6:15. Stephen's piety is stamped on the narrative by a reiteration of emphatic, almost superlative phrases: "full of faith and of the Holy Ghost," 6:5; "full of grace and power," 6:8; irresistible "spirit and wisdom," 6:10; "full of the Holy Ghost," 7:55. The power of such a man cannot be measured. How mightily was his plea! How far-reaching the influence of that God-inspired, man-interrupted sermon! The greatest any lay-

man ever preached! But, as Hermon El-dredge says, "It was not just his words (which were great of themselves), but it was the life back of the words which was willing to stand to the death for his convictions and his love for the cause of his Master. Words without works are worthless. True words backed up by true living will never die."


### Saul Before Conversion

"He was an excellent scholar, a courteous gentleman, an orator, a religious man, sincere, strictly moral according to the Jewish law, proud, very devoted and zealous. His great lack was true love to God and to men. He would answer to his own description in 1 Cor. 13:1-3. He was in no sense what is termed "a bad man." He could not have done his work if he had been bad. He was sincere, but in a bad cause. He was religious, but it was a mistaken religion.

"He saw in Jesus only a crucified criminal, and he, with all Jews, believed that the

Messiah was to come as a glorious conqueror. He could see in Jesus only an imposter, lying in a dishonored grave, and so was impelled by conscientious indignation to put down his impious disciples. Nearly the whole nation believed in a different kind of Messiah from Jesus. His great teacher Gamaliel, taught him so and it seemed impossible that the great men, the great teachers, the nation as a whole could be mistaken. But he did not study the Scriptures to see if these things were so. This he ought to have done.

"He was honestly on the wrong side. He was acting against the good of his nation and the world. Persecution was wrong and against God's laws. He was like the leaders of the inquisition who—some of them sincere—sought the unity of the church by cruelties of hell and not in the way of God and righteousness. Paul was putting in prison and sending to death innocent persons."—Illustrated Quarterly.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b>  <b>Young People's and Junior Topics in THE ANGELUS</b>	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St. N. E., Canton, Ohio
<b>L. V. KING,</b> Associate New Lebanon, Ohio		

## Christian Endeavor Fills the Bill

### The Story of an Unchurched Community

If it were necessary to prove the workability of the Christian Endeavor society, the following letter from Hancock, Missouri, would do it. Here is a community practically unchurched, but hungry for religion. What do they do? They turn to Christian Endeavor. They know very little about it, but that little is a help, and they make the best use they can of their knowledge. If there was anything elaborate or intricate or highly technical about Christian Endeavor, it would not fit into a situation like this. Of course a Christian Endeavor society can develop an elaborate and efficient organization, but it can also adapt itself to the most primitive needs. It stands practically alone beside the Sunday school in its adaptability to the needs of all sorts of communities. But read this letter written by Mrs. Sadie S. Satterlee.

"I have recently moved into a new community, in fact into a different State. The place is so small it can hardly be called a town. There are two churches here; one is standing empty, the other is owned by the Christian denomination. They have been preaching once a month, but now the minister has quit coming, and the people are meeting every Sunday evening and having what they call Christian Endeavor meetings. They are not even organized, have no literature of any kind, no one in particular responsible for the leadership, and when a leader is appointed, they have to dig up a topic and work it out the best way they can. I am now trying to get them to organize.

"The community is made up of a sprinkling of various denominations, so I think a community Christian Endeavor society will be about the only thing that will fill the bill.

"The first night I led the meeting the people could not all get seats; some stood outside the door and windows and listened. They had done a thorough job in passing the word around that the new woman was

going to lead; then I led the next night also. They have appointed the leaders since. Once the leader failed; still we had a meeting. Ever since the first night the house has been full; even in bad weather with bad roads, the people come.—The Christian Endeavor World.

## Peace

By Sylvia Crouse

(Member of the Columbus Brethren Church)

Peace, Peace, a word of splendor!  
What does it really signify?  
Is it riches? Is it honor?

Where does its meaning really lie?

In the woods or in the pasture?

In the garden or in the stream?

In the lilies? In the roses

Or is it something yet unseen?

Yes, unseen but still we feel it  
Bubbling up within the soul.  
Not a soul on earth hath found it,  
But the one whom Christ makes whole.  
Here's the only peace which dwelleth  
Upon this earth so far and wide,  
For men have sought it in the mountains,  
Yes, and on the riverside.

They have sought it in the country,  
They've gone round this world so wide,  
They have sought it in the bar-rooms,  
At the dance and on the side.  
After all they learn to Jesus  
Is the only place to go.  
For all others finally lead them  
To a place that's filled with woe.

At the feet of Jesus only  
Can a soul find peace and love,  
For 'twas peace the Holy Spirit  
Brought when Christ returned above,  
Peace it was naught can take from us  
Peace, sweet peace, yes, peace and rest,  
Precious peace, how satisfying,  
Leaning on the Saviors' breast!  
896 Pennsylvania Avenue,  
Columbus, Ohio.



Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1330 E. Third St.  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. BEAHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

### Argentina

The month of May has witnessed steady work and constant progress in our Argentine missions. The Bible Coach has visited towns that were never before canvassed by Christian workers. It has now come back to the main line and will follow the towns on the way to Rio Cuarto, where we hope to have a campaign when it arrives.

The seminary has been having good attendance and five in Alejandro have joined the classes. Brother Romanenghi and wife are there today assisting these students.

The church paper is a valuable help to our work and the desire for it is extending. However, for use with the Bible Coach the name "Evangelista" proves to be a stumbling stone to many who have been poisoned by the slanders of the priests. When they see that name they want nothing to do with the colporteur. We are therefore changing the name of the edition that is prepared for the public each month to "El Mensajero Argentino"—The Argentine Messenger. The edition for believers will retain its present name.

Last week I visited Tancacha again and held five meetings with large attendance. In the last one there were over fifty present

and the little house could not hold all the people. The titles to the lot have now been signed and we hope to be able to begin building soon, although the donor of the floor and part of the labor is having a financial crisis and will not be able to make his gift.

We have accepted an offer of five thousand pesos (about \$2,000) cash for the lot in Buenos Aires and I will have to go soon to make the transfer.

In Realico the hall holds only about 60 and there are many more who wish to attend the meetings.

In Deheza Brother Anton resigned in order that he might answer what he believed to be the Lord's call to go to Chaco, five hundred miles to the north to hold some meetings. He went from there to Buenos Aires again where he will try to revive the work of our mission in Maza while being self supporting. If he can do this it will be a fine work. Pray for him.

In Rio Cuarto we had about 350 at the special program Friday night and 185 at Sunday school yesterday. There is much to encourage us, but there are also many adversaries.

C. F. YODER.

### Krypton, Kentucky

Just a few lines this Monday morning, after several weeks of silence, to let you know that Krypton is still on the map (at least of Perry County, southeastern Kentucky). How often the reminder comes that we ought to write, and yet how difficult to take time amidst the many pressing duties of long days already full.

Nothing so spectacular is to be reported at this moment, unless it would be prayer meeting attendance. Usually, this is one of the sadly attended services. Our prayer meetings have always been well attended. Here we make a practice of Bible study by books or sections, and it gives an opportunity for a study not afforded elsewhere. Of course, we endeavor to make this exposition very simple, as it is so easy to speak "over the head."

Another encouraging feature is Christian Endeavor attendance and interest. Last night six were present, some older, some younger, but mostly "young people." The order at all of our services is excellent, with very few exceptions, and this is a commendation understood only by those intimately acquainted with the field. Also the enlistment of the young people is of major importance. Almost weekly we have those from Napfor and Dunraven, villages three and four miles respectively, "up the line." These young people's presence is due solely to the fact that some of them were here in school last winter. Now they come to church and bring a delegation with them. One young man, a promising, bright fellow, came to school a few weeks last year, taking eighth grade, but missed the last month on account of sickness. Later, in the County School Superintendent's office, Hazard courthouse, he asked me to "recommend" him for a diploma, so that he might go on to high school. This I could not conscientiously do (though the diploma would have

been granted readily if I had so said). I talked long, patiently and frankly with the aspirant, who was broken hearted over the prospect to the point of genuine tears. I knew he was not ready for high school, and advised him to take one good solid year of eighth grade work (a thing he had not had). He did not seem to be reconciled at the time, and I felt as badly about it as he, but nevertheless this young man has been coming several miles to services, and last night brought other young men. He is now contemplating his final year of eighth grade with us this next year.

And so we can't go very far in our letters to you without reverting to the school. It might be possible to over-emphasize it, but as yet it has not been done. An old resident said recently, speaking of the free school system: "We ought to have better schools, but it looks like it was impossible." And he heaved a sigh, and a right he had to sigh, for conditions, unexplainable here, are such as to make a long, weary road to idealism along this line.

In the meantime no one off the field is fully able to comprehend the need, and above everything else, the OPPORTUNITY the church has in this connection.

The Brethren has this opportunity, and through these years a good-will has been created,—now an equipment is being assembled at almost no cost to the church—an equipment of which the church need not be ashamed, considering the cost—and an equipment of which the community is justly proud and elated.

Of course in the absence of profuse funds, necessity calls for long hours of labor on the part of ourselves. If we can get the material we are glad to put it together with our own hands, and this we are doing. Recently a Presbyterian worker from a neighboring county passed through here and

called on us for a moment. She was on her way to the Sunday school convention at Los Angeles, and on her VACATION of TWO MONTHS. Well, we had to smile, inwardly. A year ago we had hoped to be in Los Angeles now, ready for the great convention, but the Lord decreed differently, and we are just as happy, for he has definitely led us every step of the way, and instead we are trying to honor his name hammering, nails and getting these premises ready for the influx of these neglected mountain boys and girls next July 16, when many of them will come to us seeking wisdom. We only pray that we might be able to have them see that the "fear of God is the beginning of wisdom." And that is our ultimate aim,—to bring them to a knowledge and acceptance of the Lord Jesus Christ as Savior and King. Pray that we might not fail in this!

FRED V. KINZIE.

### HOW TO STUDY THE BIBLE

If one is to study the Word of God and obtain the best results, there are a few simple rules which must be observed. No one, from the most experienced beginner to the wisest philosopher, can afford to disregard them.

The first one is: "Always notice who is speaking." In almost every instance this will be easy to determine. It is not enough to know that a given statement is in the Bible. It will not always do to take what many statements in the Bible made by wicked men, and even some which are attributed to the devil himself, say. There are statements made for which those making them were severely rebuked.

A second rule is: "Always notice to whom the writer is speaking." There are many different classes of people addressed in the Bible. It will not always do to take what is addressed to one class and apply it to a different class.

A third rule is: "Always notice under what dispensation you are reading." Christians have many duties not enjoined upon those under the patriarchal dispensation. The servants of God under each dispensation did what they were told to do, and enjoyed the blessings promised to them.

A fourth rule just as important as the other three is: "Always notice exactly what is said." Simple as this rule is, it is the one which is perhaps most often violated in the study of the Bible. A mere theoretical knowledge of the laws of food and digestion, without a proper application of those rules in the daily taking of physical food, would bring no physical development. So a mere theoretical knowledge of the words and principles of the Holy Scriptures, without a daily application of them to one's manner of life, will bring no proper spiritual development. There must be real, personal, and continued practice of the teaching of the Holy Scriptures to bring the desired results.—H. L. Calhoun in Gospel Advocate.

A gift of nine dollars, token of gratitude of a poor Porto Rico woman for hospital treatment many years ago, was recently received by the Presbyterian Hospital, San Juan, Porto Rico. It was delivered by the woman's husband, the woman herself having died seven years ago. She had been a patient in a ward, and when sent home, had gone with a grateful heart for the care she had received. When some time later she died, she exacted of her husband the promise which has just been fulfilled.—Missionary Review of the World.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

#### CANTON, OHIO

Several years ago I held a meeting here when Brother Belote was pastor and it was interesting to note the progress and growth of this congregation the last few years.

Brother Fred Vanator is the pastor, who with his good wife has led this congregation for the past seven years from a church that was being helped by the mission board to a self-supporting congregation of earnest and devoted members.

A little over a year ago they completed the structure of an imposing and well equipped church building, which already is being crowded and they really need more Sunday school room now to do good work. Another example of a Mission church—Does Home Mission work pay? Visit the Canton church for your answer.

The Canton church is through and through for the College and the reason is, they know the value of the school, as many of their young people have received their training there and the members know that it makes a difference, whether their children receive an education at a secular or a Christian college. Both Brother Vanator and his wife were Ashland graduates and they gave me the best of support.

While the Canton church has only for the past few years been self-supporting and have gone the limit in recently erecting a fine brick church, they did not excuse themselves from sharing in the campaign, but as they were able and in a fine spirit gave to the endowment and went beyond my expectations. Their total gift was \$1,605.00. There has been reported previous to this \$250.00. This adds \$1,255.00 additional to the Endowment Wheel.

W. S. BELL.

#### AT JOHNSTOWN, PENNSYLVANIA

The week's Bible Conference, conducted during the middle of May in First church of Johnstown, Pennsylvania, afforded opportunity to observe the splendid work of the Young People under the leadership of their Pastor, Brother C. Ashman. The Young People of the Christian Endeavor sponsored the conference and supported same in a commendable manner.

The young people of the church have ample opportunity for expression in Christian work. Nineteen graduated from a Teacher's Training Class this Spring and each Sunday morning meet and one of their number teaches the lesson for the following Sunday. The aim of this group is to supply a teacher, on a moment's notice, for any class in the Sunday school. Needless to say hardly a Sunday passes without a call.

Eight young men and four young women have banded into a Gospel Team and conduct services in nearby churches. Also they take their turn at preaching each Wednesday evening at the prayer service.

Five young men and one young lady plan definitely on entering Ashland Seminary next Fall, all having consecrated their lives for Christian service. Would that many

other churches were sending an equal number.

Over four hundred attended Communion service on the closing evening and enjoyed a most impressive service in the auditorium. Two new features were introduced, which proved acceptable to all. The people were seated in even numbers, ten or twelve in a seat, and a piece of unleavened bread placed between every two at the table. At the proper time the bread was broken in unison, number one breaking with number two, number three with number four, etc., with the usual words. The fruit of the vine was placed in the communion glasses before the service; one before each communicant. After the breaking of the bread the wine was partaken of in unison. These features may commend themselves to our larger churches.

In the church today is to be seen the fruit of the labor of Brother Ashman, pastor for almost seven years, and his faithful workers.

K. M. MONROE.

#### JOHNSTOWN, PENNSYLVANIA

Since our evangelistic meeting in January, the First church has been moving along with regular progress and a few exceptional victories. Our Easter offering was received and although it was a few hundred

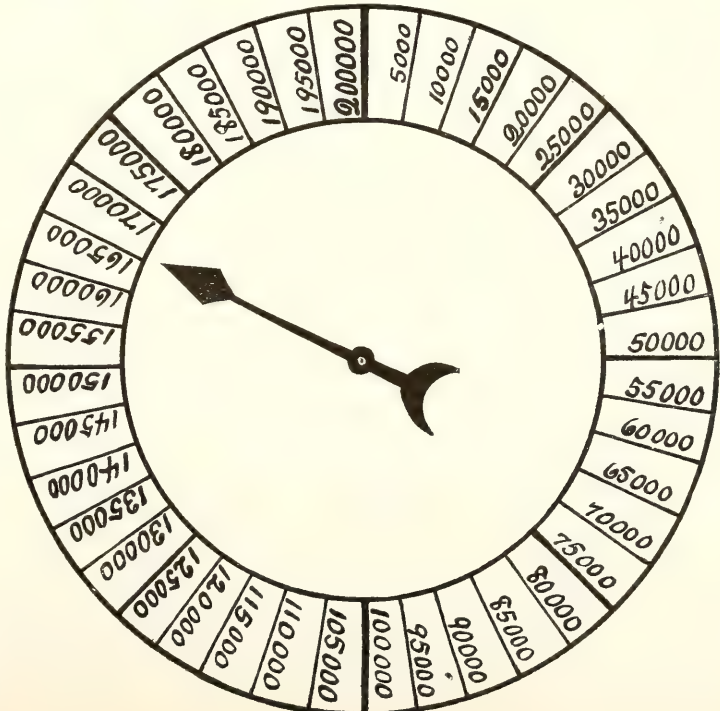
dollars less than for the last three years, considering the acute industrial depression in this section, it was a victory for Foreign Missions. We are in the very heart of the coal and steel industry and when a strike or a period of depression hits this section the proverbial "eggs all in one basket" law operates with a certainty that is inescapable.

#### The Youth of the church

Although the standards are held high and the line is drawn sharp and worldliness is kept out of the church, yet we have as large and fine a company of Young People as any church of equal membership. Since the Volunteers of Easter, we have organized a Gospel Team with eight young men and four young women who have definitely and publicly volunteered for either the ministry or mission field. They are studying Evan's "Great Doctrines of the Bible" and "How to Prepare Sermons." Part of this team will begin their training at Ashland College this fall. During our absence in the Masontown campaign, these young men preached with credit. Since then, one of them has taken complete charge of the Wednesday night service each week, delivering a well prepared sermon as the heavy part of the service. Frequently this Gospel Team is invited to come to churches of the city and vicinity to conduct services.

#### Bible Conference

During the week preceding our Communion, the Young People's Society of Christian Endeavor conducted a Bible conference with Prof. Monroe of Ashland College as the teacher. Brother Monroe gave us most excellent lectures. The conference gave to all a better understanding of Bible geography and a deeper insight into the Gospel records of Christ and Palestine. Unfortunately, there were several conflicts with High School commencement activities that reduced our attendance, but Prof. Monroe did his part most ably. The church has already





voted to conduct the Communion two weeks earlier next year so the Bible conference preceding will not suffer from such conflicts. The Young People's Society of Christian Endeavor had complete charge of this conference.

#### Communion Service

Over 400 assembled for this blessed service. It was more impressive than ever before. The unleavened bread had been prepared in pieces for just two. The bread was placed on the tables before the service began. The members were seated in even numbers. In unison we repeated the words given by Paul and all at the same time broke the bread. The individual wine glasses had been placed on the tables before the service in places prepared for them. In unison we repeated the words of Paul and in unison drank the wine. The harmony and unity of this improved method of administering the Communion of the Bread and Wine was most impressive and inspirational. We recommend this plan to you.

#### 25 Jews are our Guests

As a part of a series of sermons on Prophecy, which the Editor of the Evangelist has asked us to prepare for publication, we preached one Sunday evening on "The Jew, the Miracle of History." In response to a public invitation, 25 of the prominent Jews of the city attended the service. We preached to them Christ as the Messiah and only Savior. Only God knows whether the seed will bear fruit in decision, but we have shown the Jews that we are interested in them and have given our witness to them.

#### Daily Vacation Bible School

We are at this writing in the first week of the largest and best Daily Vacation Bible School, we have ever conducted. Rev. Dyll Belote, who is counted one of the most expert of superintendents, has been engaged to plan and conduct our school. We have 125 enrolled for the third day. We have nine consecrated volunteer teachers with three secretaries and recreational leaders. These are serving without pay. In the three weeks we will have had the 125 boys and girls almost twice the number of hours as during the entire year in Sunday school. Children's Day and commencement exercises of the Vacation School are ahead of us. Then comes summer, with its slump, etc. Praise the Lord for victories, tests, and all.

Pastor, CHARLES H. ASHMAN.

#### NEWS OF THE COLLEGE

The past week I spent with Dr. Bell in the Maryland-Virginia district, attending the conference held at the St. James church, Maryland. By general agreement this was a most excellent conference and well attended.

From St. James, we drove down the Shenandoah Valley to our Roanoke church, where Brother Lynn is pastor. We spent Saturday and Sunday there, assisting Brother Bell in the start of his canvass. He remained for the canvass while I returned home to meet my duties in the Summer school. All in all, the visit is likely to have good results in that our people there now know first hand what the situation is relative to the College. I have reasons to believe that they will do their part as the other districts have done.

The summer school here is as large as usual, a bit over 290 students. We will continue for ten weeks, six days a week, and then Conference the following week, which means a good deal of work here in order to get ready. Plans are shaping up and so far as I know, we will be fully ready when the time arrives.

Educational Day offerings are already coming in and I believe that the responses will be good. A small church near Ashland, Fair Haven, gave a very splendid amount, considering the small membership. The report in an early issue of the Evangelist will verify these statements.

There is nothing new in the situation relative to the College standing, but we live and work in hope but with anxious hearts.

I have just had word from Elder S. Z. Sharp, the first president of Ashland College, that he will be here for the celebration. I think that this is the most unusual thing I ever heard of, that a college should celebrate its golden jubilee with its first president. Past 90 years of age, he is still well and vigorous. His letters are as well written as mine and better, and he does it all himself. I am certain that we all anxiously await his presence.

EDWIN E. JACOBS.

#### FORT SCOTT, KANSAS

The work here is making advancement, but not as rapidly as we would like to see. However the progress being made has every appearance of permanency, which is quite encouraging to the workers in the field.

Attendance at the church school has more than doubled in the last year and we are still holding it up and expect it to continue so through the summer.

Our attendance contest with Fort Wayne which began with April, we believe has been beneficial to both schools, and that was our aim when we started it. At present we have a neat lead over Fort Wayne, but we can not tell what the two remaining Sundays may do for them or us.

The communion service which was held the last Sunday evening of May was a very spiritual service, and was very unusual, in the number of new members taking part for the first time. There were twenty-four at the tables and twelve were there for their first time and it was a spiritual uplift to every one present. Several were kept away on account of sickness and of course others were lacking in interest, but we are praying interest may be so revived that the next communion may witness 100% in attendance. The Daily Vacation Bible School lasted two weeks and closed June 15th with the largest attendance and the best work done since we have been here. The success of this Bible school is largely due the following women who were willing to help in its conduct: Mrs. Wood, Mrs. Culp, Mrs. Orr and Miss Fricker. The writer was not idle, but was looking after the boys in manual training and their play periods.

Prayer meetings have been well attended and very helpful to those who do attend. We have prayer meetings in the homes of members on Tuesday evenings and at the church on Wednesday.

Mrs. Grace Slack came to us on June 14th and remained over one Sunday, speaking on the Kentucky work where she has spent four years teaching Bible in the Riverside Institute at Lost Creek. Sister Slack is a real Bible teacher and she has a great Bible and Missionary message.

She gave five messages while here and our people were helped much by her visit. We mission pastors always enjoy having visiting workers with us even if it be for a short period of time. Therefore we say "come again" and we also solicit the prayers of the brotherhood for us and our group of workers at Fort Scott.

L. G. WOOD.

#### OFFERINGS RECEIVED FOR THE EDUCATIONAL BOARD

The annual offering for the cause of education, under the auspices of The Educational Board of the Brethren Church, the date for which is set by the General Conference, and is the second Sunday in June, is coming in as follows: As is true with practically all these special offerings, the first name on the list is

Mary A. Snyder, .....	5.00
D. H. Wright, .....	1.00
Buckeye City church, .....	12.00
Ashland church, .....	109.00
Etta Studebaker, .....	1.00
Mrs. D. W. Campbell, .....	10.00
Nancy Housley, .....	5.00
Homerville church, .....	50.00
Mrs. C. G. Goode, .....	5.00
Miamisburg church, .....	5.00
Springfield Center church, .....	21.25
G. C. Brumbaugh, .....	5.00
J. W. Beer, .....	5.00
H. W. Robertson, .....	2.00
Floyd and Ada Taber, .....	5.00
Wooster W. M. S., .....	10.00
Mrs. Peter Peterson, .....	3.00
Olga E. Heltman, .....	10.00
Burlington church, .....	13.65
Berlin, Pennsylvania, church, .....	104.00
Ardmore, Indiana, church, .....	18.00
Mr. and Mrs. Horace Merritt, .....	5.00
D. R. Clum, .....	5.00
Loree, Indiana, church, .....	7.50
Senior class gift, .....	47.69
Listie, Pennsylvania, church, .....	7.10
Milledgeville church, .....	50.00
Martinsburg church, .....	16.50
Scott Michael, .....	10.00
Hamlin church, .....	47.55
N. Manchester, .....	52.00
Roanoke, Indiana, .....	12.04
Pittsburgh, Pennsylvania, .....	100.00
Oakville, Indiana, .....	29.64
D. C. Crofford, .....	10.00
Carrie M. Stoffer, .....	5.00
Fairhaven, .....	150.00

Total to June 22, 1928, .....\$944.84

A glance at the above report shows Fairhaven heading the list as to amount of its gift, and when one remembers that Dr. Bell visited the congregation less than six months ago, and received, perhaps, the largest amount of gifts yet reported, considering the size of the congregation, one feels, instinctively, an inclination to take off his hat to Fairhaven and its faithful pastor, Brother George Pontius. The need is great and the time pressing, so I am urging you to send in your gifts.

Faithfully your brother,  
MARTIN SHIVELY,  
Ashland College, Ashland, Ohio.

#### A SOCIOLOGIST STILL IN INDIA—MORE DIRT AND CORRUPTION

(Continued from last week)

The people go to work at 6 in the morning and get out of the mills at 6:30 at night. It is a long day, but it is the lay of most Indian laborers. There is no restriction of hours, as in some of our States. One would think that with such hours the manufacturers here could compete at an advantage with England and America. In fact they do, although the advantage is not as great as one would suppose. These Indians have not been industrialized long enough to be as capable workmen as ours. Then, too, long hours inevitably mean a slowing down and breakage which means waste. Most of these people have been criminals all their lives, so have not learned to work well. In

the Settlement they are trying to teach the people sanitation and hygiene. They have built latrines near the huts which the people are forced to use or be fined. A doctor and nurse helps also in the hygienic education, and something is done for the children in the schools.

During the time the Settlement has been going about 90 families have been released. They can go to their old villages from which they were brought to the Settlement, if they wish. Most of them, however, prefer to remain near the Settlement, so they have established outside the wire fence surrounding the Settlement a colony of "released" families. They also work in the mills and their children go to the Settlement schools.

I have been much impressed with the work these Penal Settlements for Criminal Tribes are doing. It seems to me that they have something to teach us about the reformation of criminals, especially our negroes in the South. They teach them to work. They teach them that they shall live according to what they earn, thus keeping the economic motive alive in them, which we often fail to do by supplying our criminals of a low economic order with their "keep" whether they earn it or not. True, from the ideal standpoint one may say that these people are exploited, but the difference from our system is that they are exploited no more than free laborers. They get the prevailing wage for whatever class of labor they do. Moreover, in this scheme they give them the measure of liberty their conduct justifies. Inside the wire surrounding the entire Settlement there is another wire fence in which the more obstreperous, and those likely to go out at night to steal must stay at night. However, these like the others go to the mills in the daytime attended only by a guard with a very large number. Moreover, those who live within the inside enclosure have to answer roll call at 5 in the morning and at 8 at night, while the other answer only the morning roll call.

Those in charge believe that they are really reforming a large proportion of the people in their care. The figures showing recommitment both here and at the other Settlements, records of which are carefully kept, seem to bear out their belief. Also the desire of those released to remain near the Settlement would seem to lend support to the view. Of course, the experiment has not been going long enough yet to make the demonstration complete.

We took the train that evening for Madura, feeling that we had put in a rather full day, and that it had been worth while in spite of the disappointment at Visapur. In order to catch the train for Madura and keep from having to stay all the next day in Madras, we took a cross line from Arcanam to Chingleput and thus saved a day. We were ready to sleep by the time Manuel got our berths made up. The train master tried to make us believe that he had no first class compartments left, and wanted to put us into a second class. However, I told him that we had bought our tickets Monday and that he had plenty of time to be advised of the reservation and that we were not going to take any second class accommodations when we had paid for first class. I had had enough experience with these Indians to know that that was only a dodge to get some "bachsheesh" out of me, so I stood my ground and told him what would happen to him, if that first class compartment was not forthcoming. He finally arranged it, when he found out that I was onto his game. "Bachsheesh" is the great

Indian game. A rupee will work wonders in getting special favors. I did not propose in this case to fall for it. The only other thing that moves an Indian is fear of being reported to his superior. I told that fellow a plenty.

Speaking of "Bachsheesh" leads to an observation that no one can escape in India. Everyone from top to bottom of society is holding out the itching palm. At almost every station at which the trains with first class passengers stop a troop of children and blind and crippled beggars cry out, "Bachsheesh, bachsheesh", and hold out crippled hands or legs for inspection. The children rub their tummies, indicating how hungry they are. Their antics are so stereotyped that all over India they are the same. They made me laugh. I am told that there is an army of professional beggars who get rich at the business. I learned to laugh at them in spite of the fact that many of them, especially the blind and crippled appeal strongly to one's sympathy. I have made it a rule never to give to a beggar, that is, never give money. They swarm at every station. Even on the train coming down yesterday there was a deaf and dumb beggar with printed cards who went through the train appealing for help. India is utterly pauperized. These white people have themselves to blame. They have produced a crop of beggars by giving to every one who appeals to their sympathy. At Madura yesterday even a native missionary of the American Board came to my room in the station—there was no hotel so we stayed at the rest rooms fixed up like hotel room in the station—and asked for a contribution. I refused him telling him that I knew nothing about him, and that I never gave to anyone about whose circumstances I was ignorant. They do not look on it as degradation to beg of strangers. The Hindu religion as well as the Mohammedan make the giving to begging pilgrims a virtue, as did the Catholic church of Europe. I am convinced that religion has a heavy social burden to bear in thus stimulating an anti-social activity. Well, you see I am on one of my pet sociological themes, and could go on for an hour more. Let this suffice: No one has any right to give money to a person whom he does not know in order to win merit with God or to satisfy his own humane and wholly noble sympathy. With his sympathy he must join knowledge, else he will be doing more harm than good.

We stopped at Madura in order to see one of the largest Hindu temples in India. It covers 37 acres of ground. In fact it is a series of temples. Twelve great gates or towers rise from it, all covered with figures of the gods in plaster work well done. In the center is the sacred tank in which all good Hindus bathe and the water from which they drink before offering their sacrifices. It is called the Tank of the Golden Lilies. The guide explained that it was so called because in former times a lily called the golden lily had grown in it. Today the tank is so foul that they have all died. Yet I saw men and women bathing in it and drinking the sacred water from it. Within this temple I saw some of the immoral figures about which I had heard, but which I saw before only in that Nepalese temple in Benares. Here there are plenty of them carved in the everlasting granite. No wonder the Christian is scandalized by what he sees in Hindu temples. There is no doubt that in this and some other respects even Mohammedanism is a great moral advance over Hinduism. Neverthe-

less, as long as the bulk of the Indian population is steeped in the deep ignorance and superstition of their heritage from the past, Hinduism will have a tremendous hold on them. How my heart cried out for two things for them: modern science and the simple religion of Jesus. To my mind the great thing Jesus did was to strip the old Jewish religion of the remnants of its heathenism, surviving from their early days and from the accretions of superstitious ceremonialism and anti-social dogmas, and reduce religion to its simple terms, so simple that a heathen or a child can understand it, yet so profound a philosopher may find satisfaction for his deepest needs. It is a sad commentary on the blindness of some of our modern religious leaders that they would lead us back to the back-breaking dogmas, the superstitious customs and the anti-social divisiveness which our Catholic forefathers were not able to bear, and away from the simple religion of the Gospels. I shall probably have more to say on this when I stand on the spots hallowed by the human feet of Jesus in the next few weeks. How I look forward to the experience. Yet, some who have been there have warned me no. to go, for there is so much dirt, ignorance and superstition there that I am bound to be disappointed in the Holy Land. I am not deterred, for I have seen the land in which Buddha taught, and in which today among her 320,000,000 people there is hardly a Buddhist left. In all India I have not seen more than one Buddhist temple, and even it was mostly Hindu. No, I feel sure that I have enough historic imagination to see through the dirt and ruins, through the decadent Christians, and through the dominant Mohammedans of Palestine the figure of the Carpenter of Nazareth, and hear above the din of present day human squabbling over warring creeds in the Holy Land the voice of him whom I have learned to know through the few words preserved to us in the Gospels. I think by going there I shall understand him better, perhaps appreciate him more.

We shall be here until Wednesday and then sail on the President Van Buren for Egypt. I shall make use of this time to visit the rest of the prisons of Ceylon.

J. L. GILLIN.

Colombo, Ceylon, Feb. 25, 1928.

### THE CURSE OF CARE

Worry breaks down our health and ill health reacts upon the mental condition, and we worry more and more until we are unfitted for the enjoyment of life's pleasures, the meeting of its responsibilities, and the bearing of its burdens. Worry is also injurious to the spiritual life. Oftentimes the Word of God is choked out of our hearts by the cares of this life. Oftentimes our hearts are so full of worries about the things of this life that we have no time to think about the things of the life which is to come. The soul and body are intimately connected and the care and worry which produce ill health in the body produce also disease in the soul. Languor of body produces languor of spirit, and physical dyspepsia results in spiritual discouragement, and a torpid liver is often responsible for doubts about the salvation of the soul. Worry is a sin against our spiritual life, because it substitutes doubt for faith, slothfulness for fervor in spirit, self-reliance for trust in God, conscience for Christ, and reliance upon our own wisdom for the guidance of the Holy Spirit.—The Presbyterian.



An inner indomitable cheerfulness is the soul's response to the divine goodness. In a gracious nature it burns there with a steady flame, like the household fires on a winter night. Our first duty to our fellow men is to kindle this fire for them, to show them a shining face. Is there a worse sin against them than a sour despondency?

Till I have found a word with sunshine in it, I have no right to speak.—Brierley.

## THE TIE THAT BINDS

**HENNEY-BECKER**—Wednesday afternoon, May 16, Mr. Victor Henney was united in marriage to Miss Ruby Becker at the home of the writer of this notice. The bride was attended by Miss Letha Mote as maid of honor and Mr. De- tailed as best man. The bridegroom is the son of Mrs. Mary Lou Henney. He is also a member of the First Brethren church at this place. May the blessings of our Lord and Savior rest upon this union. R. I. HUMBEID.

**CLUM-DARBY**—Mr. Victor Clum and Miss Dorothy Darby were united in marriage at the home of the bride's parents on May 25, 1928. The bridegroom is the son of Mr. and Mrs. Lewis Clum. The bride is the daughter of Mr. and Mrs. Chas. Darby. The parents of both bride and groom are members of the First Brethren church at this place. The contracting parties have both regarded the addition of St. Paul when he was yoked with a plow as an unequal yoked together with unbelievers for they are very active members of the church at this place. Mr. and Mrs. Carl Clum acted as best man and maid of honor. May the richest blessings of our Lord and Savior attend on their journey here below and when the Roll is called up Yonder may their little home circle not be broken. R. I. HUMBEID.

## IN THE SHADOW

**COLEMAN** James Willard Coleman was born at Meadow Fork, Fayette County, West Virginia, November 25, 1857. He came to Mossy in 1874. In 1882 he was united in marriage to Miss E. C. H. Coleman. Their union was born nineteen children. Bertha Coleman Shreve, the first born, preceded him in death by ten years, and five dying in infancy. He is survived by the following children: Elsie, mother; Everett, and Ernest of the home community, George, John and Mattie Stover, of Oak Hill; Charles, of Akron, Ohio; Nora Arnold of Westbury; Russell of Scarbro; Herbert of Sprague; Elsie Stover of Rupert; Ralph of Idaho; and Oscar of the home community and Allie Anderson of Kingston. There are two brothers, R. N. and Cassie of the Mossy neighborhood. There are 42 grandchildren and three great grandchildren.

He was ordained to the Ministry in the Brethren church eleven years ago and has preached at Gatewood, Oak Hill, Danes, Grand Ground, and Mossy, the church of his founding and care.

He was found dead in bed Saturday morning, June 2, 1928 and was aged at the time of his death 70 years, 6 months, and 7 days.

Brother Coleman whom it was my privilege to know and to be associated with in the work of the Kingdom had the interest of the church at heart. His thoughts, his means and his activities were given without stint to the cause he loved. He was pastor of the Mossy church at the time of his death and in this capacity he lived his last day. He believed the word of God meant what it said and preached it that way. Though denied the advantages of more than a common school education he was able to witness for his word and to do a good work in his handicaps. His funeral was held on Monday afternoon in the Mossy Brethren church by the writer, and burial was in the church yard. The largest crowd that ever was assembled in the community laid down the tools of industry to pay their respect to one who had been the leading citizen in their community. His mantle has fallen upon a son who is expecting to take up the work that his father has laid down.

FREEMAN ANKRUH.

**CASSADY**—Lizzie Cassady, daughter of John Cassady, was born July 12, 1847 in Fayette County, West Virginia. She passed from this earth May 25, 1928, aged 80 years, 10 months and 9 days. Forty years ago she became a member of the Brethren church and was faithful unto the end. "Aunt Lizzie," as we knew her, was kind and considerate, patient and true. Her Christian grace was known to her was to be feared. Owing to the fact that the Brethren church was under construction the funeral service was held in the Oak Hill Methodist church by the writer, her pastor, assisted by Rev. Yost, pastor of the Methodist church, and Rev. E. C. Woodie, pastor of the Pleasant View church of the Brethren. Burial in the Fayetteville Cemetery.

FREEMAN ANKRUH.

**CROOKS**—Oral Crooks of Sunnyside, departed this life April 22, 1928 at his home after an illness of six years. He served in the World War with the 14th Field Artillery, spending eighteen months overseas, and was in a number of the hardest battles of the war. In 1919 he was married to Olive Lacey, who with many friends and relatives survive. Every thing that human hands and medical skill could do could not ward off the dread white plague that had taken hold of him. He wanted to live but when he found he could not he was perfectly resigned to the will of God. Much of his last days were spent in prayer and in conversation with friends concerning those things that pertain to the soul's welfare. He had made his peace with God and had left nothing undone. The writer ministered to him many times during his illness. At his request he was anointed with oil in the name of the Lord. The service was conducted by the writer and Elder E. W. Reed. Funeral services were held in the Sunnyside church of which he was a member, by his pastor.

C. C. GRISSO.

**NAUGLE**—Marshall L. Naugle was born February 24, 1909, in Johnstown, Pennsylvania and departed this life May 28, 1928. He was the only son of Harvey and Jessie May Naugle, and lived with his parents and worked with them in their restaurant in Akron, Ohio. Marshall appeared to be in perfect health and was making plans for his future, when he was suddenly taken ill and after ten days was released from his suffering.

Danger on the bride-to-be's birthday, October 17, 1928. Marshall had united with the Brethren church when fifteen years old and lived a Christian life both in health and in sickness. He was prepared to go. We do not know of him, but for his sorrowing parents, his fiancée and other relatives and friends. Services were conducted by Elder B. F. Owen, assisted by the writer and Elder M. L. Sands.

FLOYD SIBERT.

**GOUGHNOUR**—Elder Benjamin Goughnour was born August 7, 1844. He departed this life May 22, 1928, being over 84 years of age. For many years he was a faithful and energetic member of the Brethren church. He had served on two building committees erecting two houses of worship for the same congregation. Our brother was quiet and unassuming, yet firm in his convictions and unwavering in his practice. He was kind, gentle, and cheerful. As an Elder in the church, he was always courteous and considerate of the pastor in charge, never seeking to dictate. His counsel will be missed. His example in loyalty to "The Faith," fidelity to Brethren practices, and sincere Christian living still remains as an inspiration in the memory of all who knew him. Funeral services by the writer.

CHARLES H. ASHMAN,  
Johnstown, Pennsylvania.

**STEWART**—William A. Stewart was born in Tama City, Iowa, June 28, 1855, and died at the home of his brother, A. A. Stewart, in Tama City, Iowa, June 8, 1928 at the age of 72 years, 11 months and 10 days.

Mr. Stewart is survived by three daughters, two of them live in Idaho and the other in Iowa, also by two brothers and one sister.

The funeral was conducted from the Cheney Chapel by the writer.

**COOMBS**—John S. Coombs was born in Crittlen county, Kentucky, July 13th, 1854 and died at his home in Fort Scott, Kansas, June 1st, 1928, at the age of 73 years, 10 months and 18 days. He had resided in Fort Scott since his youth and was married to Catherine Coombs, March 1875. Besides his wife he is survived by four sons and one daughter: James, Charles, William and John, Jr., and Mrs. Myrtle Jackson all of Fort Scott, also one sister, Mrs. Jacob Gable of Pittsburg, Kansas.

Funeral was conducted from the Cheney Chapel, by the writer.

L. G. WOOD.

**COOK**—George W. Cook departed this life May 9, 1928, at the age of forty-two years. He had been a member of the Fremont, Ohio, church for thirteen years. Although handicapped in his ability to grasp many of the problems of life, he is proud for his loyalty to the cause he had. Surviving are his father, two sisters and two brothers.

W. S. CRICK.

**SWITZER**—Owen Switzer, born at North Manchester, Indiana, April 2nd, 1847, died at his late residence in Warsaw, Monday night, May 17th. His was a long life of usefulness and service.

Mr. Switzer answered the last call to the flesh after a long illness. He was a quiet, unassuming, and suffering, he retained his usual cheerful disposition, and optimistic life. He was a married husband and an affectionate father. He was married to Anna E. Lesh, who survives. Of their children Mrs. James E. Graves of Los Angeles, California, and Mrs. E. H. Ellis of this city, are still living. Mrs. Lawrence O. Rarick passed on just a few months ago, and two children in infancy. Besides these he leaves a brother, nephew, three grandchildren and a host of friends.

Brother Switzer was a member of the Brethren church of Warsaw, and has been a faithful deacon in the church more than 30 years. Even though afflicted so long, his faith in God and interest in the church never waned. He was a man of prayer, his life being a continual offering of beautiful words of prayer in moments of intense suffering. His life was an inspiration to the church and all who knew him.

Funeral services were conducted at the late residence May 16th, with his pastor, Rev. M. Riddle, officiating. Interment at North Manchester.

**SMITH**—Mary A. Smith, the widow of the late Rev. E. H. Smith, died early Sunday morning, May 6, 1928, at the home of her daughter, Mrs. Rose Ellis of Canton, Ohio. Sister Smith seemed to be enjoying her usual normal health. But during the night she became suddenly very ill and passed away.

She was the daughter of a Dunkard preacher, Elder and Mrs. Levi Frye, and was born at Indiana, Pennsylvania, October 10, 1860. In 1880 she was married to E. H. Smith, who later became a minister in the Brethren church. To this union were born ten children. Her husband served as Rev. L. G. Smith, of Stockholm, New Jersey; Estella Deitch of South Gate, California; John B. Smith of Hollidaysburg, Pennsylvania; Mrs. Rose Ellis, Birdken M. Gerald Smith, and Mrs. Anna Lewis of Canton, Ohio. Mrs. Mabel Deibel and two infants preceded her in death.

Early in life she accepted Jesus as her personal Savior, and to the best of her ability endeavored to follow him. Her life was one of loyal devotion and service to her faith and the church. Now she has entered into her reward unto his praise and glory.

Funeral services were conducted at the home by the writer.

D. F. EIKENBERRY.

**GILLEN**—James Gillen, Jr., son of James and Maggie Gillen of near Vinco, was killed by an automobile near the Vinco church on his way to Sunday school, May 29th, aged almost twenty years. He was a member of the church and the youngest members of the Vinco church. He was a member almost two years and was faithful in attending Sunday school, Christian Endeavor, church, nature and communion services. He was a boy with a friendly nature and met every one with a smile. Young as he was he had a host of friends everywhere. The funeral services were held in the Vinco church and were more largely attended, the floral tributes were many and beautiful. His body was laid out in the Wesley Chapel cemetery to await the resurrection of the just. The grief stricken parents, brothers and sisters have the sympathy of the entire community. May the survivors

and comfort in the fact that "Jimmy" has gone home and is only waiting for them to come. Funeral services conducted by his pastor, assisted by Brother Ginchig of Morrelville, Pennsylvania.

J. L. BOWMAN.

**WAGNER**—Rachel Shuman Wagner, wife of Solomon Wagner, was born October 31st, 1836, in Indiana County and died May 25th, 1928 in Jackson Township, Cambria County, Pennsylvania. The deceased was a daughter of John and Esther Folkemer Shuman. She is survived by one brother and one sister, also by four daughters and two sons, and by twenty grandchildren and by twenty-nine great-grandchildren.

The deceased was one of the oldest members of the Brethren church in Cambria County. She held her membership with the Pike church (near Mendenhall's Corner) for more than 50 years. In her earlier life she was active in the church. It was only in the past few years that because of advanced age, she was not permitted to attend the public services of the church. A few weeks before her death she was anointed and expressed her desire to be with her Lord. The funeral services were held in the Pike church by her pastor, assisted by Brother George Jones of Johnstown.

J. L. BOWMAN, Pastor.

## ANNOUNCEMENTS

### CANTON, OHIO

Rev. F. C. Vanator will close his pastorate at Canton, Ohio, September 1st, 1928. Under his administration the church has become self-supporting, and just a year ago dedicated a new church building. The congregation is now open to consider applicants for the pastorate and any one interested may correspond with F. E. Clapper, in care of the Louisville Bank at Louisville, Ohio.

### RITTMAN, OHIO

The church at Rittman, Ohio, will observe Holy Communion on Sunday evening, July 1st and invites Brethren of like faith to enjoy the service with us. We especially press the invitation upon our Brethren of nearby churches.

FLOYD SIBERT, Pastor.

## Business Manager's Corner

### WHO WINS?

No doubt one of our readers are beginning to say to one another, "I wonder who is going to win that bicycle?" If they were to ask us we would have to reply, "We do not know any more about it than you do."

Yet some one is going to win it, and that some one might just as well be you. A goodly number of young folks have entered the contest, but we have had only partial reports from a few of them, so we have no way of knowing at this time just who is ahead.

We realize that the winning will depend more upon the "backbones" of the contestants than upon their "wish-bones." Just a little alteration of an old saying would be, "If wishes were bicycles, all boys and girls would ride." But wishes are not bicycles, nor will wishing alone win a bicycle. It will require wishing backed up by long and earnest work.

There is just a little more than four weeks left in which some one is going to put forth just ONE MORE effort, and by that effort win a beautiful bicycle of standard make. This is a great prize, and parents and friends, and pastors as well, should join forces with the young contestant in your church and help them in their undertaking.

From present appearances it will not require such a terribly long list of subscriptions to win the prize, so keep up your courage young folks and "press on toward the mark," and in a few more weeks you can change your question from "Who is going to win?" to "who HAS won?"

R. R. TETER,  
Business Manager.

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Number 26

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Ashland, Ohio

July 7  
1928

# THE BRETHREN EVANGELIST



THE NEW BRETHREN CHURCH, HARRAH, WASHINGTON

On the day of dedication when this picture was taken the stucco was yet to be put on, but the inside was nicely finished. As the work was being done mostly by members of the church, building operations were necessarily interrupted when farm work demanded attention. With their new building open for use, the congregation is going forward greatly encouraged under the leadership of Dr. J. C. Beal.

Ashland Theological Library

Ashland, Ohio



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, . . . . . Editor  
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## EDITORIAL

### Prohibition in the Political Hopper

Prohibition has been thrown directly into the political hopper of a presidential campaign, from which so much of confusion proceeds. We had hoped that it might be different, that both of the great political parties might adopt a dry platform and nominate dry candidates, but the Democrats did not. We say that with considerable chagrin, because we happen to be of that political faith. Al Smith is just as wet now as he was before he was nominated, and he frankly admits it. He was dripping wet before, and is yet.

He therefore cannot be acceptable to those who believe in Prohibition. In his acceptance speech to the convention, he tacitly challenged the dry citizenry to a battle on the issue, and on an issue so vital to the moral and spiritual welfare of our country, the church cannot be indifferent. Church leaders of the South, among them being Bishop James Cannon, Jr., are undertaking to organize the Christian voters of that solid Democratic section to defeat the wet head of the Democratic ticket. And we believe the dries of the North of whatever political faith will not fail to register their emphatic disapproval.

It is a matter of no little satisfaction that the Republican Party by its platform and presidential nominee has afforded Christian citizenship a banner under which to rally for the defeat of Rum and Rome. It faced the Prohibition issue squarely, and neither equivocated nor dealt in generalities, as may be seen by the following dry plank which it wrote into its platform:

We reaffirm the American constitutional doctrine as announced by George Washington in his "Farewell Address," to wit: "The Constitution which at any time exists until changed by the explicit and authentic act by the whole people is sacredly obligatory upon all."

We also reaffirm the attitude of the American people toward the federal constitution as declared by Abraham Lincoln:

"We are by both duty and inclination bound to stick by that constitution in all its letter and spirit from beginning to end. I am for the honest enforcement of the constitution. Our safety, liberty, depend upon preserving the constitution of the United States, as our forefathers made it inviolate."

The people through the method provided by the constitution have written the Eighteenth Amendment into the constitution. The Republican party pledges itself and its nominees to the observance and vigorous enforcement of this provision of the constitution.

It thus pledges its nominees to "observance and vigorous enforcement" of the Eighteenth Amendment. Besides, Herbert Hoover has expressed himself in a manner quite satisfactory to dry leaders. In reply to Senator Borah's questionnaire to candidates on the subject, he replied:

I do not favor the repeal of the Eighteenth Amendment. I stand, of course, for the efficient, vigorous, and sincere enforcement of the laws enacted thereunder. Whoever is chosen President has under his oath the solemn duty to pursue this course.

Our country has deliberately undertaken a great social and economic experiment, noble in motive and far-reaching in purpose. It must be worked out constructively.

Furthermore, he had previously spoken of the benefits of Prohibition in the following terms:

There is no question, in my opinion, that Prohibition is making America more productive. There can be no doubt of the economic benefits of Prohibition. I think increased temperance over the land is responsible for a good share of the enormously increased efficiency in production, which statistics gathered by the Department of Commerce show to have followed passage of the dry law.

In view of these statements and the Republican dry plank, which some would have preferred to have spoken out on the Volstead Act, as well as the Eighteenth Amendment, it seems that this party is destined to be the champion for the dry cause, whether it desired it or not, and the Democratic Party with Smith at its head will be recognized as the party of modification and opposition to the Eighteenth Amendment, though there are many splendid dry leaders in the party. The Kansas City pronouncement may not be all that some might have desired, and the party's attitude may be mere "political strategy," as some have suggested, but even so, it is the best party pronouncement that has been made regarding Prohibition, and more can be expected and demanded of a party when it pledges itself than when it refuses to pledge, or when it seeks to "straddle the fence." Moreover, it is a significant fact that at least one of the great political parties has come to a day when it is ready to recognize such an appeal for the support of the conscientious dry voters of the country to be essential to success. If the Democratic party had been able to nominate a dry candidate, its appeal to the dry electorate would not have been far behind that of the Republicans. Then Prohibition would not have been a political issue in the coming campaign and the church would have been saved the unpleasant responsibility of defending this great moral reform at a time when it may be accused of "dabbling into politics" to do so. Let us therefore take the more earnest care to keep the issue clear, that it is not a matter of party preference, but of safe-guarding a dearly bought instrument of righteousness, based upon Christian principle. Prohibition is at stake and we have not merely a right but a duty to defend it.

### Dean Miller at Shipshewana

We called the attention of our readers in a previous issue to the importance of the program soon to be held at Shipshewana Lake, Indiana, but we wish to stress it again and urge upon the Indiana constituency to take full advantage of this exceptional opportunity. To the young people we would say that the camp and training school to be held July 8th to 14th offers fine opportunities for enjoyment and development that should not be passed lightly by. A strong faculty has been engaged to direct your study and recreation, and the physical features and equipment of Shipshewana seem to offer everything necessary to make for a jolly good and profitable time.

But the thing we wish especially to stress is the Bible Conference, in the program of which Dean J. Allen Miller is the principal speaker. It should be a privilege for any of our preachers and laymen to sit at the feet of this outstanding Bible student for a week, as will be the opportunity of the Indiana Brethren during the days of July 15 to 22, and they who fail to take advantage of it will themselves be greatly the losers. With a view of acquainting the Brethren of Indiana and adjacent states who are included in the invitation, we are assured, with what may be expected we have secured from Dr. Miller the subject of his series of five sermon-lectures on the Church. In these addresses he will embody the very best thought of all his years of close study and teaching. He will build his five sermons around the central conviction that the church is the mightiest institution on earth. And these are the themes or questions:

Sunday, July 15—The Program of the Church in Our Day.

Monday Evening—Jesus—Who is this Son of Man?

Tuesday Evening—Is the New Testament the Word of God?

Wednesday Evening—The Christian Church a Divine Institution.

Sunday, July 22—What is this Being a Christian?

In addition to this series on the Church, Dr. Miller will give

daily Bible studies at 2:30 in the afternoon, from Monday to Saturday. These he informs us will be entirely new, and we are sure will be of exceptional value. Thus there will be eleven addresses from this Bible scholar of our own group, whose scholarship, rich interpretation and faithfulness to the Word are worthy to be compared with the best of our day. In addition to these, there is promised some splendid sermons and devotional addresses by other Brethren preachers who will bring their very best thought upon this occasion. This ought to be inducement enough to bring out a large delegation, who would stay through every sermon and Bible lecture throughout the entire week. We bespeak for the conference management the finest support both in attendance upon the conference and in faithfulness to every session.

### John R. Mott Resigns

Dr. John R. Mott, the General Secretary of the National Council of the Young Men's Christian Associations, who has been related to this movement for forty years, placed in the hands of the General Board at its meeting on June 22nd, his resignation to take effect at the October meeting of the National Council. The occasion for the resignation is a call to a higher and larger service in the presidency of the International Missionary Council which unites the missionary forces of the world. At this world missionary council recently held in Jerusalem an advanced program was arranged, the carrying out of which will require the exercise of all the powers of its chairman, and it was very strongly laid upon Dr. Mott to accept this executive position. The Young Men's Christian Association will find it difficult to find a man to fill his place, but the world missionary council has great need of his exceptional executive ability, and in this new position he will be serving the churches more definitely than has previously been the case.

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## EDITORIAL REVIEW

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The general secretary of Brethren Endeavor, Miss Gladys Spice, urges Endeavorers to plan for a large attendance of the General Conference, at which time a strong Christian Endeavor program will be enjoyed.

Brother B. H. Flora says the New Paris, Indiana, church of which he is pastor is remodeling and enlarging their church at a cost of more than \$6,000. We hope they will let us show a picture of it to the Evangelist family when they have dedicated it. At his other charge, Dutchtown, the work shows a healthy condition.

Brother E. M. Davidson writes of his missionary endeavors in Kentucky, where he is supporting himself by working in the mines six days a week and working for the spread of the Gospel on the Sabbath, conducting three Sunday schools and meeting three preaching appointments. Dunraven, the last Sunday school organized, is receiving the earnest support of the community.

There is every indication that the Maryland-Virginia conference recently held at Lydia, Maryland, was a splendid success and we have a good report from its secretary, Brother John F. Locke. Please take note that this district has not gotten married, but merely changed its name. It is henceforth to be known as the Southeastern District Conference.

From Spokane, Washington we have a report of progress under the industrious leadership of Brother T. H. Broad, who is serving his first year in that pastorate. Some of the special features were the evangelistic meeting under the leadership of Brother C. C. Grisso and the recent reception of Brother and Sister Hathaway home on their furlough from our African mission field.

The Long Beach, California, Sunday school has averaged about 500 through the year, and they are finding it necessary to enlarge their quarters in order to take care of their growing school, a Sunday school building being contemplated. The church recently enjoyed a series of prophetic lectures by an Australian preacher. Under the preaching of their pastor, Dr. L. S. Bauman, forty-five have been added to the church since last report.

The church at Ashland, Ohio, is making plans to take care of a large delegation at the approaching National Conference, to be held August 20th to 26th. All the equipment of the college and the church will be at the disposal of the conference and we are quite sure the conference will be adequately provided for in every way. The college is making elaborate plans for the celebration of its Golden Jubilee and there ought to be a banner attendance at this General Conference to participate in the occasion as well as to enjoy the good conference program that is being arranged, and we are informed, will soon be ready for publication.

Brother R. I. Humberd, pastor of the church near Lake Odessa, Michigan, reports progress. At their recent communion eighty-three per cent of the membership was in attendance. This closed a revival conducted by the pastor, resulting in the addition of eight by baptism. Saturday night street meetings was a feature of the revival. One had been previously received by letter, and at Clarksville, where Brother Humberd has been conducting a Sunday school, two have been baptized. He has made wise use of the Layman Tithing literature, for which we commend him, and recommend his procedure to other pastors.

We are in receipt of the program of the annual Bible conference of the churches of Southern California, to be held in the Long Beach church beginning before this paper will reach their constituency, July 6th and closing July 15th. A strong program is arranged with the following list of speakers: Lewis Sperry Chafer, Cortland Myers, Alva J. McClain, J. Clyde Stillion, Britton Ross, Harry Rimmer, Willis E. Ronk, John W. Hathaway, Louis S. Bauman, A. V. Kimmell, A. B. Cover, Mrs. A. B. Cover, Herbert H. Tay, Johanna Nielsen, Clarence L. Sickel, W. A. Ogden, and Miles Taber. The music directors are Clarence L. Sickel, Herbert C. Richert and Leo Polman.

A good letter comes from the Bossangoa Mission in Africa, over the signature of Sister Hattie Cope Sheldon, who says the membership of the church steadily increases. The incident related and the superstitious attitude thus illustrated as to the cause of death is just one of the compelling arguments as to the great need of these people for the Gospel of Christ. Mrs. Sheldon mentions the coming of little Louis Paul into the home of Brother and Sister Kennedy, which was previously announced in these columns, and the fact that the children are being kept by the power of God from serious sickness. Building operations go on with encouraging progress.

Brother M. L. Sands, pastor of the Smithville-Sterling congregation, in Ohio, says his work is moving along encouragingly. The Smithville group have undertaken to have Sunday school every Sunday instead of every other Sunday, and their attendance has doubled since beginning the new policy. At the Sterling church Brother B. F. Owen conducted a successful evangelistic campaign, resulting in seven additions by baptism and the welding of the congregation in finer unity, according to the word of the pastor, who speaks highly of Brother Owen as an evangelist. At Smithville four were recently added to the church, two by relation and two by baptism. Brother Sands closes his work at this place the first of September with a good record of work done, and the church is looking for a pastor.

The mission church at Harrah, Washington, has made splendid progress under the efficient leadership of Dr. J. C. Beal, who has been on the field since closing his evangelistic campaigns last year. He has gotten together a consecrated, sacrificing group, who have had the courage to undertake the building for themselves a church building, a picture of which we are pleased to give place on first page this week. It is apparently a commodious and well-finished equipment, and doubtless will afford both inspiration and opportunity for larger growth. At the dedication, which occurred on April 15, Brother C. C. Grisso and Brother T. H. Broad were the special speakers of the day, the latter preaching the dedicatory sermon in the afternoon. We congratulate the people and Brother Beal for their splendid achievement thus far, and for the courage and prospect with which they face the future. This should give encouragement to Home Missions. It is another argument added to the numerous others we have built up that Home Missions pays.



## GENERAL ARTICLES

### What I Expect of My Minister

By a Layman

The characteristics of the minister and his duties and obligations as expected by the individual laymen are quite likely as varied as are the differences in personality and obligations of service which I shall emphasize as essential to the minister will doubtless, not meet with unanimous approval. There are doubtless many laymen who entertain fanciful notions concerning the minister and his duties. I shall try to be reasonable, at the same time the writer is not unmindful of the minister's high calling and the safeguards thrown around him by the very nature of his calling which exerts a direct influence upon the essentials of the minister's personality and his various obligations to the church and the community.

It is scarcely necessary to mention that the minister must be thoroughly consecrated—counting his life and material things as naught except as they may be used and cared for as God's talents in his hands. This consecration of time and substance should be so generally recognized, that being mentioned should need no further comment.

Accepting the principle that the minister must be thoroughly consecrated both as to time and substance, I must insist that he who accepts a call to my church as minister do so solely on a basis of enlarged opportunities for service. Lest I be misunderstood let me hasten to say that I grant the minister the right to expect sufficient material gain from his labors to live comfortably, educate his family and save a little against the time when his services will not be so much in demand. Having been called to a field of labor, and called by the opportunities of service; there can be but three reasons consistent with his calling whereby he may voluntarily leave the field. The work accomplished which he undertook, or at least in such a stage of completion that another can complete the work without loss to the Kingdom; or a larger field of usefulness opening up before him in which he will be able to more completely use and develop his talents; or the financial returns so reduced that he is unable to properly support himself and family.

There are so many things that a minister might do that it is very essential that he plan his work with discrimination. It is easy for one, even the very energetic to let down a little, to loaf on the job, being all the while convinced that he is exerting every effort in his work. It is easier still for one to unwittingly shirk, whose work is not carefully and prayerfully planned; or if they do not shirk, the bulk of their energy might be expended on the less important phases of the minister's work. Therefore I maintain that a layman has the right to expect that his minister shall so schedule his time that he may give each branch of his work its just portion of attention. Which means that I expect him to give as systematic a work-day and have sufficient reserve of energy and resources for emergency use as if he were under a human boss.

Even in the pastor's study there are certain things that we as laymen have a right to expect in order that he may maintain a high standard of efficiency and helpfulness, viz: Read constantly, that he may keep abreast of contemporary religious literature. Study old and new sources in the preparation of sermons; prayerfully fitting them to the people's needs. Along with this it would be necessary that he have definite convictions regarding spiritual things in order to give strong, constructive messages without controversy, as controversial subjects engender

strife and discord. He must belong to this particular denomination because through study and research he attained the conviction that he could not serve God as obediently in any other.

In the pulpit he is the director of the entire worship of the congregation, including the music. The service of song in the church is an integral and important part of the worship. He should make it harmonize with all other parts of the service: Scripture, prayer and sermon. He should stress congregational singing. I expect him to take a firm, uncompromising stand on all moral questions but avoid politics. Avoid personal peculiarities and hobbies; especially along the line of theology and interpretation. I grant him the privilege of freedom of interpretation in those things which cannot be definitely proven, but he must not force his theories upon me. He should instill reference by conducting services in a dignified and reverent manner. He will prepare and deliver the message in a concise and effective manner. He will recognize the opportunity of molding the life of the young people and give sermonettes to the children.

In organization and business affairs of the church the minister must take the position as leader and advisor without assuming the role of dictator. He will counsel with the officials of the church and see that the business of the church is conducted along business lines. He will listen to the voice of his congregation, as they too are the people of God, but must not compromise his convictions. God is speaking to them as well as to him, and sometimes they, or at least some of them, may hear the word no less distinctly than he.

As a promoter of the social life of the community the minister must have certain essential social gifts. He must be courteous and kindly with a genius for making friends with the young people and especially with boys, creating a spirit of love, generosity, kindness and enthusiasm, not clannishness. Make friends not only with the children of the church but with the unaffiliated children. Not only take part in all the regular activities of the church, but plan wholesome social and recreational activities for the young people of the church and community. The time has come when those alive to their obligations, have become awakened to the fact that sponsoring and directing the recreational life of the young people, both boys and girls, is one of the surest ways of molding their lives into ripe Christian character. I would be greatly disappointed if my pastor did not take an active and leading part in such work. Cooperating with other churches in this and other civic movements is essential.

I might go on indefinitely setting down the multitudinous things which I and other laymen expect of our ministers. How I expect him to always be pleasant and cheerful in spite of my grouch and surliness; also to preach his best even though I sleep or refuse to attend services. There are many similar responsibilities of the minister which are daily expected which need not be mentioned because of their self-evident nature. Although some things which I expect of a minister seem to you, laymen, as foolish; or to you, ministers, as unreasonable, they may at least cause you to give some thought concerning the things which you as laymen require of a minister, or you as a minister owe not only to the congregation, but to the community at large. If so, this article may have been worth while.

## What I Expect of My Laymen

By a Minister

In beginning this article, I wish to pay tribute to the host of Christian laymen and laywomen in our churches. They are a noble group as a rule. If they have shortcomings they are generally those of the head and not of the heart. I have often wished that I might go back through the few congregations that I have been privileged to serve and select a congregation. Those men and women are only a few of the many thousands who are bearing the burdens of the Lord's work, not only in our own, but in all denominations. They are the pillar-saints, not the type of Simon Stylitus, but the real supports of the Church of God.

"What I expect of my laymen!" Sometimes a preacher may expect too much. He has his angle of looking at the church; it is the viewpoint of a minister. The laymen have their viewpoint; their likes and dislikes. They scrutinize, criticize and discuss the ministry. The preacher has as much right to choose his church as the church has to choose a minister. He has just as much right to demand that they do their part as they have to demand of him to do his.

As a pastor of a church, I expect my laymen to possess a deep personal consciousness of their Christian responsibility and piety. Responsibility and piety are not all on the side of the preacher. The All-wise Maker endowed mankind with two feet, two hands, two ears and two eyes. The person with only one of these organs has an abnormal body; so it is with the church. God has chosen two divisions of workers for his church. A church with all preachers would be a poor affair, but a church with a group of consecrated laymen and a consecrated, efficient pastor working in cooperative harmony becomes a mighty power. Edgar Guest pays a great tribute to "The Laymen" in a poem, as follows:

Leave it to the ministers, and the church soon will die,  
Leave it to the women-folks—the young will pass it by,  
For the church is all that lifts us from the coarse and selfish mob,  
And the church that is to prosper needs the laymen on the job.

Now a layman has his business, and the laymen has his joys,  
But he also has the training of his little girls and boys;  
And I wonder how he'd like it if there were no churches here,  
And he had to raise his children in a Godless atmosphere.

It's the church's special function to uphold the finer things,  
To teach the way of living from which all that's noble springs;  
But the minister can't do it, single-handed and alone,  
For the laymen of the country are the church's cornerstone.

When you see a church that's empty, though the door is open wide,  
It is not the church that is dying, it's the laymen who have died;  
For it's not the song or sermon that the church's work is done  
It's the laymen of the country who for God must carry on.

As a pastor of a church, I have the right to expect loyalty, courtesy and fair treatment on the part of my parishioners. I represent the local church in the community in an official capacity. The attitude that the community assumes toward me, it assumes toward my church. Many church folks make their church weak and apologetic in the eyes of the community by their treatment of their minister. When they send out for a former minister to conduct a funeral or wedding ceremony, or secure one from some other neighborhood church; when they fail to see that their pastor does not get his share in the community, school and social activities; when they fail to speak of the strong work of their own local preacher and brag on the minister down at Mud-Creek church, they are making their church the real loser. **It never pays to kick your preacher, no matter how poor or inefficient, or how much you dislike him. For the blot will remain upon your local church for many days after he has departed.** Any church can make or break a minister in its attitude to-

wards him. No man can do his best for an unappreciative and unresponsive congregation. While the dominie may live with them, his heart's desire is far from them! It may be set on some other church as far away as he can get.

There are three attitudes that churches assume towards their pastor. First, there are churches that have a reverence for their minister akin to superstitious reverence. They virtually make him their priest rather than their minister. He is a sort of semi-divine being that dwells between heaven and earth. True there are certain types of men who court just that sort of thing. They are "the men of the Cloth." They love the salutations of the market-place, and desire to be called "Rabbi" (i. e., doctor or reverend). They are like the Parish priest of Austerlitz:

The parish priest of Austerlitz  
Climbed up in a high church steeple,  
To be near to God that hands  
God's word unto the people.

And in sermon script he daily wrote  
What he thought was sent from heaven,  
And he dropped it down to the people's heads  
Two times each day in seven.

In his times God said: "Come down and die,"  
And he cried from out his steeple:  
"Where art thou Lord?" and the Lord replied:  
"Down here among the people."

But thank God, we have very few such beings among the ministry. Our Dunker ancestry would not tolerate it. Most of our men are too red-blooded for it. They prefer to be a man among men. They shrink from being angels or seraphims until God calls them to Glory. They feel the faults and frailties that are common to all men.

I shall go to the opposite extreme—I am sorry that it is sometimes found. The self-respecting minister recoils from it. It is where the laymen looks upon their pastor as "the church's hired man." He is the general roustabout for the church. He can be their janitor, repairman, and proxy for the whole congregation. "He gets paid for it." Such an attitude does not hurt the minister as much as it does the laymen, who holds it. It stifles their self-respect. It fails to train the church in service. It develops a mean side of human nature. Some folks like to boss their minister. They get the idea that they pay him and he must preach and do as they say. But no preacher is paid with the laymen's money; **He is paid with the Lord's money.** It is given for the Lord's work. There is nothing that kills the inspiration of a preacher more than to land in a church that considers him "the church's hired man." This is one cause that has driven many a consecrated man out of the ranks of the active ministry.

A minister appears to many folks as a gentleman of leisure. He has a white collar job. He wears a good suit every day. He is almost looked upon in certain quarters as a social parasite. Dr. Charles H. Sheldon, in a recent number of The Christian Herald, tells his experience while he was pastor in Topeka, Kansas. He went to work for the Santa Fe railroad on an extra gang that was building a new line. A fellow workman was surprised to find a preacher working and then proceeded to tell him that a preacher was not a producer. He had a white-collar job and just preached two sermons on Sunday while he did nothing during the week day. That idea is all too prevalent with some types of mind among the laity, even within our churches. There may be some lazy ministers. But the truth is that often what may appear to be leisure is



real work. There must be "leisure" for study and preparation. A man can expend brain energy as well as physical energy. I know ministers to whom an eight or ten hour day would be a real luxury. A loaf of bread may not look very big until you figure it from the standpoint of toil and invested capital. A sermon may be delivered in thirty minutes but behind it lays the years in the grade and high school, the college and the seminary. It has cost years, money and experience.

The preacher is a producer. He produces great things than "the meat that perishes." He builds manhood. He conserves society by uplifting it to high ideals through the Gospel of Jesus. He serves the community as a peace officer by implanting a regenerated conscience that is far better than jails, prisons and electric chairs. He instructs men and women not only in the Word of Life but through his study he enriches them intellectually also. He ministers to the sick and the sorrowing. He adds to the community life as a servant in every good and noble cause.

The third attitude that a church can bear towards their minister is one that every minister craves. It is that he is a teacher and a helper of men. He is a professional man, minus the air of professionalism. While his calling is peculiar, yet he stands with the teachers in the schools, with the doctor, and the members of the bar as one of the learned professions. Back in the old New England communities, the pastor of the village church was a man of authority on both spiritual and intellectual manners. Out of these old New England churches came the long list of famous men and women. But remember that the background of these notables was those men of God who had guided the hearts and minds of the youth. The growth of materialism and commercialism in our country has defied business, and idealism has had a decided slump since the great war. Idealism—that is Christian Idealism, shot through and through with the Gospel of Jesus Christ—is the only thing that can save America from destruction. For want of vision nations perish. The pulpit of America must again be exalted to its former dignity and power, if this is to be accomplished. Folks cannot minimize the church service on Sunday, if they have any interest in the public welfare. As a pastor, I expect the fathers and mothers to be regular attendants, with their children, at the preaching services. The junior church will never impress the dignity of worship upon the child life of America. The child must feel that he has a place in the great united service of the church.

I expect the laymen of the church to meet their pastor on a high plane of respectable business ethics. The human needs of a minister call for financial support. I know that preachers are not expected to say much about this. It is a tabooed subject, but it is a stern reality in many a minister's home. Every minister ought to have a stated salary and it should be paid promptly and regularly. This will enable the preacher to budget his expenses and meet all obligations promptly. No church wishes its minister to be looked upon as "slow pay" or a "dead-beat" in the community. It is a blot on the church. But no church has a right to expect of a minister what they fail to do for him. It is quite unfair to expect a minister to use his savings while serving a church that is behind two or three months on his salary. His pay should be as prompt and regular as the pay envelope of the shop workers in the city. Prompt payments even in church business make long friends. No minister is contented when his stipend gets behind.

In determining a pastor's salary, there are several elements to be taken into account. First, the church should determine its financial ability. It should do so in the spirit of generosity. Then it must take into consideration the livable wage for the community. This must include the social demands made upon a pastor. No church can pay a man \$1,200 and then expect him to live on the same plane and standard as the man who gets \$3,000. The preacher's budget will call for extra expenses that other homes in the community do not have. He must have an equipment that will fit him for a larger usefulness. He will have to buy books and periodicals for his library. These are expensive. He must attend conferences and conventions. He will use printer's ink for publicity. Indirectly the local church gets the returns on these things. Many a minister has been allowed to fossilize because his stipend was so meager that he could afford only the bare necessities of living.

Finally, I expect my laymen to feel repaid with my services. That I am giving them value received. That they be ready to cooperate with me in all tasks for the progress of the church. That they be loyal to the general interests of the church—her missions, her college, her publications and her distinctive doctrines. I expect them to attend the Love Feast and communion service. And may God bless our noble laymen and laywomen, for there are those in our churches who measure up to and live beyond our expectations.

## Present Day Industrial Conditions---A Fulfillment of Biblical Prophecy

By Charles H. Ashman

(The Second of a Series)

Prophetically, the Holy Scriptures divide the race into three classes,—the Jew, the Gentile, and the Church of God. By the Jew, we mean all of Hebrew descent. There are no Ten Lost Tribes, according to the Scriptures. Representatives of all the Tribes returned to Palestine after the period of captivity. By the Gentile is meant all not of Hebrew descent. By the Church of God is meant all regenerated believers whether Jew or Gentile. Paul exhorts in 1 Corinthians 10:32, "Give offense to none, neither to the Jew, nor to the Gentiles, nor to the Church of God."

Now, the needle of God's prophetic compass is fastened in Palestine. Palestine is the geographic center of the earth according to prophecy. All directions are to be reckoned from it. When the Bible foretells a "King of the North" or a "King of the South" or a "King of the East", all reckoning must be from Palestine. Moreover, the destiny of all nations is interwoven with the Jew as

a nation. Deuteronomy 32:8 declares, "When the Most High divided to the nations their inheritance, when he separated the Sons of Adam, he set the bounds of the People according to the number of the Children of Israel." The future of all nations is interlocked with the Jew. The parable of the Sheep and Goats is clearly a judgment of the "nations" in their relation to "my Brethren", the Jew.

The Bible has foretold the course of history of Gentile Governments. Throughout the Scriptures you will discover this significant expression, "The Times of the Gentiles." Jesus said, "Jerusalem shall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled" (Luke 21:24). He declared a period during which Jerusalem should be subject to Gentile rule politically. This period had existed before Christ. It began with the captivity under Nebuchadnezzar. It will continue until "the Times of the Gentiles be fulfilled."

Unto Daniel was revealed the course of this period. It

came in the vision of a colossal image composed of four metals, each representing a Gentile power and period of rule. The Head of Gold represented the Babylonian Kingdom, an absolute monarchy. The Breast and Arms of Silver represented the Media-Persian Kingdom which supplanted the Babylonian. The Abdomen and Thighs of Brass represented the Grecian Empire under Alexander. The Legs of Iron represented the Roman Empire divided into two under Valentinian and Valena, known as the Eastern and Western Empires. The Ten Toes of Iron and Clay represent Ten Kingdoms to be found either in the territorial limits of or after the form of the Roman Empire. This part of the Vision has not as yet been fulfilled. It forecasts Ten Kingdoms confederated at the time of the end of Gentile rule. It foretells a League of Nations as the last form of Gentile Government.

Present Day Conditions indicate that things are moving rapidly toward the fulfillment of this prophecy. A League of Nations is being formed. An International Tribunal is developing. Germany will have no place in this in its final form. She belongs with God and Magog of Russia. She will never resume the place she formerly held in Europe. The United States will have no place in it either. God has a special mission for her. Her mission is evangelism and evangelization of the world. She is to be the leader in civilization also.

These Ten Kingdoms are to be of iron and clay which will not stick together. Iron represents imperialism and clay democracy. This admixture of monarchy and democracy will cause deterioration and division. Present day conditions testify to this. Imperialism is yielding to democracy, but the admixture of these two is resulting in an uncertain, feeble, changing, unstable government. Political conditions are getting ready for the "Smiting Stone", cut out of the mountains without hands, which will become a great mountain filling the entire earth." This is Christ as King of Kings and his Kingdom of the Millennium.

Moreover, the Scriptures foretell of the formation of a mighty empire in the territory of Russia. In Genesis 10:

(Continued on page 9)

## SIGNIFICANT NEWS AND VIEWS

### A SIMPLIFIED CALENDAR PROPOSED

The movement to simplify the calendar, stabilizing Easter and other church days and equalizing the months, has been making great headway.

In September, 1923, the League of Nations established a committee of inquiry to go into the question carefully. The defects of the present calendar were examined. One hundred and eighty-five different plans for removing the defects were considered. Opinions of leaders from many countries were found to be in remarkable agreement. On September 30, 1927, the League of Nations informed the government of the United States that it had invited all the governments of the world to give its committee "all information of value" bearing on the simplified calendar proposal, and particularly requested that a National Committee be formed "to study this reform."

The American National Committee has now been formed, with Mr. George Eastman as chairman. The Federal Council of Churches, having been invited to appoint a member thereon to represent the Protestant Churches, took the following action at the April meeting of the Administrative Committee:

"Resolved, that since the simplified calendar involves the stabilization of Easter and other days widely observed by many churches, the Administrative Committee requests the General Secretary to take appropriate steps to inform the Federal Council constituent bodies of

changes proposed in the calendar and to inquire if any communion is opposed to such changes and to ask for some statement on this matter for transmission to the National Committee."

Without committing the Federal Council or its constituent members to any given view on this question, the Administrative Committee "requested its president, or some one designated by him, to sit with said National Committee in an unofficial capacity, merely as friendly visitor for purpose of contact and conference."

The proposed simplified calendar consists of a thirteen-months year, each month having twenty-eight days, as shown in the diagram.

#### All Months of Every Year

Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

The new month "Sol" would follow June; the 365th day would be December 29th, to be called "Year-Day" "Leap-Day" would come once in four years on June 29th. Easter would fall every year on April 8th.—Federal Council of Churches.

### YOUTH AND PROHIBITION

Speaking recently on "Youth and the Economic Results of Prohibition", Prof. Irving Fisher of Yale University made these significant remarks: "There is a great deal of talk about the revolt of youth against the previous generation. This does not necessarily mean that youth will on the whole, revolt against the Eighteenth Amendment. It may mean rather that youth will revolt against the drunkenness and disrespect for the law of their parents. A Boston lady told me that she had recently given up smoking, because her son had remonstrated with her and that she was going to give up drinking likewise lest he should reprove her for not observing the law. The amount of drinking among the youth of this country has often been exaggerated. The diminishing totals of first offenders in New York City on the charge of drunkenness affords important testimony. Over two hundred college and university heads who answered the questionnaire sent out by the Literary Digest, testified to the beneficial effect of Prohibition on the student bodies and on youth in general; the conclusion was that 'There are actually fewer drinkers in the colleges now than in the days when there were only one-third of the students.'—The Christian Herald.

### HOW TO END WAR

In the political realm our Secretary of State has the best idea. M. Briand asked him to enter into a bi-lateral treaty with France not to engage in war, but he answered, "No, let us do something better. Let us enter into a multi-lateral treaty, and include other strong nations, Great Britain, Germany, Italy, Japan."

France agreed to this in principle, but qualified it by suggesting a treaty providing only for the renunciation of wars of aggression.

Secretary Kellogg could not see it thus, partly because of the difficulty in finding a satisfactory definition of "aggressor" or "wars of aggression." He considered that such a qualification would virtually destroy the positive value of any treaty as a guarantee of peace, and we believe he is right.

Doubtless the discussion will proceed through a wearying length when the other nations take up their pens to express themselves, but nevertheless as the Washington Post declared, "The United States has shown the way to world peace if the great nations really desire peace above all other considerations."

But do they desire it? That is the point.—Moody Monthly.



# THE BRETHREN PULPIT

## Some Perilous Pitfalls

By C. R. Koontz

**TEXT:** Let a cry be heard from the houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.—Jeremiah 18:22.

*(One of a series of four sermons prepared and given on the general subject of "Amusements and Recreation" during the month when that theme claimed the attention of Christian Endeavorers.)*

The text is found in the prayer of Jeremiah against his enemies. In it is found a note of warning, "Let a cry be heard", an enemy referred to, "them" and "they", and the method of the enemy, "for they have digged a pit to take me, and hid snares for my feet."

Before the invention of firearms the hunter took his game by means of the pit and snare. This method was also common in warfare. Although modern methods of hunting and warfare have changed considerably, the deceptiveness of the pit and snare still linger with us and are used in a spiritual sense. It is with this thought in mind that I ask you to consider a few of the modern mental attitudes that may be likened to pits and snares.

"I'll try anything once." Here is a very deceptively covered pit. Is not the spirit of adventure to be encouraged and stimulated? Was not Colonel Lindbergh highly commended and rewarded for his flight across the Atlantic? In answer to these questions may I ask yet more? Are you willing to make as much preparation before you try anything once as did Lindbergh before he attempted his flight? Is there not a difference between true adventure and morbid curiosity? Is it not a fact that one is led on unaware of danger to gain experience without knowledge that gets them into trouble? Is not that the essence of Eve's transgression in the garden? God said, "Thou shalt not eat", the devil said: "Eat" and Eve tried it "once."

"Beware of the first glass" is an old proverb and we all know that it refers to drink, but as a principle it may also include impressions and experiences. Beware of the first impressions you receive and the first experiences you have. Do not be too anxious to "try anything once."

Another equally perilous pitfall is found hidden under the expression, "I don't see any harm in it." The fact that it is considered questionable indicates at least a possible danger. The fact that you do not see the danger makes it perilous for you. You enter upon the venture just as the innocent and inexperienced sailor puts out to sea—unaware of the hidden reefs which wreck many a ship.

Before venturing upon such a course, it matters not whether it be a social or commercial venture, pause long enough to ask whether it will be healthful, honest, clean, pure, and above all will it call in question your position as a Christian. The day when a man or woman can be a Christian and not be known as such has ceased. Both the church and the work are asking that we be true to name.

A third pitfall is to be found beneath the expression, "I don't believe in the old Puritanical restraints." Does not this remind you of the pit the devil dug for Eve in the statement, "you shall not surely die?" Pause long enough to reflect upon the statement given by a wise man of old: "He that breaketh a hedge, a serpent will bite."

Now that three pitfalls have been mentioned, and the thought of restraint has been mentioned, may we consid-

er next, the WHY of some of these restraints that so many people object so seriously to today.

The reason for them is a long story—also sad and pathetic. But suffice us to say that the Puritans learned by bitter experience that just as in ancient warfare, the valleys were often filled with pits and snares, so the great valley of life was strewn with pitfalls that meant damage if not death to the Christian that fell into them unaware.

To come a little closer to the issue, let us raise the question this way. Why did the pioneers of the Dunker church speak so plainly and condemn so severely the desecration of the Sabbath? Why did they forbid Christians to dance, play cards, and attend the theater? Why were the sisters admonished not to follow the fashions of the world, but to dress plainly and modestly as becometh a Christian? Why were the brethren cautioned against the stock market, speculation, and the trading of horses?

Our pioneers found that often beneath these and others which I have not mentioned were perilous pitfalls. They found that beneath Sabbath desecration was the forgetfulness of God; back of the dance was passion; back of the deck of cards, whether used in the hovel for chips or the parlor for cut glass, was the tendency to gamble; in the theater was to be found suggestions of vice and social evil; the fashions of the world were conducive to pride upon the one hand and often licentiousness and immorality, while speculation and trading often lead to trickery and more serious troubles.

The purpose of setting up the restraints was two fold. For a restraint is similar to a fence. It not only keeps your stock in, but your neighbor's out. They were interested in keeping the enemy without the fold of the church.

By way of illustration I give a paragraph written just about 50 years ago upon the subject of Sabbath desecration which is only typical of their views on the others.

"The Book of Sports" did more to destroy Christianity than all the ten persecutions of the Roman Emperors: the views of Second Charles about the Lord's day tended more to drive religion from the British nation than all the fires that were kindled by Mary. Paris has no Sabbath, and that has done more to banish Christianity than all the writings of Voltaire: and Vienna has no Sabbath, and that fact does more to annihilate religion there than ever the skepticism of Frederick. Turn the Sabbath day into a day of sport and pastimes, of military reviews, and of pantomimes and theatrical exhibitions, and not an infidel would care a farthing about the tomes of Volney or Voltaire, about the skepticism of Hume, the sneers of Gibbon or the scurrility of Paine."

Lastly, may we notice the most perilous pitfall—if there be one more perilous than the rest, and I believe there is. What is it? What are we to consider the worst sin in the community? It is not Sabbath desecration, bad and far reaching in its evil effects though it be. It is not boozing and bootlegging, flaunting and illegal though it be. It is not gambling and social vice, though they sap the very honesty and virtue of its perpetrators. But it is the Sin of religious negligence. Here is the mental attitude that is very often back of those already mentioned.

It is the pit into which many fall before they fall into some of the other pits already mentioned.

The reason for putting it so strongly is because it is a sin against the Light of Christian experience. It is a sin against the Light brought to earth by Jesus Christ the Son of God. He came to earth to save us from the pitfalls of the enemy. He pointed out the enemy. He exposed many of the pits, and laid down principles for the guidance of his followers—the Christians. His admonitions to the disciples, “watch and pray that ye enter not into temptation” are needed by us at all times.

What then shall be said of the Christian that says: “I’ll try anything once”, “I don’t see any harm in it”, “I don’t believe in Puritanical restraints”, “I don’t believe it matters much what we do.” Man is not the judge, but by his fruits he is known. Because of his religious negligence he has often fallen into the pit of the enemy. Therefore, I close by saying: Let us watch and pray lest we fall into the enemy’s pit.

Carleton, Nebraska.

### Present Day Industrial Conditions

(Continued from page 7)

2-3 the Sons of Noah are given as Shem, Ham, and Japheth. From Japheth have come the Gentile Nations. Magog was a son of Japheth. From him descended the Scythians whose descendants predominate in Russia. Tubal was another son of Japheth. His descendants settled in the region around the Black Sea, spreading north. Doubtless Tobolsk, the Russian city, is a perverted form of Tubal, in the name. The descendants of Mechech, the third son of Japheth settled into what is now Russia. Moscow, the name of a prominent Russian city, may be the perversion of Mechech. The Scriptures foretell the formation of a mighty empire over which shall rule, “the King of the North.” Remember, Palestine in Prophecy is the geographic center of the earth. This Empire and King of the North will operate in opposition to the League of Nations. Russia will not be in the final League of Nations. Present day tendencies point to Germany and other nations uniting with Russia to form a mighty Empire in conflict with the Ten Confederated Kingdoms under the League of Nations.

Also, the Scriptures indicate the formation of an Empire in northern Africa. In Daniel 11:40, the “King of the South” is introduced into the prophetic picture. This scripture forecasts a strong empire in this region at “the time of the end.” Present Day conditions prove the plan to form a mighty Mohammedan Empire of the continent of Africa. Efforts have been made and plans for greater ones are in formation to throw off the British and French yoke and form a mighty Mohammedan empire. If the Egyptian Empire of the past has been the marvel of the centuries, why not in the same region a greater one?

Now, we have not gone into details in the least, but given only general outlines of these indications of prophecy. Do they not indicate that the appearance of the anti-Christ is near? He cannot appear until the Church and the Holy Spirit are removed according to 2 Thessalonians 2:6-7. But, if the stage is being all set for his appearance, it would also indicate that the Rapture of the Church in the Appearing of our Lord is at hand. There will not be a universal empire until the universal King, Christ Jesus, comes to establish it. But, between the Rapture of the Church and this Millennial Kingdom of our Lord, there will be a period of the rule of the anti-Christ. Who will he be? What will he be? Is Mussolini the anti-Christ? That will be the subject of the next article.

Johnstown, Pennsylvania.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

LOVE INCOMPARABLE—1 John 4:16-19. “We love him because he first loved us.” That is the only way love for God ever gets in the human heart. As Rev. H. D. Ranns says, “The Christian starts with the fact of the love of God for a needy set of men and women. Let a man but grasp the love of God in Christ, and that love will melt the hardest heart and win its allegiance.” When a man contemplates that love as manifested in the life that Jesus lived, the death he died, and his victory over death and the grave—all for sinful man, his heart is broken. Then in the language of us all he cries, “God be merciful to me a sinner.” Then love begins to flow in response to divine love. Then we are led to service because of that love, and we are led to sacrifice because of it. “The love of Christ constraineth us.” That is the language we can understand.

#### TUESDAY

WHEN FAST IS ACCEPTABLE—Acts 10:30-35. “And Cornelius said, Four days ago I was fasting until this hour . . . and behold a man stood before me in bright clothing.” Fasting and prayer was the means by which Cornelius got the answer to the passionate desire of his heart. Fasting has been resorted to by saints in certain crises. Jesus himself fasted. The Old Testament recognizes the fast as of divine origin. It is still a legitimate and valuable means by which Christians may obtain great results to meet supreme crises. It is not a thing to be lightly indulged in, but a thing of great seriousness, to give great efficacy to prayer.

#### WEDNESDAY

THE REACH OF A GOOD LIFE—2 Chron. 17:3-6. “And the Lord was with Jehoshaphat, because he walked in the first ways of his father David.” The reach of David’s influence was still manifest, many years after his death, in the life of this descendant. There were some things in the life of David that were not desirable, but on the whole it was a life used to link men to God, causing them to rejoice in his worship and to walk in his ways. That influence flowed on and on and became a treasured memory in multitudes of lives.

#### THURSDAY

DESIRE OF VAIN GLORY—Gal. 5:22-26. “Let us not be desirous of vain glory.” There is much seeking of vain glory. It is natural; it is the way of unregenerate men. But it is also the way of folly. For there is nothing of reality in it. Vain glory is empty and meaningless, while true glory is full of reality and of satisfaction that does not fade away. But men will change the real for the unreal, the substance for the shadowy, the abiding for the things that pass away.

#### FRIDAY

THE ALLUREMENT OF SIN—Gen. 13:10-13. “Lot . . . pitched his tent toward Sodom.” Lot doubtless never intended to live in Sodom, when he chose to pitch his tents in that direction, he knew he did not belong there. But that is the way with men who neighbor with sin. They intend at first not to become mixed up in it, but it is attractive, it seems to offer advantages, it is the way of the crowd, it is alluring, and before long they find themselves sharing its life. He who would avoid sin, should beware not to pitch his tent toward it.

#### SATURDAY

THE FRIEND OF SINNERS—Luke 5:27-32. “He went forth and saw a publican, named Levi, . . . and he said unto him, Follow me.” The publicans were despised by their fellow Jews, and with some reason, yet they found in Jesus a friend. Their redeeming feature was that they realized their sinfulness in the presence of Jesus and many of them crowded into the Kingdom. Jesus is still the friend of publicans and sinners; he came to seek and to save the lost.

#### SUNDAY

JESUS THE TRUTH—John 14:5-7. “I am the way, the truth, and the life.” No problem proved baffling to Jesus. Things that were vague and obscure to philosophers were clear as day to him. But most of all does he pull back the veil of truth to show us the Father and the way into his Kingdom. His thoughts are God’s thoughts, and following them we are led into the fold.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N

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Ashland, Ohio

O. C. STARN,  
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M. P. PUTERBAUGH,  
Treasurer  
Ashland, Ohio

## How to Have a Daily Vacation Bible School

(Continued from last week)

### ADVERTISING THE SCHOOL

#### In Papers

City papers will give some space to announcements about the school; town papers will give as much as the pastor will provide copy for. There should be a resume of his sermon, an announcement about the church action, successive articles about when the school will begin, its duration, its program, the picnics and outings, who will constitute the faculty, what children will be admitted, when the registration session will be held, the expected attendance, the interest among both parents and children, the terms of admission, what will be furnished the children, the commencement, and many other such matters. The first week after the school opens there should be an article on the registration auto ride over town, the number enrolled, and a few incidents about the school. Such newspaper publicity will be worth a great deal even in a small town. Certainly, it is good advertising of the right kind for the pastor and the church.

#### By Letters

The pastor should prepare a mimeographed letter to be sent out about a week before the school opens to every father and mother—a letter to each—of the church and also those, not members of the church, who may have children in the Sunday school. It will also be well to secure a list of fathers and mothers of the community, non-members, whose children are not in any school. (If the church has no mimeograph, it is almost certain some business man of the church will have one and be glad to print the letter furnished him by the pastor; or the town printer can be depended on to set a letter up in typewriter type.) The letter can go out with a one-cent stamp on it, but with the name of the church or pastor rather PROMINENTLY displayed on the envelope to keep it from getting to the wastebasket unopened. This letter is important and will read perhaps about as follows:

"Dear Friend: You have heard, no doubt, of the DAILY VACATION BIBLE SCHOOL which begins in our church at 9:30 next Monday morning and continues four weeks, five days a week, three hours a day—9:30-12:30—and that it is open for ALL children of the community from five to fifteen who may wish to come. It will be a real school. The principal and teachers are deeply interested and want the boys and girls to remember this as one of the happiest periods of life.

There will be no tuition and no books except in the hands of teachers. No home study will be required. Everything the children need in the school will be furnished them free of cost. The cost of the school, which will likely be about a dollar per pupil, will be taken care of by free will offerings at the close of the school.

We shall teach the children portions of the Bible suited to their ages, have Scripture gems memorized, tell them many interesting stories—Biblical, patriotic, habit-forming, missionary,—have supervised play periods, periods for music and notebook work, salutes to the Christian and American

flags, and a closing period of handwork.

Does not this program appeal to you? Will you not cooperate with us in helping your children? Help us advertise the school. Boost it to the children. Tell your neighbors. Visit us when we get going. Pray for us. And don't forget to ask us about anything you do not understand.

Important! We wish to enroll the children at four o'clock at the church next Friday afternoon so we will lose no time from work Monday. Please see that your children are present. When we enroll them, we will give them a free automobile ride.

Let us all work together to make this school an epochal month in the child life of our town.

Sincerely yours,

..... Principal."

#### Other Methods

In addition to using the papers and writing letters, advertising can be done through church bulletins, on bulletin boards, in handbills and printed matter which may be distributed over the territory to be advertised by teams of boys, by house-to-house visitation and other methods that will suggest themselves. Posters may be made by the young people and put up at the church and at other advantageous points. In some places visits to the public schools can be made shortly before they close for the summer.

#### The Registration Session

The registration session is valuable. Talk it up. Tell about it at Sunday school before it is to be held on Friday. Get an article in the papers about it. Write the parents. Have children bring their horns, bells, and other noise-making instruments. Prepare some banners. Secure several flags. Make announcements on portable blackboards to be put on running boards of automobiles. Arrange with friends to have enough autos present to carry the children for a booster ride over the section of city, town, or country in which the school may wish to advertise. Put a dozen children in a car, if necessary; they enjoy being placed together. Ride slowly during the parade. Make plenty of noise so all the children will run out to see what is going on and thus have their desires aroused to attend the school. Tell of the picnic for the next Friday afternoon, to which only pupils of the school can go, when they will have all the lemonade they can drink and a fine lunch together. This ride will be "barrels of fun" to the children participating, advertise the church and the school, wake up the grown folk of the community and win other children.

But do not have the parade until after all the children who may come shall have registered. Secure registration cards furnished by the Sunday School Board, and fill one out for each child. Have the teachers of the different departments at different points in the church yard, on the steps, or in the building, and give instructions to the children as to which group of teachers to go to. If they go to the wrong group, it will

be discovered when the card is filled out. The teachers will tell the children where they will go on Monday, about the processional and give them such other information as may have previously been decided on.

If the registration session is properly advertised, eighty per cent of the children who will be present on Monday will have enrolled on Friday. Anyone can readily see the great value of this.

The principal of the school should order an ample supply of both the registration-record cards (there are separate colors for boys and girls) and the red advertising tags and have them on hand for the registration session. After enrolling the children and before taking the ride, tag every child. Children like these tags much better than buttons. The tags are conspicuous and splendid advertising. The boys and girls will gladly wear them Friday afternoon, Saturday and Sunday and on until the tags wear out.

The cards and tags are fifty cents per hundred and can be secured from the Baptist Sunday School Board. Note that the registration cards give much useful information about the church and Sunday school relationships of both pupils and parents. When they shall have served their use in the school, they should be preserved in the church office for their information and for use in promoting the next session of the Vacation school.

Cuts of the advertising tags, registration-record cards and offering envelopes are printed on the third and fourth cover pages of this booklet.

#### Who May Attend a Daily Vacation Bible School?

It will not be wise to admit any children who may not have reached their FIFTH birthday by the opening day of the school unless a separate department can be created for the four-year-olds. Keep the school for public school children and those who will soon be ready for public school. There is no need for a top limit. Nearly all boys of fifteen and sixteen will have some sort of summer work. Most of the sixteen-year-old girls can be used as helpers. From five to fifteen will about cover those who can be reached and helped.

There will be danger in many places of more children attending than can be cared for. No more children ought to be admitted than the building will comfortably hold. Crowded rooms in the hot summer time will mean poor teaching, lessened interest and much disorder. It may be well to ascertain how many children can be cared for in the school, announce the number in advance and say that when the number shall have been reached no more will be admitted except as vacancies occur. If there must be limitation, admit children in the following order: first, those of parents of the church and Sunday school; second, those children not attending any Sunday school; third, those of other Sunday schools.

#### How Grade the School?

The Daily Vacation Bible School grades on the same age basis as the Sunday school and groups into the same departments,—Beginner, Primary, Junior, and Intermediate. If the church has only a one-room building, or insufficient rooms of such size as to permit of departmental work, and no other buildings near by can be secured, then it will be wise, perhaps, not to have any Beginner or Intermediate department and to limit the work to Primary and Junior boys and girls. Of course, the more nearly each department is completely equipped, the better the work that can be done. But in

this, as in the Sunday school, the principal and teachers will have to do the best they can with what they have.

Important! To avoid confusion in grading, be sure to place the children in the departments where they would have gone had they been in Sunday school at the last annual promotion day. For instance, if a boy registers as being thirteen and gives his birthday as April 6, do not put him in the Intermediate department; put him in the Junior department, for when the promotion day was held in the Sunday school the preceding October he was only twelve. The children who are in the Sunday school of the church will know where to go; be sure that children of corresponding ages who have not been in the Sunday school are not put in a department higher than they ought to enter. Otherwise, there will be confusion and dissatisfaction.

No grading is done in the departments, only one set of lessons being used. The children will sit in one group for the story telling, the music period, dramatization and other general activities; but they will go to their tables for notebook work, some kinds of memory work and the expressional activities. For this it will be well to grade the children by ages, putting all the boys of a certain year at one table, the girls of that age at a corresponding table, and so on until all will have been cared for in age groups. This will correspond to the arrangement generally followed in the Sunday schools. A helper will be in charge of each table.

To be continued)

## Editor's Select Notes on the Sunday School Lesson

(Lesson for July 15)

### The Conversion of Saul

Scripture Lesson—Acts 9:1-19a; 2:6-16; 1 Cor. 15:8.

Printed Text—Acts 22:6-16.

Devotional Reading—Psalm 119:41-48.

Golden Text—Faithful is the saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners.—1 Tim. 1:15.

#### LESSON LIGHTS Introductory Note

The conversion of Saul was the beginning of another step in broadening the church and the preparation for including the Gentiles and Jews in one church universal. It was the preparatory step to the era of foreign missions.

Besides numerous allusions to the conversion of Saul in the Epistles of Paul, we have three separate accounts of it in Acts: the first in the narrative of Luke (the author of the Book of Acts) in the 9th chapter; the second is contained in the speech of Paul before the Jewish multitude at Jerusalem, 22:4-16; and the third forms a part of his defense before king Agrippa, 26:12-18. These accounts agree in the principal particulars, but differ in subordinate details, thus affording that mark of internal credibility—substantial truth combined with circumstantial variety. And this is the case whether the difference between the accounts be capable or incapable of reconciliation. They also mutually supply what is wanting in each other, and complete the history.—Glogau.

Paul was not only the greatest Christian, but probably the greatest man that ever lived—a great traveler, a great writer, a great philosopher, a great organizer of men,

a great orator, and, best of all, a great follower of the Lord Jesus Christ. Next to Christ himself he has always been the chief inspirer of missionaries, both at home and abroad. Certainly Paul possessed one of the keenest minds of the world's history, and he would never have given up his intense prejudice against Christianity and have become the most zealous advocate without the fullest proof of its claims.

As we saw in our last lesson Saul was engaged in a vigorous and relentless persecution of the Christians in and about Jerusalem. One result had been that many Christians fled to other cities, among them to Damascus, and he resolved to pursue them thither. They were indeed beyond the confines of Palestine, but they were not beyond the jurisdiction of the Sanhedrin, since every Jewish community throughout the Empire was subject in matters of religion to the local synagogue, which in turn owed allegiance to the supreme court at Jerusalem. So he obtained from Caiaphas the high priest, as president of the Sanhedrin, *lettres de cachet* to the synagogues of Damascus, empowering him to arrest 'any that were of the Way, whether men or women,' and convey them in bonds to Jerusalem for trial and sentence."

#### The Fact of Conversion

Conversion is a great and vital fact, and men will never get away from the necessity of it. Nothing can be discovered to take its place, and the wide-spread occurrence of it proves the reasonableness of it. Herman Eldredge, in the Herald of Gospel Liberty, records this experience:

A young woman who mistook culture for Christianity in speaking in a Cleveland convention, said, "You know that we no longer believe in conversion in this scientific age." She was asked what she meant by science, and if real science did not consider all the facts in any case. And when she said, "O, yes, of course," we then asked how she could scientifically ignore the fact that thou-

sands of people had been converted and had lived changed lives thereafter. The young lady was very much embarrassed, as well she needed to be, for the fact of conversion" and a new life in Christ have been "scientifically demonstrated" too many times to admit of being "ignored" by any reasonable person.

When Prof. James wrote learnedly of many religious experiences, Harold Beigbe wrote the story of "Twice-Born Men" and sent a copy to Prof. James which he gratefully acknowledged. Mr. Moody used to say, "Born once, die twice; born twice, die once." And Mr. Moody always put a lot of good, homely philosophy in his practical theology.

#### The Changes Wrought in Saul

First. The purpose and trend of his life was changed. Henceforth he lived wholly for Jesus and for the salvation of men. The change was not in patriotism, or in care for religion, or in energy, or mental vigor, but in the use to which he put all these. He was like a fine engine with all its powers switched off on another track, in another direction. He was like a servant who changed masters; like an emigrant who took the oath of allegiance to another country.

Second. He was changed in his relations to Jesus. He now accepted him as the Messiah, the Savior of the world.

Third. He was changed in the quality of his morality. Before, he was sincere, but sincerely wrong; now he was sincerely right. Before, he was self-righteous; now his morality was inspired by love. Before, he was formally legal, pharisaical, narrow in his virtues; now his moral character grew out of a new heart and a right spirit.

Fourth. He was changed in his views of religion and of God, and in his understanding of God's word.

Fifth. Hence he was changed in his life-work. Thus he was indeed a new creation, with new life, new character, new motives, new hopes, new love, new purpose, new work.—Illustrated Quarterly.

E. M. RIDDLE,  
President  
Warsaw, Indiana  
  
L. V. KING,  
Associate  
New Lebanon, Ohio

CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer  
2301 13th St., N. E.,  
Canton, Ohio

## Visualizing Missions

Paul C. Brown, Pacific coast secretary, suggests some possibilities of visualizing missions through holding novel missionary meetings. The following is a list of suggestions he makes:

**Lighting the World.** Foreign-field placards on the table, lighted by "gospel candles" as a message is brought to each.

#### !!!ENDEAVORERS!!!

Are the societies over the brotherhood planning to send C. E. Delegates to the National Conference at Ashland? If not, begin planning RIGHT NOW for a committee is working to make this one of the very best C. E. sessions the National Organization has had for a long time. Watch for further notices regarding same in future numbers of Evangelist and Angelus. THE SECRETARY.

**A Day in a Mission School.** Teacher, pupils, costumes, characteristic songs and play, customs, visitors, etc.

**Missionary Camp-fire.** Camp-fire scenery, electric fire. Missionary facts for fagots. Contest feature regarding the number of fagots supplied by various ones participating.

**Home Gathering.** Various missionaries impersonated. Reunion spirit. Exhibits, pictures, reminiscences, all effective.

**Missionary Tour.** Pictures of various stations in a country or continent or of the work in just one station. Conduct tour around the room.

**Visiting a Missionary Home.** Typical home scenes and happenings portrayed.

**Globe-Trotters' Reception.** Returned travelers tell their stories and impressions, show pictures, curios, etc.

**Oriental Meeting.** Rugs, mats, cushions, appropriate decorations and lighting. No chairs. Leader and others in native costumes.



**Railroad Meeting.** Chairs in railroad fashion. Appropriate atmosphere. Leader as "conductor." At various stops natives come and explain customs and needs.

**Newspaper Meeting.** Chairs in columns. Editorials and other departments represented. Missionary news a specialty. Leader as subscriber.

**Radio Meeting.** Megaphone connections with various stations and fields. Several different voices and directions should be used.

**Who's Who Meeting.** Intelligence tests regarding supposedly well-known missionaries and missions. Spell-down of sides at the close.

**A Meeting of the Board of Foreign Missions.** A vivid portrayal of problems, financial and otherwise. Christian Endeavor decides to help.

**Legacy Contest Meeting.** Representatives of various countries' present claims as to expenditure of a large bequest. General debate. Judges decide.

**Challenge Meeting.** Reports of visitors to various local missionary and social activities. Enlistments for definite service.

Missionary socials may be used with equal effectiveness. The above novelties, and dozens more than are available, are often equally useful in social events put on by the missionary committee. Plays, pageants, dramatizations, tableaux, and dialogues are frequently appropriate to social occasions as well as to the regular Christian Endeavor Sunday evening meetings.

ing and we trust we may have him with us again some time this summer.

I am so glad God has blessed me with good health so that during the last nine months I have worked six days out of each week and worked for God every Sunday. I am not doing it in my name, but the Lord's, who enables me to work for him. Bless his name.

Oh, that we might see the great need for workers in the fields today. The need is greater than ever before. Pray for this work of God. E. M. DAVIDSON.

## LET US THINK PEACE

Let us think peace. We have a neighbor on the north with which we have squabbled off and on for one hundred and fifty years. We are always at loggerheads over something or other with Canada. Sometimes we have quarreled over boundary lines, and sometimes we have a mess of fishery disputes, and again and again we struggle furiously over the tariff; but we never think war—not with Canada. Canada never thinks war with us. When we get into our disputes we appoint a commission, and Canada does the same, and the two commissions sit down together and thresh the matter out. Why do we do this? We have nothing to fight with along the Canadian border. We have no battleships on the Great Lakes. We have no forts or guns along that extended border line. We have not prepared for war. We have prepared for peace. We do not think war. We think peace. Thinking peace, we have peace. We have had it for a century and a half, and, please God, we are going to have it always.

Let us make a new vow to God. Let us promise him that by his grace we are going from this time onward to think peace, seeing in every foreigner a possible friend and in every human being an actual brother, a member of the great family which embraces all races and nations and whose Head is our Heavenly Father.—Charles E. Jefferson.

## A MOTHER-MADE MAN

Dr. Lorimer tells this story of one of our most distinguished men, who was introduced at a great public meeting as a "self-made man." Instead of appearing gratified at the tribute, it seemed to, for a moment, throw him into a "brown study." Afterwards they asked him the reason for the way in which he received the announcement.

"Well," said the great man, "it set me to thinking that I am not really a self-made man."

"Why," they replied, "did you not begin work in a store when you were only ten or twelve?"

"Yes," said he, "but it was because my mother thought I ought to."

"But, then," they urged again, "your integrity was your own."

"Well, I don't know about that. One day a barrel of apples had come to me to sell out by the peck, and, after the manner of some storekeepers, I put the specked ones at the bottom and the best ones at the top. My mother called me and asked what I was doing. I told her, and she said: 'Tom if you do that, you will be a cheat.' I think my mother had something to do with my integrity; and, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making mean anything I am of any character of usefulness."—Sunday School Visitor.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1330 E. Third St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARMART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

## From the Bossangoa Mission in Africa

Bossangoa par Bangui,  
April 19, 1928

Dear Evangelist Readers:

It has been a long time since you have heard from Bossangoa. Of course you have heard of the transferring of Mr. and Mrs. Kennedy to this station.

Our church membership steadily increases. Some of the Christians are growing spiritually. There are ten in training for evangelists. We have three classes a week for them. Others have gone back to their heathen practices. Recently three members had to be excommunicated from the church, because of sorcery. The Evil one is busy in Africa as well as in America.

One of our local chiefs was recently killed by a leopard in one of their grass fires. Yesterday we were talking with some natives about it when one representing the group said that the chief's wife killed him. We asked him if the leopard didn't kill the chief? "Yes," he replied, "but didn't the evil spirit in the woman go in the leopard and kill her husband?" Then they said, "The young do not die for nothing, somebody kills them with medicine, or the evil spirit of a woman goes in an animal and kills them." They also said that if an administrator wasn't here, they would kill this woman because of the evil spirit in her. They further said: "Only the old die for nothing." Then we asked them why so many babies die. They replied, "Isn't some human jealous because she doesn't have any children, and puts medicine in the baby's mouth? Isn't that why it dies? Babies couldn't die for nothing." Then we asked them, what killed the baby of Gouane? (one of our Christians) and they said, "God took it," just because Gouane didn't accuse anybody of killing it.

On December 28th Louis Paul came to make his home with Mr. and Mrs. Kennedy. We do thank the Lord for keeping the children in this land. They have had their spells of sickness, but he so wonderfully undertakes.

The first of the year we organized a Sunday school with four classes. Last Sunday 250 were present. There are so many little black tots who attend, and they represent our future opportunity. The women are hard to teach for they do not care to take part. But you will not wonder at this when you consider that from childhood they have been taught that they know nothing. But

by constant teaching and much patience they overcome this to a large extent.

As for the temporal side of our work, Mr. Kennedy is making brick and gathering material for the dispensary. Mr. Sheldon is working on the temporary church. It will soon be completed and everybody will be so glad to have a place to worship. This temporary church has been made possible largely through the gift of the Girls' Gospel Team at Ashland and other special gifts.

We ask for your prayers constantly as we labor for the Lord in this land. In His Name,

HATTIE C. SHELDON.

## Dunraven, Napfor and Grapevine, Kentucky

On May 13th we established another Sunday school at Dunraven, Kentucky, with 55 in attendance. We have a fine location and a splendid interest. Brother Walter Napier of Dunraven is superintendent. Mr. Mack Campbell is assistant and Miss L. Campbell is secretary-treasurer. Miss Sallie Napier is one of the teachers. I shall visit this school as often as I can.

The work at Grapevine is going fine, also the work at Napfor. We are having fine success with our Sunday school here. We now have prayer meeting every Friday night and the results are just fine. Church services are held every Sunday evening at 6:30. We can readily see the fruits of our labor. Great interest is shown in the work in general and we have much help. We can see the great need of this work more and more clearly.

I am trusting in God for guidance and I trust we may have the prayers of all the brotherhood that we may have strength in this field. We need a field evangelist. Let us pray over the matter. If it should be God's will that one should be sent into this field, it would be a great forward step. Let us not forget 2 Timothy 2:22, nor 1 Timothy 6:12. Let us think for a moment also on these Scriptures: Matthew 7:12-13; Hebrews 1:2; Mark 7:21; Matthew 11:28; Revelation 5:9. On May 20 Brother Fred Kinzie of Krypton was with us, and preached a splendid sermon. We had Brother Drushal of Riverside with us a few weeks ago, when he delivered two strong sermons. Everybody was much impressed with his preach-



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### LONG BEACH NEWS

Allow me to state briefly that since the last report our Sunday school has kept up its record around the five hundred mark all this year, under our able superintendent, Brother A. H. Kent.

From April 8 to 15th, inclusive, we were remarkably blessed with a series of lectures dealing with prophecies by Rev. William Lamb of Sydney, Australia. Those on "The Holy Land and the Returning Jews in the Light of Divine Prophecy" and "The Mysteries of Ancient Egypt and God's Great Stone Witness of the Return of Christ," were beautifully illustrated with recent, fine lantern slides. We were all sorry when his time came to go and hope that the Lord will use him in other places as he did in Long Beach, as his lectures were an inspiration to all who heard him.

Through the preaching of the Word by our pastor, Dr. Bauman, we are happy to be able to write, "And the Lord added to the church daily such as should be saved." Since our last report we received into the church thirty-nine by baptism, four by re-consecrations and two by letter.

We had 224 at our last quarterly communion. Brother Bauman has been giving us a real treat in a study on the Great Pyramid of Gezia, using it as a chart for the teaching of dispensational truth.

Our mid-week prayer meetings continue to be a source of great blessing as through prayer we enter most thoroughly into the presence of our Lord.

We are looking anxiously forward to the building of a new Sunday school building. If the Lord tarries we hope to have this building under construction in the near future as this department is greatly needed.

The annual Bible Conference of Southern California will convene from July 6 to 15th, inclusive. We covet the prayers of our brethren that this conference may be the means of a great spiritual awakening and strengthening that we may gain new victories for our Lord and Master and Coming King.

Yours in his service,  
HARRY F. LORENZ.

### SPOKANE, WASHINGTON

The work of the First Brethren church at Spokane, Washington has been progressing under the leadership of Rev. T. H. Broad. The church was left without a pastor when Rev. Kenneth Monroe was called to act as professor at Ashland College. After corresponding with a number of available men, T. H. Broad was chosen. Although his new charge was a couple thousand miles from the charge he was filling his work was continuous as he preached the last Sunday in August, 1927 in his California church and the first in September in Spokane.

Mr. Broad came to Spokane alone but was followed in a few weeks by Mrs. Broad, Edgar and Mildred who drove up. Bert, the other son came later after closing up his business in California.

Mr. Broad's work has been of a varied nature and many people outside the regular church circle have been reached. Regular meetings are conducted at the Volunteers of America, the Tuberculosis Hospital,

and the city jail in both men's and women's wards. Mr. Broad is particularly blessed in being able to bring hope and cheer to the sick and needy in every walk of life and many a pain is being lessened by his visits.

Early in the year he visited Harrah, Washington where he assisted in the dedication of the new church of which Rev. J. C. Beal is pastor.

A two weeks' evangelistic service was held during the spring. Brother C. C. Grisso of the Sunnyside church was evangelist. In addition to those who made known their desire to become members of the church and those who re-dedicated their lives to Christian service a number for the first time took their stand for Christ. During the latter part of the meetings Mrs. Slack, Bible teacher in the Kentucky missions, visited us and told in an interesting and profitable way about the work in the mountains. The meetings closed with one of the best Communion services the church has ever had.

Five years ago the men of the church cooked and served a supper in honor of Mr. and Mrs. Hathaway, who were going from this church as missionaries to the African field. Wednesday, June 13th, another such supper was given but as a welcome to the same two as they returned to their home church. The prayers and interests of the Spokane people have been with the Hathaways where their labors in the Lord have been so generously rewarded.

BEATRICE ROBERTS, Correspondent.

### NEW PARIS AND DUTCHTOWN, INDIANA

#### New Paris

I am more anxious to read news, than I am to write, hence my long delay. I am nearing my fourth year at this place. I am enjoying my stay among these good people. We have not added many to the church but are doing the Lord's work. From my window while I write I can see and hear Catherine and David Jobson at play with the Smoker children where they have splendid homes. Catherine recites the Twenty-third Psalm without a single break.

We are temporarily worshipping in the new school auditorium as we are remodeling our church. We have lifted it high, turned it half around, veneered it with brick and are working it all over. The cost will be something over \$6,000. It will be beautiful, modern and well equipped. We hope to dedicate the last of June. There will be no begging for funds on dedication day.

#### Dutchtown

This is my second year at this place. It is a real pleasure for me to serve this church since I organized it some thirty years ago under the direction of the Indiana Mission Board.

Brother Yoder urged the board to open a mission point at this place. The board at that time consisted of W. C. Perry, Solomon Auckerman and Daniel Stephens. In these years I have held six revivals for them. Brother Thomas Plew has done much to hold the church together. We had one of the most ideal communions this spring it has been my privilege to attend. Of the

large number added eighteen months ago nearly all were at the tables.

On Sunday night, the seventh of June the children rendered a well arranged program. The house was full to overflowing.

This church is five miles from Winona and there are as many children as there were thirty years ago.

B. H. FLORA.

### LAKE ODESSA, MICHIGAN

The Lake Odessa Brethren unto all that in every place call upon the name of Jesus Christ our Lord. Grace be unto you and peace from God our Father and from the Lord Jesus Christ.

In accordance to the command of our Lord we observed our spring communion. Something like eighty-three percent of our active members were present and surrounding the tables proved the truth of the words, "Happy are ye if ye do them." Truly we were happy and rejoiced in the fellowship together and truly our fellowship was with the Father and with his Son Jesus Christ.

The communion closed a two weeks' revival meeting, conducted by the pastor and assisted by our faithful song leader, Brother Warren Miller. Eight were baptized and united with our church here. On the two Saturday nights of our revival we held an open air meeting on the streets of Lake Odessa. Several of our people assisted in the song services, the pastor using a cornet and later giving a message of salvation. Many in the audience were people who seldom go to church. One woman, who attended the service, is ready to unite with us if her husband would come with her.

This church has "lost" two faithful members lately, however it has not affected the number on our church roll. Two of our young men have concluded that it is not good for man to live alone, took unto them a wife. And since the Scriptures were against the unequal yoke they acted accordingly, thus four of our active members have become but "two." May the Lord mightily bless these young couples as they journey through life with Christ as the head of their homes.

Since our last report one has been added to our membership by letter. For several weeks I have been conducting a Bible class in Clarksville, using a different one of my charts each week. Interest has been very good. I baptized two members of this class, recently, by triune immersion.

For several months we have taken advantage of the titling literature advertised in the Evangelist, sending the leaflets to the homes through the mail.

We have also distributed several Scripture portions knowing that God's Word will not return void. Since our last report these people have supplied about 1,000 Gospels of John, which were passed out in factories of Ionia, etc. What good these Gospels will do only God himself can tell but we know that our labor is not in vain in the Lord and in due time we will come with rejoicing bringing our sheaves with us.

A woman made her living by raising vegetables, and selling them. It was a rule of her life to leave a Gospel tract as she passed from house to house. Only God knows the full results of her faithful work, but we are privileged to know a part. One day, as usual, she handed a tract to a woman and passed on. Probably she has never learned of the far reaching results of that leaflet but some day she will see the fruit of her labor and great will be her joy. The woman read the tract and accepted the Lord. Then she brought her children to a



knowledge of her new found Savior. One of these children is Brother Romanenghi who is so faithfully serving the Lord in our South American field.

The Sunday school class taught by Brother Warren Miller sent something like two thousand gospels of John, in Spanish, to be used by the Bible Coach.

R. I. HUMBERD.

#### STERLING-SMITHVILLE NEWS

The work of this charge has been going along nicely since our last report. Nothing startling has taken place but real progress has been made at both places. The interest and attendance has been excellent at all the services. The Sunday schools, W. M. S. and Christian Endeavor have done their part in carrying on the work of the Lord.

We are still alternating the services each Sunday at both places. This gives a preaching service to each church. It also gives the people living at each place a chance to attend their own church once each Sunday.

A change has been made in the Sunday school work at Smithville. We are now having Sunday school every Sunday morning here. Great progress has been made since this was started. At first there was only about half the regular attendance. Then it increased about a third more. Then last Sunday the attendance was just double what it was in the beginning. This will add greatly to the efficiency of the work here.

There was a special season of refreshing recently at Sterling. Rev. B. F. Owen, of Columbus, Ohio, conducted evangelistic services and great good was accomplished. Brother Owen brought messages in song and sermon and there was always food for the soul. The interest and attendance increased until the church was crowded and extra chairs had to be placed in every available space. The meeting closed with three services and basket dinner with neighboring churches invited to share the blessings of the day. Seven were baptized and received into the church as the numerical results of these services.

Not all the good that was accomplished is shown in the number of confessions received. Brother Owen is a tireless worker and much good was done through visiting in the homes. Then some old differences were straightened up which puts the church on a higher spiritual plane and will enable her to do greater service for her Lord.

We were indeed glad to have the privilege of working in an evangelistic meeting with Brother Owen. We feel somewhat like the Apostle Paul in his regard for Timothy. Brother Owen is our son in the Lord. He was one of our best workers in the Mission at Montreal, Canada. We had the privilege of speaking a word for Ashland College and recommended him to that institution for his education for the ministry. He has been a successful pastor and evangelist since his graduation from Ashland, and we rejoice in the little part we have had in helping toward that end.

I am convinced that Brother Owen ought to be out in evangelistic work all the time or part time. He preaches Gospel sermons from the Word with great energy and power. He has a splendid voice for solo singing. He knows how to do personal work. Any church would do well in getting Brother Owen for a series of services of this kind.

There are some special events we must mention before we close this report. Children's Day services were held at Smithville Sunday evening, June 17. A fine program including music by a choir and Pageant was given. The church was crowded to the

doors. Many comments were heard, some saying that it was the best program given in the surrounding community. The Sterling Children's Day service was given last Sunday evening. Again we had a church full of people. Again we had a fine program. Again we heard many fine comments from those in attendance. The committees deserve much credit for the work they did in putting on these two programs.

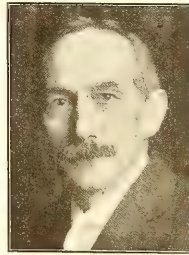
The last thing I want to mention is the reception of new members into the Smithville church. Two men and two young people were received into fellowship recently. The two men were members of the Church of the Brethren and were received by relation. The two young people were received by baptism. This makes eleven members received at both places during the meeting and since that time.

We are looking forward to the closing of our pastorate here with regret September 1, but we believe the Lord is still leading us. The congregation is still looking for a good man to take up the work. Any minister looking for a church will find here a splendid group of people ready to do the Lord's work in this part of his vineyard.

M. L. SANDS, Pastor.

#### HARRAH, WASHINGTON

Our new church building was dedicated April 15, 1928. Our Sunday school started with seventy-five members and with visitors



Dr. J. C. Beal, Pastor

of over one hundred on the opening date. The first sermon delivered in the new building was by Rev. C. C. Grisso, pastor at Sunnyside, Washington, at 11:30 A. M. About one hundred of the Sunnyside folks were present during the day. A basket dinner was served in the church basement. The ladies of the Harrah church furnished coffee and chicken-pie as an extra.

The dedicatory sermon was delivered by Rev. T. H. Broad, pastor at Spokane, Washington, at 2:30 P. M. At the close of this service the records, a picture of the church building, a New Testament, and a list of the charter members numbering forty-four were placed in a box back of the corner stone of the church. Rev. Broad preached again at 7:45 P. M.

The Sunnyside choir furnished several special numbers and we had with us Rev. Hilton, pastor of the Church of the Brethren of Yakima, Washington, who had a share in the service. A large number of his members came with him and shared in the pleasures of the day. The largest attendance was at the afternoon service when the capacity of the building was taxed to the limit.

On the following Sunday evening, April 22, two Christian Endeavor Societies were organized. We are studying the Gospel of John in our Wednesday evening meeting.

We attach the following description which

appeared in the Yakima Herald a few days before dedication:

A modern and complete rural church will be at the disposal of the congregation of the Brethren church of Harrah when work is completed on the new church building. The interior work is now nearly finished and the opening services in the new auditorium will be held next Sunday.

The building is 36 by 50 feet, with full concrete basement. Interior of the building is beautifully finished with an ornamental tinted clay effect. In time the outside of the church will be finished with the same material.

#### Opera Chairs Used

Opera chairs are to be used in the auditorium and the large balcony. Flanking the pulpit space are a choir loft, choir room and a pastor's study. Above these rooms is a large room which is to be used for small meetings not attended by the entire congregation. At the rear of the auditorium is a room for the use of mothers with small children.

In the basement is a large room for Sunday school work, and a kitchen. An alcove has been provided in the main room for the installation of a rostrum later on.

Back of the baptistry in the auditorium is a large wall space which is to be used for a wall painting.

Windows will not be used for ventilation, as the building is equipped with a special ventilating system. The building is to be heated with a hot-air furnace. An insulating building board was used in the walls. This will insure the coolness of the church in summer and is expected to make the building economical to heat.

"Such a church is a big undertaking for a community such as Harrah," the Rev. J. C. Beal said Monday. He complimented the community on its efforts in carrying the building program through successfully, in spite of the fact that potatoes, the main crop of the district, met a poor market.—

MRS. E. B. GOULD.

#### REPORT OF THE FORTY-FIRST ANNUAL CONFERENCE OF THE CHURCHES OF THE MARYLAND-VIRGINIA LAND-VIRGINIA DISTRICT

The Conference convened at St. James, Maryland June 12th at 2 P. M. The Moderator E. L. Miller opened the conference by having the congregation sing "Jesus Keep Me Near the Cross." Dr. J. M. Tombaugh conducted the devotional exercises and Rev. Baker brought the address of welcome. Responses were made by various visiting delegates.

The elections resulted in the following conference officers: E. L. Miller, Moderator; Homer A. Kent, Vice-Moderator; John F. Locke, Secretary; T. G. Locke, Treasurer; Charles Sensenbaugh, Assistant Secretary.

Rev. Freeman Ankrum of Oak Hill, Virginia, brought the main address of the afternoon. He spoke on "The Ordinances of the Church." Brother Ankrum stressed the beliefs and practices of the Brethren church and the reason for having a Brethren church. The address was well received by all, and Brother Ankrum was highly commended. After singing "Faith of Our Fathers," Brother J. I. Hall pronounced the benediction.

#### Evening Session

The devotions were conducted by Charles Sensenbaugh. Following committees were appointed: Brother J. E. Patterson, Brother G. W. Chambers, and Mrs. G. M. Simpson,

the committee on time and place; committee on resolutions, Freeman Ankrum, A. L. Lynn and Miss Fannie Schindle.

Rev. Homer Kent conducted Bible study on the high priestly prayer in the seventh chapter of John, speaking on the subject of "The Unity of God's People." The address was excellent, being both scholarly and Biblical. After a vocal duet by Mr. Sheeley and Rev. Baker the Moderator's address followed.

#### "The Christian Church"

Speaking on the subject, Rev. Miller said in part, that it is the church's job to read-just itself and the world; that our Brethren church must be ready to assist to bring the peace that the world desires and the church has; we must preach the great stand for Brethren peace; we must unite in great efforts with other denominations in which we have a common interest such as the matter of prohibition, religious education, missionary education, etc.; we must progress and develop in order to accomplish our great task.

#### Wednesday Morning

Conference was opened by Vice-Moderator Homer Kent and the devotions were conducted by Brother John Thompson. Dr. J. M. Tombaugh spoke on the subject "Teaching Adults." He said the teacher should get the people into fellowship with God through the activities of the church; teaching must be interesting; the truth made palatable.

Rev. Kent followed the address by reading a paper by Mrs. Kent on "Teaching the Children." The paper was most carefully prepared and proved to be very helpful.

Questions and discussions on these addresses and general Sunday school problems followed.

#### Ministers and Laymen

Discussed in their session, the general subject, "What Makes a Church Strong." Brother E. J. Rohart spoke on "Consecration," Brother G. C. Carpenter spoke on "Stewardship." Mr. Clay Dooley of Washington spoke on "Prayer." Brother L. H. Brumbaugh spoke on "Information." Session closed by singing "Take Time to be Holy."

#### Mission Hour

Rev. G. A. Copp brought the Treasurer's report; (in brief):

Receipts:	
Amount in bank, June 13, 1927...	\$ 611.14
Received at Linwood Conference ..	205.00
Received during year to date ....	377.00
Received at St. James Conference.	256.50
	\$1,449.64
Disbursements: .....	\$ 758.19
Amount on hand .....	691.45
	\$1,449.64

Dr. J. M. Tombaugh delivered the Mission address. He gave three motives which prompt men to missions: for their sake; for our sake, and for his sake. The address was a most excellent presentation of the claims of missions upon the Christian.

Dr. Carpenter took charge of the discussion which followed and Brother Buell of Winchester gave a brief history of the Winchester church.

The policy of the District Board was outlined by the President, Mr. Carpenter, as follows: Encourage the teaching of stewardship; encourage the practice of tithing; secure full and hearty co-operation of every church in the district.

The courtesies of the conference were extended to all the visiting brethren, among whom were Drs. Jacobs, Bell, and Benshoff.

The session was dismissed by Dr. J. M. Tombaugh.

#### Afternoon Session

Devotions were conducted by G. W. Chambers.

Report of the credential committee gave the total of delegates to be 65, 48 laymen and 17 ministerial.

Brother G. A. Copp reported the condition of two abandoned churches, one at Reliance and one at Mt. Pleasant. Dr. Carpenter made the motion that the Conference instruct the Mission Board to dispose of these churches and turn the money over to the Board. The motion was seconded and after considerable discussion taking up the problem of reviving these churches a vote was taken making the motion effective.

Brother Carpenter was re-elected chairman of the Mission Board.

Chairman Patterson of the committee of time and place reported invitations to Oak Hill, Winchester and Mt. Olive, and recommended that the Conference convene as soon as possible after National Conference. It was moved and seconded that the Conference go to Oak Hill. Discussion followed by those enthusiastic to see the Conference held at each of the three points mentioned. A substitute motion was made calling for a vote by ballot on the three places. The results of the voting gave Oak Hill a large majority so that next year the Conference will convene in the newly constructed church at that place. It was decided to leave the Conference date the same as before.

Dr. D. L. Shaver was elected to take the place of Elder E. B. Shaver, D.D., on the Ministerial Aid Committee.

Committee on church property was re-elected for another year.

Brothers Ankrum and Miller were elected to the National Executive Committee.

Brother Geo. A. Copp brought the following report as Treasurer of the Ministerial Aid Committee:

Amount on hand from last year ..	\$291.37
Received from Linwood Conference ..	8.50
	\$299.87

Notes ..... \$500.00

Session was then adjourned to make way for the W. M. S. program of the afternoon which was as follows:

Open session—Mrs. G. M. Simpson in Charge.

Address—Stewardship — Miss Gertrude Leedy.

Discussion of W. M. S. Aims for the Year —Led by Miss Leedy.

#### Wednesday Evening

Conference was called to order by the Moderator, after singing "Love Divine" Dr. Carpenter led the devotions. Brother G. W. Chambers brought the first address of the evening. His subject was "Brethrenism and War." The address was altogether timely and fitting and was much appreciated.

The quartet from the Hagerstown church rendered several delightful selections at this service.

A. L. Lynn spoke on the subject "Safe Evangelism." The address was received with rapt interest and applause. The Conference was delighted to welcome Brother Lynn back to his native state.

Conference offering taken at this time totaled \$30.43.

Dr. E. E. Jacobs spoke on "Christian Education and the church's relation to it. Dr. Jacobs brought greetings from the college; stressed the importance of all education being Christian; Christian colleges represent repositories for Christian culture; our own college is now in its 50th year

facing the most serious situation it has ever faced.

Dr. W. S. Bell followed, speaking further on the college and the progress of the endowment campaign. He told of the importance of the college in the preparation of leadership; the necessity of our responding to the endowment Now; our ministry is in good shape; our college is well manned; the publishing house has grown and has a good staff and equipment; our churches are getting stronger; it is up to us to challenge the world back to the religion of Jesus.

"A Charge to Keep" was sung and Dr. Jacobs dismissed the Conference.

#### Thursday Morning

The session opened with the singing of "Come Thou Almighty King." Devotions were conducted by Rev. J. E. Patterson. Rev. Geo. A. Copp read a summary of the report of the statistician. The report was declared to be incomplete and the Secretary was instructed to secure a complete report for the National Statistician.

The Conference Treasurer reported \$32.50 from credentials.

Dr. Carpenter was elected college trustee.

#### Resolutions

The Resolutions Committee made the following report:

Whereas the Brethren church is a religious institution and whereas the Brethren church was organized in the Virginia and Maryland District in 1884 and whereas Brother E. B. Shaver of Maurertown, Virginia was the instigator and organizer of the Brethren church, and whereas Brother E. B. Shaver has died since the last Conference at Linwood, therefore, be it resolved that we express our sincere sorrow at the death of our beloved brother and we feel the loss of his presence and counsel in our deliberations, and we instruct the Secretary to record these resolutions on the minutes of the Conference.

Whereas the St. James congregation has spared nothing to entertain this Conference with utmost cordiality, whereas the Conference enjoyed the edifying and ennobling addresses by members of the District and visiting members, whereas the addresses of the Conference session re-affirmed our time honored doctrinal stand, whereas our Moderator emphasized the duty of our church toward its International responsibility, whereas the spirit of brotherly love and exemplary cooperation prevailed during Conference, be it therefore resolved, that the delegates in attendance hereby express their sincere appreciation, for the unstinted way in which the pastor and the people of the St. James church entertained us,

Be it therefore resolved that we by precept and example should strive to translate these teachings into daily practice,

Be it resolved that we seek to increasingly put into practice the Moderator's timely message as related to the world wide proclamation of the Gospel.

Be it resolved that his beautiful spirit of unity and cooperation prevailing during Conference be commended to every church in the District.

Be it resolved that we put ourselves on record as being in favor of the utmost enforcement of the 18th Amendment.

We express a sincere wish for the continued prosperity and progress of every interest of our beloved fraternity.

Respectfully submitted,  
FREEMAN ANKRUM,  
A. L. LYNN.

#### Name of District Changed

Motion was made calling for the printing of 500 copies of the Constitution and By-



Laws after being duly revised by the Executive Committee.

The matter of changing the name of the District, tabled at the last conference was taken from the table and discussed. The name Southeastern was suggested as on previous occasions. An amendment was made that the Maryland-Virginia District Conference of the Brethren church be changed to the Southeastern District Conference of the Brethren church. The conference voted for the amendment, thereby changing the name.

#### Memorial Session

Remarks in memory of Elder E. B. Shaver were made by Brother Copp. Brother Kent spoke in memory of Brother Koonz. Brother Dodson spoke in memory of Brother P. W. Wisman. Brother Ankrum spoke in memory of Brother Coleman. Brother Lynn spoke in memory of Mrs. Mollie Nieninger.

The reading of the minutes closed the business session.

John F. Locke spoke on the "Ministry of Education which closed the morning session. The departmental sessions followed with the ministers and laymen being led by two addresses: Brother J. E. Patterson spoke on "Rural Church Problems" and Brother Arthur Snider on "Missions in the Gospels." Dr. Jacobs spoke further on the subject: "What is a Christian College?" He stressed: Control in the hands of Christian men; Christian teachers; Outstanding problems interpreted from the Christian standpoint; scientific and religious matters handled in an astute manner.

After a number of the delegates had taken the opportunity to make brief speeches of appreciation of the conference and the entertainment the session adjourned by singing "Blest Be the Tie that Binds" and Dr. Carpenter pronounced the benediction.

#### Thursday Evening

The devotional services were conducted by Rev. V. S. Baker. Rev. Charles Russell Sensenbaugh preached the sermon of the evening which was well received.

Signed E. L. MILLER, Moderator,  
JOHN F. LOCKE, Secretary.

## OUR LITTLE READERS

### BETTER THAN PLANTING A TREE

Little Chester stopped short on the mountain trail, and glanced gloomily about him. Then he frowned and muttered: "Trees, trees, trees everywhere now! What'd be the good of planting another one that wouldn't grow—maybe? And if it did, it might take it a millyun years to get as big as the others. Grandpa didn't think about up here."

Chester had just come back to his mountain home in the high Sierras, after a long visit with grandpa and grandma in the big valley. While there, he had often heard grandpa telling what a fine thing it would be if every one planted a tree. After awhile, then, there would be beautiful shade, fruit, or nut trees growing everywhere.

Suddenly Chester thought of a verse grandpa had taught him, and the frown left his face as he recited it. It was:

"If you've nothing else to do,  
Plant a tree.  
Plant it while you still are small,  
Long before you're big and tall,  
Merrilee.

In its shade you oft may rest,  
Be by fruit or bird song blest—  
Cheerilee."

Again he looked about at the great pines, firs, spruces, and cedars lifting their fine, green, tapering heads far up into the blue sky. In some places they were so close together there was hardly room for another one to stand. And just below him, down there along both sides of that big ravine, he could see the grove of giant redwoods—the great sequoias—the largest, oldest, and grandest trees on the big, round globe on which we live. Why, people came from all over the world to see them! One tree that was hollowed out was so big a stagecoach could pass right through it without touching the sides, and a good-sized house could be built on the stump of another one. Upon a monster, lying flat on the ground, a large drove of horses could find room to stand. And old? Why, when Jesus was a little boy they were old, old trees even then.

Chester walked slowly on along the trail, thinking about them. He had often listened when his father and the forest ranger had talked of them. My, if he could only plant a tree that would grow up to be like one of them! But he couldn't there. He frowned again. What grandpa said was all right down in the valley; but up here where there were trees, trees, trees everywhere now—well, it wasn't any use; that was all there was about it. And yet he did want to plant a beautiful, beautiful tree.

Just then the trail turned, and Chester's heart jumped like a scared rabbit. Fire! Right below him a little patch of grass and brush was bursting into flame. In no time at all it would reach that big brush, and then it would go blazing away to the very tops of those big, pitchy pines. Then it would jump wildly from tree to tree and race away like mad, burning forest, houses, everything! But, worst of all, it would destroy the grand old redwoods that had been growing for thousands of years!

"They must be saved! They must be saved!" cried Chester. But how? There was no time to run for help. "I must stop it, I must stop it myself!" he decided quickly. If he did not act at once, it would be too late. But what could he do?

He glanced wildly about. Already the flames were jumping up and making little, crackling noises. They were hungry, and wanted to eat those fine, big trees down there. Was there nothing—nothing that he could do to stop them? He looked here and there, thinking hard. Then he caught sight of a little spring trickling near. In a twinkling he tore off his jacket, ran to the spring and dipped it in. When it was dripping with water, he dashed down the hill with it.

At one spot the flames had almost reached the big brush. He rushed there quickly and began to beat at the blaze with his wet jacket. How hot it was! The flames hurt his hands and face, but he did not stop. They hissed and snapped at him like angry snakes, yet he kept beating away wherever one showed. At last that part was out, and he was almost breathless.

Again he ran to the spring and wet his smoking jacket. Then he tackled another flaming spot. The smoke made his eyes hurt and water so that he could hardly see, but he kept beating away at the snapping flames. Though his clothing began to scorch and smoke and his face to smart from the fierce heat, he fought doggedly on to save the great golden redwoods.

His breath came in sobbing gasps; his

throat and tongue grew hard and dry, and his beating arms ached and ached; but he kept threshing away with his jacket, now a mere smoking rag, wherever a hissing flame raised its red, angry head.

Only one little, flaming place left now. He must put it out, though he was so worn and tired he could hardly lift his arms for another stroke. Half blinded, he staggered to it and managed to thresh it out. Then, weak, panting, and dizzy, but happy, he closed his eyes and sank down in the warm ashes. He had saved the great, golden grove.

He heard a shout, the sharp galloping of a horse's hoofs; and some one caught him up and swung him in front of a saddle-horn. A voice cried: "Chet, you're a little wonder! You've saved the fine old redwoods. A few yards more, and the fire couldn't have been stopped before reaching them."

He opened his aching eyes. It was the forest ranger, his face a bit pale and a scared look in his eyes.

"I—I couldn't plant a t-tree," the boy suttered with dry tongue, "s-s-o I—I t-ried to s-save one."

"You've done a sight better, boy," said the forest ranger, giving him a hug. "You've saved a whole grove Mother Nature planted five thousand years ago."—O. H. Roesner, in the Continent.

## ANNOUNCEMENTS

### ON TO SHIPSEWANA

I have been greatly interested in the Brethren Movement at Shipshewana fostered especially by the Indiana Conference. It seems to me that every pastor of the Indiana churches ought to not only urge upon his membership the privilege of attendance at the Bible Conference but ought to be there himself.

I hesitate to write urging the Brethren to be there because of my direct connection with the Bible Study. I will say that if the ministry of Indiana, and even from churches from the bordering states, would attend and give themselves to earnest Bible study for a week a tremendous impetus in their preaching could be set going. I am sincerely hoping that many more than heretofore have done so will avail themselves of the opportunity Shipshewana affords. I shall give the best I have. I know the other brethren on the program will do likewise.

Come. Bring your Bibles. Plan to study an hour a day. Rest and recreate other hours. Come with the Spirit that we may have fellowship in the Spirit.

On to Shipshewana, Indiana.

Sincerely,  
J. ALLEN MILLER.

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# The BRETHERN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHERN -

## The Tragedy of Spiritual Death

**K**NOW of nothing that we so much need today as a new sense of God. Too many of us are dead. Angels bend low above us to crown us, but we do not know it. Hands are reached out from the eternities to lift us, but we fail to see them. The garments of the blood-washed are pressed upon us, but we hold on to the gaudy rags of our own righteousness. Infinite spiritual beauties spread all around us, but we are as blind to them as bats are to the light. O, that the light divine would shine in upon us! O, that he would even today call us from death to life! O, that the radiance of his presence might shine upon life's common way! Spiritual beauties and spiritual splendors would then be ours of which we have never dreamed. We need life. "Awake, thou that sleepeth, and arise from the dead, and Christ shall give thee life."

—Ashley Chappell, D. D., in "Sermons on Great Tragedies of the Bible."



General Conference Program in this Issue



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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## EDITORIAL

### Teach the Children to Sing

An important part of religious education is to be taught to sing the great old hymns of the church. Every child ought to be encouraged to sing. Not every one will make a singer, but every one ought to have the religious instruction and inspiration that will accrue from becoming familiar with and endeavoring to sing the time-tried hymns of the church. There are two places of responsibility for such instruction and from which we have a right to expect some real concern and effort along this line—the home and the church.

The home first of all ought to endeavor to familiarize the child with some of our great church hymns and to encourage the singing of them. Now, not all parents can sing, some not even a little bit, but they can teach their children the words of the hymns at least. But a great many parents can do a little singing, and it would be a great boon to the spirit of the home-life if there were more singing of church hymns, more family singing. One fears we have almost lost the art of singing, and lost the desire to sing in the home. The spirit of the average home is not conducive to singing and thinking of spiritual things. Besides, there are so many other things that have crowded in to make it seem impossible, or unnecessary, if not out of caste. It is a pity, too, for the home needs the sanctifying influence of sacred music.

But since the vast majority of homes seem to omit the singing of church hymns and most of them, in fact, are not even familiar with them, it behooves the church and its various agencies to make up for this lack. There are various organizations and occasions where this can be done, if the responsibility be rightly grasped. One trouble is that some of the auxiliaries are so busy teaching the children little meaningless religious ditties that have neither music nor words worthy of the time spent upon them that they have left neither time nor taste for the loftier type of music. There is needed a measure of gradation of church hymns for little people, but not to the extent of teaching them the kind that they will be ashamed to sing when they grow up. Some of the imagery in the church's hymns of proven worth are fascinating to children and if a little time were taken to enlighten the child's interest and understanding from time to time, it would be able to sing with considerable appreciation. And as it grew in years it would grow in understanding of and in love for those character-molding and worship-provoking hymns.

In Christian Endeavor societies and in Sunday schools splendid opportunities are found for teaching children the hymns, and much

fine work is there done. In Daily Vacation Bible Schools the learning and singing of hymns is a part of the curriculum and much progress is here made. In Junior Church and regular church services children are to some extent familiarized with the church's great hymns, but there are so few churches that conduct special services for the children and so few children that attend the regular services of the church that large numbers are unreached by the ministry of song that might be reached if special effort were put forth. Why not give the children some special inducement to sing in the church services, such as letting them sing a verse or a song by themselves, and encourage their committing it to memory? Why not discover some story or incident about some great church hymn, the telling of which would help to build up special interest in it? Why not organize a children's choir, and put them in the hands of some fatherly or motherly or brotherly or sisterly companion as a leader? Then let them sing occasionally, if not regularly, in the church services, or in the Sunday school. It would do two things in particular: it would discover singers for future church choir and it would encourage the attendance of children at church. Nothing attracts childhood like childhood, and if children of various ages are given some place of prominence and it becomes evident that they have a real place in the life and worship of the church, other children will flock there. And what is more, where children are given a place, parents will be sure to come. Children will attract people who would not step inside the church for even the best of preaching. In these and other ways effort should be made to teach children to sing.

But if you organize a children's choir, have a care as to the leader. It is not sufficient that one knows how to sing, or how to direct singing. The children's choir leader should of all persons be a consecrated Christian, one who speaks and acts reverently, and who is deeply and wisely interested in getting the message of the hymns into the hearts of the children.

There are churches which are featuring this sort of service for the children and doing it with considerable success. It is being done in large churches and in small. There are great city churches with several choirs: small boys', small girls', high school students' and older mixed groups. Then there are small rural churches in which the children are given training and encouragement in singing. Some one tells us of a small church in Wisconsin in which a faithful woman has, on alternate Sundays, a choir of small boys and one of small girls. They lead the congregational singing; they sing hymns as special numbers, and there is much solo work. The boys and girls are just ordinary children, but some one is making them extraordinary by training. Here is an opportunity that the church has too widely neglected.

### Is the Church Over-organized?

A few months ago the Reformed Church Messenger carried an editorial from the pen of Nolan R. Best under the above title. It contains so much of sound reasoning on a subject that is receiving much superficial consideration that we feel we are doing a service to our readers to reprint it here. Dr. Best says:

"Should your pride delight in the 'flattering unction' of having everybody within earshot agree with you, it is easy to win that pleasure in a circle of churchmen. You need only to say with an appropriate air of Olympian disillusion: 'The trouble with the church is that it's over-organized; we have far too much machinery.' The unanimous echo will be, 'That's exactly so.'"

"But if your complacency is precious to you, beware of any mischievous intruder who demands that you shall 'say wherein.' In calling the church over-organized you theoretically imply that some particular organization could be obliterated with exhilarating benefit to religion and religious folk. The peril of being so oracular on the subject is the risk of being crowded to point out just where obliteration should begin. Won't you graciously name your first victim?"

"There's the Sunday school. It may not be so ideally complex as certain specialists would like to make it. Nevertheless, sweeping the whole outfit together for the rubbish-man to carry away would certainly be a simplification. But you blanch at that. A church without a Sunday school wouldn't be so much as a decent stepmother to its children. No, we won't start with the Sunday school."

"Well, if the missionary societies were abolished, that would occasion a great shrinkage of the officer crop, and the monthly count of meetings in the parish would be curtailed drastically. But who then would have it for a main business to keep repeating to the church the 'Go into all the world' of Jesus? It would hardly be safe in a church called by the name of Christ to obliterate the missionary society."

"There are other possibilities. The boys' club might be erased from the church roster. But what if that erased the boys? The young people's society adds quite a little to this deplored over-organization. But without it, the young people themselves wouldn't likely add very much to church life. Probably a portentous array of treasurers are running loose around the church. But suppressing them would leave many fewer blossoms on the grace-of-generosity plant in the church garden. And that plant is worth cultivating as much for its spiritual fragrance as for its current market value.

"So on and so on. Doesn't it begin to dawn on you that you can't rid yourself of organizations without ridding yourself of the things that organizations are meant to do? The mere fact that the organizations are not doing what they were intended for is no sign of any chance to get those things done without an organization. Idle machinery in a factory doesn't prove that a factory without machinery would be productive.

"Truth is that this bugaboo of excessive organization is a fad of supercilious church chatter. It springs from tongues, not out of brains. The understanding makes no portend of it. Organization is only giving people something to do. Nothing is more rational in church or elsewhere than to multiply organization as long as anybody remains in sight who has no responsibility. To organize is to apportion duty.

"Nobody ever heard it complained that a successful industry was over-organized. The fact that it is successful is proof that it is organized up to the last notch. An army is the same way; efficiency depends on pushing organization to the farthest limit—every man from commander to high private being told what is his particular job to look after—and woe's he if he doesn't look after it!

"Of course, the examples of industrial and military discipline don't serve for a parallel clear to the end. Churches can't be bossed as armies and factories are. But the church has a better resource than bossism. The church has a resource of Power—Power for least and greatest.

"The real lack lies in failure to claim that Power. If when an organization is seen to be needed Power was sought before the organization was set up, there wouldn't be so many idle machines cumbering the church premises.

"Really, when you're talking about what's the trouble with the church, it would be much more to the point to say it's under-powered rather than that it's over-organized."

## EDITORIAL REVIEW

Christian Endeavorers will be interested in what "Uncle Si" says about attending General Conference. He will have something to say each week for some time now. Watch for him.

Another installment of Dr. J. L. Gillin's very interesting record of his sight-seeing and sociological study trip is found in this issue. We have had a number of expressions of appreciation of Brother Gillin's service in bringing to us so much of his impressions and experiences of his world tour. We are greatly indebted to him for this favor. He has already completed his tour and has arrived in America, but we have enough reports to last for many weeks yet.

Brother W. R. Deeter, pastor of the West Alexandria-Brookville circuit, reports a successful union Daily Vacation Bible School in which our West Alexandria church had an important part. The total enrollment was 225 and the total of Brethren scholars was 34. Brother Deeter, who has had considerable experience in such work, is to conduct the Johnsville-New Lebanon Vacation Bible School soon to convene.

Brother W. H. Schaffer, pastor of the church at Hamlin, Kansas, says the work is going forward, though slowly, yet surely. Possibly that kind of progress will be more abiding than the mushroom type. Four were added to the church as a result of the pre-Easter revival services by the pastor. The interest in the communion and the prayer meetings bear evidence of a commendable devotional spirit in the congregation. The pastor has been invited to remain for another year in charge of the work.

Brother Claud Studebaker, pastor of the church at Leon, Iowa, reports many encouraging features of the work at that place. Since he entered upon the pastorate 135 members have been added to the church, twenty of which have been added since last report. This church has done a courageous thing in the way of finances. Notwithstanding their hard pressed condition, they have supported their pastor for full time (which they never did before) and have given more for general offerings and local improvements than heretofore. This simply illustrates what a people can do when they feel sufficiently the importance of it and are willing to be good stewards of the material blessings of God.

Dr. W. H. Beachler reports progress in the First church of Dayton, Ohio, where he is the able pastor. Brother George Kem is contributing a fine service as Sunday school superintendent. Christian Endeavor is being stressed and made to fill a large place in the development of the young life of that church. Other accomplishments and activities that show the interest of the people are mentioned. They are boosting for a large attendance at General Conference. May there be others who will do likewise. Brother Beachler has been called for his third year as pastor of the Dayton church.

The Evangelist Subscription Contest is the subject of the Business Manager's note this week in his "Corner." And we are also anxious about this matter. We are wondering what sort of salesmen we have among our young people and what sort of a demonstration they are putting on. This is a great opportunity for our young people to show what they can do and at the same time to do something of real service to their church and the Publishing House. As we suggested in a previous issue, the main thing required to succeed in this endeavor is **work**. And every ambitious, worthy young man or young woman ought to be ready to give a plenty of that. So hustle and keep on hustling, and refuse to be discouraged, and don't take "No" for an answer where you have any reason to believe a home is able to subscribe.

It has been estimated that perhaps a million people including students in many schools both in America and in foreign lands observed Golden Rule Sunday last year, thus contributing to the unfortunate children of the Near East. Groups of students in China, Japan, Chile, Alaska, Germany, Switzerland, Armenia, Greece, Syria and Palestine, were as enthusiastic as those in America over their Golden Rule dinners and their contributions to these worthy orphans. A very wide observance was had throughout America, and the spirit in which it was entered into was most encouraging. At a recent meeting of the Golden Rule Committee, the date for the observance of this occasion this fall was set for Sunday, December 2.

The New York Bible Society tells what to do with old Bibles. The question has often been asked: What shall the church or Sunday school do with its old Bibles which have been replaced by new ones? They should not be thrown out on the ash heap or burned, or thrown in a dark corner to be covered with dust. The New York Bible Society desires to obtain all the old Bibles that have been discarded by any church or Sunday school. The Society repairs them as best it can and sends them out for use in neighborhoods where there are struggling Sunday schools or churches. Appeals constantly come to the Society for old worn Bibles, and there are never enough on hand to respond to the urgent requests that are received. Will any church or Sunday school having discarded Bibles on hand send them to the New York Bible House at 5 East 48th Street, New York, N. Y.

The General Conference program to be found in this issue offers abundant reason why there should be a large attendance at Ashland when the conference opens August 20th. Brother Charles H. Ashman, Secretary of the Executive Committee, assures us there is every reason to expect that this splendid program will be carried out as scheduled in almost every particular. Aside from high points of the regular conference program, the extraordinary feature—the program for the celebration of the Golden Jubilee of Ashland College—is worthy of a long trip to enjoy. The college and the Ashland church are making plans to take care of a large delegation in a comfortable manner. The Evangelist will supply detailed information with regard to trains and auto roads and other things you may wish to know in a later issue. For the present we will take the liberty of saying in this connection that the prices for lodging in Ashland homes will be practically what we are accustomed to pay at Winona Lake lodging houses, except that the price will be uniform: \$1.00 per day for one in a room and 75 cents each per day for two in a room. The Sisterhood Girls are to be housed in the dormitory, and there may be room for about 35 ladies in the dormitory in addition to Sisterhood girls. But no men will be lodged in the dormitory. Sisterhood girls are requested to bring their own sheets and pillow cases, and the price of rooms will be 75 cents each for one in a room and fifty cents each for two in a room. Meals will be served at the church basement by the local W. M. S. and on the college grounds by a professional restaurateur.



## GENERAL ARTICLES

### The Christian's Financial Obligation to the Kingdom

By Mrs. Arthur R. Baer

That there are foundation and fundamental financial and business laws, the observance of which is absolutely necessary to any success worthy of the name, no one will deny. All fundamental laws are God's laws, and it is both wise and profitable to obey all his laws. But we, as Christians, are so often lax in the observance of some of the most fundamental of God's laws, that it becomes necessary for us to review our financial obligations to the kingdom. Perhaps we fail in these obligations because some are ignorant of them. Regarding God's laws the children of Israel were commanded: "And thou shalt teach them diligently unto thy children, and shalt talk of of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou walkest by the way, and when thou liest down, and when thou risest up." Much of the ignorance regarding God's laws today would be done away, if parents, Sunday school teachers and pastors were faithful to this command.

Then there are those who are not concerned about the extension of the Kingdom. The call of the needy brings from them no response, for they think only of self. Strange as it may seem, in seeking wealth for themselves, men reject the very thing which would give them greatest prosperity. It is the old story which Jesus put in the saying, "He that seeketh his life shall lose it."

We also find those who lack personal consecration. The very Church which ought to give to the world an example of faithful Christian stewardship, for the most part gives back to the Lord only the paltry remnant left after satiating itself. The best evidence of the Divine origin of the Christian Church is that it is able to stand such financial treatment and make any progress whatever. Any human institution conducted in similar fashion would soon become bankrupt.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all the nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." Mal. 3:10-12. This is but another way of saying what is said in another place: "Honor the Lord with thy substance, so shall thy barns be filled with plenty." Or as we would say it in every day speech, "Tithing pays, try

it and see."

If someone would say to us, "If you will observe a few simple conditions which are entirely possible, I will guarantee that you shall always be happy and free from want," how quickly we would accept that offer. God presents to us a proposition no less than this over and over again: Deut. 28:1-14; 11:13-18.

Aside from the tithe, the Jews were required to leave the corners of their fields for the poor; to give of the first fruits; every third year to give a tithe for the poor; also free will offerings; and many other offerings. The tithe, or tenth, was called the "Holy Tithe" denoting God's ownership. Even heathen nations consecrate a tenth to their gods, who can give them nothing in return.

Why should we as Christians shun the tithe as an unwelcome duty? Not only our souls belong to God, but our bodies, our money, our property, our time and our talents, all belong to him. We are stewards. "We have here no abiding city, but we seek after the city which is to come." The gospel increases, rather than diminishes our obligations to God. 1 Cor. 6:20; Matt. 25:20-30.

Our consecration may be measured by our attitude toward the financial obligations to the kingdom. It is as true in the spiritual realm as it is in the material realm; we get just

what we pay for. We can buy a suit or a dress for a paltry sum which will seem to serve the purpose, but will bring no special satisfaction or pride to the wearer; so we may give a sum which may relieve our embarrassment for the moment for having been asked to give, but we would possess no inward pleasure nor peace of heart and conscience. As with the suit of clothes, it would serve the purpose for the moment, being ample to cover a niggardly soul, but it would produce no permanent joy. The reward is according to the willingness to give rather than the amount given. Both temporal prosperity and eternal reward are tempered by our willingness to give, rather than the amount given. Luke 6:36. But God's promises are conditional. He will do his part, and we must do our part. God asks nothing more, also nothing less. The right way is always the best way. The Gospel plan is the only plan. Can we afford not to adopt it?

Augustine, probably the greatest theologian of the early church, says: "He who would procure either pardon or reward, let him pay tithes, and out of the nine parts, give alms. God who has given us the whole has thought meet to ask the tenth from us, not for his benefit, but for our own."

## Robbing

BY RUFUS LEE DODD.

*"Go easy now, brother, and don't say too much  
About money and giving and tithing and such!"  
So heeded the preacher; and ceased for to tell  
That the earth is the Lord's—all the cattle that dwell  
On the hilltops, the fruits of the tree and the vine,  
The wealth of the soil and the sea and the mine!  
That men are retainers and tenants alone,  
The servants and stewards of God on his throne! . . .  
Now preacher and people are poor and distressed,  
And life is a dreary, hard struggle at best;  
And none seems to know as he labors and delves  
That in robbing the Lord we have robbed our own selves!*

C. C. McCabe says, "The old standard of one-tenth for the Lord's treasury would flood the world with salvation."

Alexander Grant says, "If the principle here advocated were adopted, even by the truly converted and spiritual members, it were well within the reach of the churches to evangelize the world in twenty years, and actually to preach the Gospel to every creature under heaven."

The tithe is a debt and must be paid. The expression 'give God the tithe' is not only wrong, but is belittling God. You do not 'give' your grocer the amount of his bill. Yet it is not more of a debt than the tithe we owe to God. Let us be honest with ourselves and with God. It is useless to continue to pray to him to prosper us in our business and temporal affairs while we are unwilling to recognize our debt to him. Can we hope to satisfy our

conscience and qualify ourselves as recipients of his wonderful promises by a measured dole? Our debt to God should be paid first, our debt of the tithe, over and above that, our love will find expression in free will offerings. If God blesses even in temporal affairs, those who honor him with the tithe, how much more will spiritual blessings follow. The stingy Christian is a powerless Christian.

A little boy was given a small piece of ground to farm, and when things were ripe which he planted on it, he joyfully brought the first as a love gift to his father who gave the ground. He had the spirit of stewardship. When the church has this spirit, giving will not be a burden, but a delight. If we practice the gospel giving, there will be full treasuries of consecrated gifts.

Muncie, Indiana.

## Things By the Way--XIII

By A. D. Gnagey, D.D.

### The Secret of Helpfulness

The "holier-than-thou" attitude is fatal to all human helpfulness. Bishop Coleridge Patteson was an example of the insight which leads one to see the good in those whose customs does not conform to ours. He spent his life among the savages of Melanesia, and it is said that he often went to the islands where no white man had ever been seen before, made friends with the natives, carried back the young men to his school, and lived there with them in companionship as close as if they had been his brothers or his sons. He did not require his converts to change their language or any customs which were not immoral. "We do not want to make them Englishmen," he said, "but Christians." Elsewhere he says the missionary should recognize the good in his pupil, and in the religion which he has already, and not condemn them utterly. Are we more interested in making church members or Christians—which? The former is easier than the latter, but it is the mission of the Christian preacher and teacher to make men and women Christian first, and church members afterwards. "Nothing gives one man so much power over another, be he Christian, Jew, Buddhist or pagan, as to recognize in him a child of God who is honestly trying to do the best he can with his life."

### Two Churches: Which Is Yours?

The author of the following lines is unknown to the writer of "Things By the Way." The little poem is clipped from a paper whose editor credits it to the very familiar publication known as "Selected".

There was a church in our town  
Which thought 'twas wondrous wise!  
It tried to pay expenses  
By selling cakes and pies;  
But after years of trying  
That plan to raise the cash,  
The folks got tired of buying  
And the whole thing went to smash.

There was a church in our town  
And it was wondrous wise;  
It always paid expenses  
By simply paying tithes.  
For when 'twas found the tithes would pay  
It seemed so very plain,  
Forthwith 'twould have no other way,  
No, never once again.

### Stealing Bread—And Hearts

Of the wayward and rebellious Absalom it is recorded that "he stole the hearts of the people." It was real stealing, of course, but it is only a bit of ancient history which it is usually thought has no parallel in modern life. Are we quite sure it does not have? A respected business man killed himself some years ago because his wife's

affections had been stolen. What of it? Nothing out of the ordinary, perhaps, save that the suicide left a note to the Coroner, in which he recommended the passage of laws making home-wreckers criminals amendable to a punishment of thirty years' imprisonment. There is something to think about in that. Of course, the self-murderer was a coward. But that does not alter the fact that the man who entered his home and filched his wife's affection was worse than a coward. He was a thief besides. The innocent child who steals a loaf of bread from a bakery to keep her brothers and sisters from starvation is a criminal in the eyes of the law. The crawling thing that betrays friendship and squirms into a good man's home, stealing all that is best and purest in his life—what is he? Criminal? In the eyes of the law, no. Scoundrel? In the eyes of his fellow creatures—perhaps. A loaf of bread. A good woman's love. An innocent child. A cowardly scoundrel. The law. The suicide was right. There is something wrong somewhere, and terribly wrong. What would Christ say? What would he do? The gospel is the answer.

### Seven-Day Religion

There is not too much religion—not a particle too much. But there is an amazing lack of MONDAY religion, and Tuesday, and all the other days of the week. The Christian Guardian thinks that a religion that isn't good for every day isn't much good for any day. If it doesn't stay with a man on Monday it was only a cloak and a mockery on Sunday. Religion, the religion of Jesus, is not a cloak or a priest's gown to be worn on Sunday at church and then laid aside for the next Sunday. It is a part of a man's life, and if genuine, the biggest part, the whole of it. If it doesn't show itself in the home, breathing upon every one there a kindly and helpful and strengthening influence, then it will make a fine show in the house of God to very little purpose indeed. If religion doesn't grip a man's soul, if it isn't the one thing in his whole life, Sunday and Saturday, and every day between, day and night, then it becomes so near being nothing that it can not be recognized. When we speak of every day religion we speak of the only genuine kind of religion that there is. Jesus knew of only one kind of religion, the kind that is with you every day. It is its homely, every day quality that will commend it to the world, and will in the end win for it the allegiance of the world. Religion is for every day. Its blessings and benefits, its comforts and sweet consolations, its guidance and its inspiration are for the commonplace days in the commonplace lives of commonplace men and women. It



is something to take with one, something that will never be out of place anywhere, something that will add to life's joy its best touch of sweetness, and will mix with life's sorrows, hope and courage and power. A MAN WHO HAS EVERY DAY RELIGION IN GOOD WHOLESOME QUANTITY CAN EASILY AFFORD TO BE WITHOUT A GOOD MANY OTHER THINGS, —even automobiles, radios, and other supposed essentials.

### The Ruling Passion—A Humorous Incident

The Rev. William H. Washburne, Middlebury, Vermont, contributes the following, an actual experience in his own life, to an old issue of the Homiletic Review:

A few years ago I officiated at the funeral of the wife of an inventor. The two had been much attached to each other; were without children, and members of my church. I rode to the burial in the carriage with the bereft husband. He seemed greatly distressed, and remarked several times that he could not leave Anna in the grave, and "I can never return home without her." My own heart was stirred by his great sorrow.

The coffin was lowered into the grave by a new device that he had not before seen. The burial service over, I expected that his grief would not be controlled, and, sure enough he got on his knees and bent over the open grave, and peered into it. We waited a few minutes in silence, then entered the carriages noiselessly. All was quiet; he retained the same posture. The undertaker at length took him by the arm and led him to the carriage. I was surprised at his composure, and at his even bright appearance. He was scarcely seated when he said to me, "I've got it; I can make one of those machines," referring to the device for lowering the casket. And then he explained to me the construction of the machine. No reference was made to his wife; for the time being she was forgotten. While we had waited in reverential silence he had been studying the machine.

A sorrow so easily assuaged is not likely to have been more than skin deep.

### The Work of Preparation

Who among us properly estimates the work of preparation? It is so easy to underestimate it. Laying foundations, plowing, school-days, the drill-field, bodily and mental discipline, all these suggest hard days of labor with sometimes very little apparent result. Whoever is entrusted with these things is, however a very important factor in all achievement. This gives the place of primacy to the teacher and parent. The New Testament us very briefly the story of one man whose work was all preparatory. How much depended upon his work we shall never be able to estimate: but he was equal to the task. We know him by name as John the Baptist. What John did enabled Jesus to begin where he left off, and this is one reason why the Christ could crowd so much into three brief years of his public ministry. There were two elements in the character of John the Baptist which insured success, and which will insure success to any one. He was absolutely TRUE to his duty, and this however hazardous the task; and he was FEARLESS, courageous to a degree that compels admiration. It may not be possible for you and me to help in the finishing of a great task, but we may surely be used in making ready. Our true, fearless testimony for Christ Jesus in the home, in the school, on the playground, in the storeroom, behind the desk,—everywhere, may by God's blessing prepare the way for his coming into many lives—but first of all into YOURS. To these two fine qualities in the life of John let us add another which overshadowed all the rest—HUMILITY. He was willing to decrease that Christ, whose way he came to prepare, might increase. It is one of the finest qualities of the human spirit, this quality or virtue of humility; it is the one virtue Jesus claimed for himself: "I am meek and lowly."

(The writer of "Things By the Way," wishes to thank his readers who have by letter and otherwise expressed their appreciation of these items. He will gladly continue these contributions as long as they prove helpful to the readers of our Church paper.)

### The Players' Tribute

There is an exclusiveness that is not Christlike. Trouble, or distress, or sorrow was a letter of recommendation to Jesus, and need of any kind ought to appeal to his followers. There is a little church on East 29th Street, between Fifth and Madison Avenues, New York, the story of which in "Nooks and Corners of Old New York," shows how winsome human sympathy and kindness are to those whom we church people often call "outsiders!" The name of this church on the city maps, and in the directory, is Episcopal Church of the Transfiguration, and perhaps most people have never heard its other name, but to stage people all over the United States, and even abroad, it is affectionately known as "The Little Church Around the Corner." The story of the renaming is pleasantly and interestingly told in the following:

When in 1871, Joseph Holland, the English actor, died in New York, Joseph Jefferson went to a certain church to arrange for services. To his amazement, the minister declared that his people would object to having an actor buried from their church. "But," he added, "there is a little church around the corner where they have such funerals."

The story spread rapidly among the warmhearted and emotional "player folk." Doctor Houghton was then rector, and from the time that he conducted the funeral services over Joseph Holland until his own death he was the unflinching friend to whom the stage people turned in time of sickness or trouble—the one of all others whom they called upon for the last words over their dead. From the "little church" were buried Lester Wallace and Dion Boucicault and hosts of others; from the doors which never had refused admission to any troubled soul Edwin Booth was carried to the last long rest.

Pastor and players, so many of them! have passed into silence, but the church is still "their" church to the people of the stage, and among the tributes of love and reverence which it contains, their tribute, too, has a place. It is a stained-glass window, below which are two inscriptions, one, "To the glory of God and in memory of Edwin Booth this window has been placed here by The Players"; the other, Booth's favorite quotation,

As one, in suffering all, that suffers nothing,  
A man that fortune's buffets and rewards  
Hast ta'en with equal thanks.

### PROVISIONAL PROGRAM

Of the Fortieth General Conference of the Brethren Church, Ashland, Ohio, August 20-26, 1928

#### MONDAY, AUGUST 20

7:30 Conference Officially declared in Session.

Moderator, Martin Shively.

Opening Song Service. Charles A. Bame.

Scripture Message and Prayer. A. L. DeLozier.

8:15 Sermon—"Christ's Great Challenge."

W. I. Duker, Vice-Moderator.

#### TUESDAY, AUGUST 21

##### Morning

6:30-7:30 PRAYER MEETING.

Devotional Subject—"Scriptural Peace"—

J. L. Gingrich, Leader.

8:00-9:00

AUXILIARY ORGANIZATIONS.

1. Ministerial Association—College Chapel.

Address—"What Makes Us Brethren?"

G. W. Rench.

2. Laymen's Session—Seminary Room.

Devotions—Raymond Gingrich.

Special Music—Christine Witter, Marjorie Price,

Ralph Staley, Ray Klingensmith.

Address, "History and Objectives of Laymen's Organization." G. C. Leslie.

3. Sisterhood Session—Y. M. C. A. Room, 8:15-11:00.

Devotions.

Business.

Address, "The Blessed Hope of the Christian."

Alva J. McClain.

Address, "Egypt, Present and Past."

J. Allen Miller.

9:00-10:00

GENERAL CONFERENCE ORGANIZATION.

Scripture Message and Prayer. Melvin A. Stuckey.

Election of Officers and Committees.

- 10:00-11:00 Reports of Retiring Officers.  
Moderator's Address, "Brethrenism."  
Martin Shively.
- 11:00-12:00 Bible Lecture Hour. Book of Romans.  
Prayer, Kenneth Monroe.  
Bible Lecture, "Salvation Needed."  
P. B. Fitzwater, Noted Bible Expositor.
- 2:00-3:30 NATIONAL SUNDAY SCHOOL SESSION.  
Devotions, E. L. Miller.  
Report of World's S. S. Convention, Los Angeles.  
O. C. Starn.  
Address, "Brethren S. S. Movement, Past, Present, Future." Melvin A. Stuckey.  
Address, "The Church School and the Child."  
A. D. Gnagey

- 3:30 WOMAN'S MISSIONARY SOCIETY.  
Mrs. G. T. Ronk, Presiding.  
Devotions: Theme, "Our Children for Christ."  
Annual Report Period:  
President's Message. Mrs. U. J. Shively.  
General Secretary, Miss Gertrude Leedy, Financial Secretary, Mrs. N. G. Kimmel; Treasurer, Mrs. Mary C. Wenger; Literature Secretary, Mrs. D. A. C. Teeter; Woman's Outlook Report, Mrs. Ira D. Slotter.  
Announcement of Committees.

**Evening**

- 6:30-7:30 INSPIRATION HOUR. IN COLLEGE GYMNASIUM.  
Song Service, Charles A. Bame.  
Scripture Message and Prayer, C. L. Anspach.  
Sermon, "Jesus Christ, the Only Hope."  
Freeman Ankrum.
- 7:30-9:00 EVENING SESSION IN COLLEGE GYMNASIUM.  
Devotions, H. F. Stuckman.  
Sermon, "Conserving the Church's Message."  
G. W. Rench.

**WEDNESDAY, AUGUST 22****Morning**

- 6:30-7:00 PRAYER MEETING.  
Devotional Subject, "The Spirit of Christ."  
C. A. Stewart.
- 8:00-9:00 AUXILIARY ORGANIZATIONS.  
1. Ministerial Association—College Chapel.  
Annual Reports and Elections.  
2. Laymen's Session—Seminary Room.  
Devotions. Delbert Flora.  
Soprano Solo. Miss Dorcas Bame.  
Address, "Character Education." C. L. Anspach.  
3. Woman's Missionary Society,  
Mrs. U. J. Shively, Presiding.  
Presentation of Goals, 1928-29.  
Miss Gertrude Leedy.  
Round Table Discussion.  
4. Sisterhood Session—Y. M. C. A. Room,  
8:15-11:00.  
Devotions.  
Business Session.  
Address, "Bethany, the Home of Mary and Martha." Kenneth Monroe.  
Address, "The Opportunities of a College Education." E. E. Jacobs.
- 9:00-10:00 GENERAL CONFERENCE BUSINESS SESSION.  
Scripture Message and Prayer.  
Financial Reports of Organizations.  
National Sunday School.  
National Christian Endeavor.  
Publication Board.  
Board of Benevolences.  
Home Mission Board.  
Brethren Home.  
All other Financial Reports.  
Reports of Committees.  
Report of Statistician.
- 10:00-11:00 BENEVOLENCES.  
Superannuated Ministers.  
"What Shall be Done for the Men Whom the Church

- Delighteth to Honor?" A. V. Kimmel.  
Brethren Home.  
"The Scriptural Obligation to Care for the Poor."  
J. Raymond Schutz.
- 11:00-12:00 BIBLE LECTURE HOUR. Book of Romans.  
Prayer.  
Bible Lecture, "Salvation Provided."  
P. B. Fitzwater, Noted Bible Expositor.

**Afternoon**

- 1:00-1:30 W. M. S. MISSION STUDY CLASS.  
1:30-2:30 WOMAN'S MISSIONARY SOCIETY, GENERAL SESSION.  
Devotional Theme, "Our Need of Family Altars."  
Miss Johanna Nielsen.  
Memorial Service.  
Lecture Series: Theme, "Snapshots of Bible Women."  
Kenneth M. Monroe
- 2:30-3:45 THE BRETHREN PUBLISHING COMPANY.  
"Pressing Editorial Problems." George S. Baer.  
"Orthodox Sunday School Literature."  
Quinter M. Lyon.  
"Jones, He Pays the Freight." R. R. Teeter.  
Inspection of Publishing Plant. A Souvenir for every visitor.

**Evening**

- 6:30-7:30 INSPIRATION HOUR—College Gymnasium.  
Song Service, Charles A. Bame.  
Scripture Message and Prayer.  
Sermon, "The Master's Touch." L. A. Myers.
- 7:30-9:00 EVENING SESSION—College Gymnasium.  
Devotions.  
Sermon, "The Need of a Surrendered Life."  
S. M. Whetstone.

**THURSDAY, AUGUST 23****Morning**

- 6:30-7:00 PRAYER MEETING.  
Devotional Subject, "The Mighty Power of Intercession." Wm. A. Steffler.
- 8:00-9:00 AUXILIARY ORGANIZATIONS.  
1. Ministerial Association—College Chapel.  
Address, "Educating the Congregation in the Grace of Giving." R. Paul Miller.  
2. Laymen's Session—Seminary Room.  
Devotions. Miss Ada Imboden.  
Report of Officers. Election. Business.  
3. Woman's Missionary Society Business Session.  
Reports of Committees.  
Election of Officers.  
Presentation of Budget for 1928-29.  
Mrs. Mary C. Wenger.  
Recognition of Banner Societies.
4. Sisterhood Session—Y. M. C. A. Room, 8:15-11:00.  
Devotions.  
Business Session.  
Address, "Fifteen Years of S. M. M. Work."  
Mrs. G. T. Ronk.

Special \$5,000 Fund Service.

- 9:00-10:00 GENERAL CONFERENCE BUSINESS SESSION.  
Reports. Unfinished Business. New Business.
- 10:00-11:00 HOME MISSIONS.  
"The Past, What of the Future?" H. F. Stuckman.  
"Present Status of our Mountain Mission Work."  
Freeman Ankrum.  
"A Testimonial." Representative of Home Mission Field.
- 11:00-12:00 BIBLE LECTURE HOUR. Book of Romans.  
Prayer.  
Bible Lecture, "Salvation Experienced."  
P. B. Fitzwater, Noted Bible Expositor.
- 1:00-1:30 WOMAN'S MISSIONARY MISSION STUDY CLASS.
- 2:00-3:30 NATIONAL CHRISTIAN ENDEAVOR SESSION.  
Devotions. Homer Kent, Quiet Hour Superintendent.  
Vocal Duet. Misses Helen and Josephine Garber.  
Reports and New Goals.

Miss Gladys Spice, Secretary.

(Continued on page 14)



## Mussolini---Is He a Fulfillment of Biblical Prophecy?

By Charles H. Ashman

(Third of a Series)

The Bible forecasts the coming of a SUPER BEING, a super-normal being. Not an abnormal monstrosity, but a super being of marvelous powers. He will be a genius of versatility. Burbank was great in one realm, outside of that he was very ignorant, especially when he tried to speak on religion. Edison has a one track mind and is a genius in one direction, but outside of the one sphere, he too manifests a woeful ignorance. Ford is a genius in one realm, but makes a fool of himself when he tries to speak with authority on all things. But, this Super-Being is to be a genius of versatility.

The Scriptures forecast that he will appear near the end of the present age. He cannot appear before the Rapture of the Bride of Christ. Paul declares in Thessalonians that the Holy Spirit prevents his manifestation and will do so until he (the Holy Spirit) is taken out of the way. But, if we see indications of the appearance of this Super Being, we may know that the "appearing of the Lord draweth nigh."

Throughout the entire Bible runs this stream of revelation of the coming of this Super Being. In Daniel 7: 24-27, the "Little Horn" represents an imperial ruler to come. He will utter "swelling words" of blasphemy. He will persecute the Jews, "Saints of the Most High." He will change the times and the seasons at will, that is, the laws. He will rule "a time, times, and half a time,"  $3\frac{1}{2}$  years. He will be overthrown at the coming of the Lord Jesus Christ to establish his kingdom. In Daniel 8:9-26, we have somewhat the same forecast. This scripture foretells that this Super Being through marvelous craft will claim deity. He will cause the worship in Jerusalem to cease. He will stand against the Prince of Princes. He shall appear at the "last end of indignation,—the time appointed at the end." In Daniel 9:26, 27, additional facts concerning him are given. He will destroy the Holy City and the rebuilt temple. He will confirm a covenant with the Jews for a week of years, seven years. In the middle of the week, he will break this covenant and for three and one-half years heap terrible persecution upon them. He will set up an image unto himself in the middle of the week. He will be judged at the consummation,—time of the end. Thus, throughout the Old Testament there runs this stream of prophecy concerning the coming of this Super Being.

In the New Testament the prophecies are very distinct. 1 John 2:18 declares, "Ye have heard that Anti Christ should come." On contrast to "many anti-christs", this Anti Christ is set forth. The many forecast the one. They precede, prepare the way for, are types of the one. They are miniatures of him. In 2 Thessalonians 2:3-8, a graphic picture is drawn of him. He is called the "Man of sin," the "Lawless One," the "Son of Perdition." The sin of man will produce the Man of Sin. His coming is to be after the "working of Satan." He will be a blasphemer, claiming deity. He "opposeth and exalteth himself above all that is called God." "He, as God, sitteth in the temple of God proving himself to be God." He shall receive supernatural powers from Satan so that he will show "power and signs and lying wonders." He will continue in power until overthrown by Christ. The "Lord shall consume him with the brightness of his coming." In Revelation 13:1-18, he is declared to be the head of the revived Roman Empire. Here are some of the predictions about him in this passage,—he "openeth his mouth to blaspheme," he "makes war with the Saints",

he will demand worship as God, he will perform miracles. He is here foretold as the commercial king of the earth. Only those who have his "mark in the hand or forehead can buy or sell." He will be the Super Man energized by the Devil. His number is 666, man's number. "7" is God's number of perfection. "6" is man's number. "666" means the best that man can produce apart from God. This Super Man will be the greatest man the ages can produce in whom the devil will incarnate himself in imitation of the blessed incarnation of our Lord. Now, in the 17th. chapter of Revelation, two Babylons appear. There is the political Babylon, the revived Roman Empire. There is the ecclesiastical Babylon, headed by the Papacy. The ecclesiastical Babylon is represented by the Scarlet Woman. She has the papal colors, purple and scarlet. She has the papal jewels, precious stones and pearls. She sits on "seven mountains", the historic seven hills of Rome. The passage, Revelation 17, foretells that she will exercise control for a time, but political Babylon, the Beast on which she will ride, will overthrow her. That is, Political Babylon will conquer Ecclesiastical Babylon. Finally, Christ, the Lamb, will overthrow both. "The Lamb shall overcome them for he is the Lord of lords and King of kings."

From these few of the many scriptures, let us glean the striking characteristics foretold of this Super Being. He is called the AntiChrist, the Beast, Babylon, the Little Horn, Son of Perdition, Man of Sin, the Wicked One. His claims of deity constitute blasphemy. His utterances against the true God, his persecution of the Jews, his demands for worship, the erection of idols to him, all these make him the master blasphemer. He will be given power by Satan to perform miracles. He will be the Political Head of the confederated ten kingdoms, the last form of Gentile government. He will exercise commercial supremacy. He will form a covenant with the Jews, they accepting him for a season as their Messiah. He must be a Jew, it appears to us, for we cannot think of a Jew being deceived by any other than a Jew being the Messiah. He will break his covenant with the Jews and introduce, "the time of Jacob's trouble."

Now, is Mussolini the fulfillment of these prophecies? It appears so. Deity has been acclaimed for him. He is called "the man of mystery," suggesting the supernatural. The common belief in Italy is "Mussolini may be a disaster, but he is more than a man." All through Italy, he is deified. He is fast becoming the deified emperor of that nation. When Alexander the Great planned a world empire, he created himself a God. Mount Athos was carved into an image of him, holding a town of 10,000 in his right hand. When Julius Cæsar sought to establish a world empire, he first gathered all the offices into his hands, then assumed godship. A statue in bronze was erected to him, standing on the globe, and entitled "MITO". Today, a bust of Mussolini has been erected, ten times life size, on whose brow is carved the wreath of the Emperor. The Senate has given to Mussolini the name "MITO". Mussolini is the Dictator of the Day. He has absolute control of all important offices. He is the political and commercial dictator of Italy. Napoleon once said, "France? What is France? I am France!" Mussolini has said, "I am Italy!" Mussolini plans the revival of the Roman Empire. He said, "Rome will soon overflow beyond the seven historic hills, vast, well-ordered, powerful as in the days of the first empire of Au-

gustus. Rome must again become the wonder of the whole world." Italy is shaping itself for this end. Mussolini's word is, "We must be prepared for any critical point in European history." In February of this year, the aims of Fascism and its creed was read in public from the cathedral pulpit. It contains twelve articles:

1. I believe in Rome Eternal, the mother of my Fatherland:
2. And in Italy, her firstborn:
3. Who was born of her virgin womb:
4. Who suffered under the barbarian invader, was crucified, slain and buried:
5. Who descended into the sepulcher, and rose again from the dead, in the nineteenth century:
6. Who ascended to heaven in her glory in 1918 and in 1922 (by the March on Rome):
7. Who is seated on the right hand of Mother Rome:
8. Who will come thence to judge the quick and the dead:
9. I believe in the genius of Mussolini:
10. In our Holy Father Fascism and in the communion of its Marthers:
11. In the conversion of the Italians, and:
12. In the resurrection of the Empire. Amen!

Blasphemy? Yes, but study it carefully and compare it with the forecasts of the seven scriptures of this article and see the striking fulfillment of prophecy in all this.

Moreover, the Papacy of the Vatican is fast gaining its lost power. Twenty-four nations now send ambassadors to the Vatican. The World War was a great boost to Romanism. It removed three of her greatest foes in Europe, the Kaiser, the Czar, and the Sultan. Say what you will about these tyrants—they were deadly enemies of Romanism in Europe. Would that we had a few such enemies of Romanism in America! The Scarlet Woman is about ready to leap into the saddle and ride the Beast. Ecclesiastical Rome is about ready to take a ride on political Rome.

Is Mussolini the Anti Christ? No! But he is a marvelous forecast of him, the greatest and most perfect forecast of the Anti Christ since the sin of man began. Mussolini recently said, "My successor is not yet born." No, "the Prince that shall come" according to Daniel 9: 26 may not yet be born, but the stage is being arranged for his appearing. But, thank God, our Prince has been born. He will soon appear to gather his Bride unto himself. Christians look, not for the appearance of the Anti Christ, but for the coming of the Christ. "Even so, come, Lord Jesus."

Johnstown, Pennsylvania.

### NORTH DAKOTA KEEPS PROHIBITION

North Dakota voters have repudiated an attempt to repeal the State's prohibition law. Returns from the primary held in that State on June 27th. indicate that they have defeated the proposal to wipe out the dry provision of the State Constitution by a majority of 5,000 or more. The prohibition clause forbids the manufacture and sale of intoxicating liquors in the State. Several attempts have been made to repeal or modify it, but all such efforts have failed. Last spring the wets filed a petition with the Secretary of State calling for a referendum on the question of repealing the law. They secured their referendum, with the results already indicated. May we not hope that it is a good omen as we enter upon the national referendum which will be held next November? North Dakota has been dry since 1889. We rejoice that she still keeps the faith.—The Methodist Protestant.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

**THE PRESENCE OF JESUS**—Mark 5:21-24. "When he saw him, he fell at his feet." Charles Lamb once said that if some other great personage should enter the room where he was, he would rise as a mark of respect, but if Jesus Christ should enter the room, he would bow at his feet. There was something about his presence that made men feel that he was different from other persons, something that stirred their interest and commanded their reverence. They felt the presence of a power they could not explain, and their first impulse was to worship him. And it is true today. We do not face Jesus as his equal; we want to fall at his feet. It is the time and place to show humility, to get a clear vision of ourselves, to confess sins and to implore pardon.

#### TUESDAY

**THE FULNESS OF CHRIST**—Col. 2:6-10. "For in him dwelleth all fullness of the Godhead bodily and ye are complete in him." The preeminence of Christ rests on his being the image of the Invisible, the agent in creation and the Head of the church. And those who are renewed in knowledge after his image are to put on a heart of compassion, forbearance, forgiveness and love. There are three ways into the fulness of Christ: receiving his peace, possessing his word and doing his will.

#### WEDNESDAY

**THE GENEROUS SOUL**—Acts 20:32-37. "It is more blessed to give than to receive." There is a double set of telegraph wires or nerves in the body. With one we give; with the other we receive. We give with the motor nerves and receive with the sensory. We are receiving constantly, and do from the beginning of life; we have nothing we have not received. But it is the giving that shows development and the rising of the soul out of its selfishness into bigness, unselfishness and joy.

#### THURSDAY

**RESIGNATION AND TRUST**—Luke 23:39-46. "Father, into thy hands I commend my Spirit." These last words of Jesus, spoken when life was departing, show a remarkable resignation and trust. The Father was very near and very real, and also very tender, to Jesus. This is the important thing for us to learn as Christians, that the Creator is also a tender Father. Through Jesus' death, we are become sons and daughters of God, and in his fatherly care we may safely trust.

#### FRIDAY

**TRAINING THROUGH FELLOWSHIP**—Acts 1: 6-8. "Ye shall be my witnesses." That was the purpose of the calling of the disciples, but they must be trained for witnessing by fellowshiping with their Lord. John the Baptist pointed Peter and John to the Lamb of God who was the Light of the World and that Light cast a radiance upon them that was the beginning of their glory—their change of life, spiritual vision and readiness of service. John, a "son of thunder", by the fellowship and patience of the Master became the apostle and witness of love. And by that same fellowship warring Simon was transformed into a witness-bearer who endured like a rock.

#### SATURDAY

**A NEW CREATURE**—2 Cor. 5:14-17. "If any man be in Christ, he is a new creature." That is both the strength and weakness of the church. Those who are really new creatures have strength and power from above, but all too many church members have not really been saved from sinning. They still live under the power and after the plan of the old life. We need more of that power that makes us new creatures.

#### SUNDAY

**THE SEEKING GOD**—Luke 15:4-7. "What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" This is Jesus' portrayal of God. He is not one who must be sought, as other religions represent him, but one who is unhappy until he finds those who are lost. At the cross God in Christ finds his sheep and returns home with them upon his shoulders.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N

## MAGAZINE SECTION

M. A. STUCKEY, Editor  
Ashland, Ohio

O. C. STARN,  
General Secretary  
Gratis, Ohio

M. P. PUTERBAUGH,  
Treasurer,  
Ashland, Ohio

## How to Have a Daily Vacation Bible School

(Continued from last week)

### HOW GET THE FACULTY

#### Principal

The first faculty member must be the principal. He is usually the pastor. But the pastor may be too busy a man with varied interests that will prevent his being principal. Then, if there is not an assistant pastor, a principal must be found elsewhere. He or she may sometimes be a volunteer; but more often, when the pastor cannot serve, a paid principal will be procured, perhaps a college student or recent graduate upon the recommendation of a college president, or some experienced public school teacher. The principal should have executive ability and know what he is about.

In nearly all cases the remainder of the faculty will be volunteers. Even where there is money to secure a paid faculty, it is open to serious question if such a procedure would be to the best interests of the church, all things considered.

#### Departmental Superintendents

The principal will first secure his departmental superintendents—two, three, or four, as the case may be. These may be the departmental superintendents of the Sunday school, or whoever the principal thinks will be the most effective. Having selected them in his mind, he will interview them one by one with enthusiasm and confidence and, to use a commercial phrase, "sell" the proposition to them. Make them see the bigness of the task as well as its wonderful opportunities for service. Perhaps some of them will be mothers and anxious for a school for the sake of their own children. Never let them get the idea that it will not take much work and that anybody can do it. Be as persistent as a life insurance agent and as dead in earnest. Lay the matter on their hearts. Make them realize it is a call to service. If they have no real reasons for declining to serve, press the invitation and get them to see that it is a sacred call from God for the well-being of the children of the community; if they have, the wise principal will soon realize the situation and not insist.

When the consent of one is gained to serve as a superintendent, go over her work with her, encourage her to believe she can do it, put a book in her hand and ask her to read it, perhaps Gage's, and then discuss with her how many assistant teachers and helpers she will need and have her assist in the choosing of her assistants. The principal will want to keep his faculty balanced, but at the same time he will see the wisdom of having each superintendent associate with her workers that will be acceptable to her.

#### Teachers

As only one set of lessons is used to a department, the superintendent will not need more than two or three assistant teachers to divide the work with her—story-telling, dramatization, expressional activities, handwork, and music. These will be either mature women or young lady public school teachers or students home from college. Often mothers of the community with pre-

vious public school experience as teachers can be enlisted.

#### Helpers

The assistants or helpers, often secured from the older Intermediate and the Senior girls, will be provided for each department—one for each eight or ten children to be enrolled. The helpers look after the records, pass out handwork, assist at recess, and cooperate in other activities. These helpers, if chosen with a view to being developed into Sunday school teachers, will gain a wonderful amount of experience and find it a real training school for themselves.

The principal may need a paid assistant, a young man, to assist him in his various duties of the day and take a good deal of the detail work off him. Often, he can be secured as a volunteer, perhaps a young man home from college. But at the outside, his salary need not be more than nominal. The principal really ought to have such an assistant.

### HOW TRAIN THE FACULTY

The principal may have to train his faculty. He may be able to secure some assistance through the aid of the State Sunday School Secretary. But it must be done. The teachers will be given free pamphlets to read. They will also read such books as the principal may give them, the books to be ordered in time and charged to the expense of the school.

The principal will have ordered two or more sets of text-books and have them on hand to give the superintendents of each department. He may also wish a set for himself, and a wish wish if he wish it.

He will outline the work to the entire group, have them ask questions, drill them on the general program, take up in turn the items of story-telling, dramatization, handwork, music, worship, the daily program, how to keep the records, the question of discipline, promptness, supervised play periods at recess, lunch and drink, and recreation. He will emphasize the extreme importance of the teachers and their assistants and helpers being on time and present every day unless providentially hindered in which event he must be notified as soon as possible. He will see that the work is well planned and that provisions are made to carry it out in an orderly fashion with dispatch and efficiency.

The several superintendents will also have group meetings when each superintendent will go over with her group the work of the department, make plans to secure the equipment needed, divide the duties, and set everything in readiness so a full day's work can be done on the opening day.

It may be well to have at first a meeting for general discussion and planning; then a week for reading and study before the next meeting; then a brief period for study before the next morning; and then two or three meetings on successive afternoons.

Certainly, the faculty will be the key

to the situation. If it is enthusiastic and prepared for the work, the children will enjoy the work and come in great numbers. On the other hand, if the faculty is not prepared, does not know what it is about, and goes about its work falteringly and poorly, the children will discover it at once, lose interest and begin to drop out. A Daily Vacation Bible School has never yet failed when the faculty meant business and was "on the job."

### How to Get the Money

There is no difficulty in getting money to meet the expenses of the school if a few simple plans are followed. A pastor that means business can operate one on faith with assurance that he will not have to make good any deficit. Of course, the church should guarantee any possible deficit. If it authorizes the school, the principal will draw on the treasury for funds as needed and will pay all bills as he goes. If the treasury is empty he can easily arrange for thirty days' terms. It will be better for him to keep his own set of books, paying bills, at least, with checks, prepare a financial statement following close of the school to be presented to the church conference for approval and for the records, and ask for his books to be audited. If the church advances the money as needed, he will, of course, turn over all funds received to the church. If not, it will be well anyway for him to turn over all funds to the treasurer and then have the treasurer give him a check in return so that the amount received and expended will get on the church treasurer's books.

Announce from time to time during the school that at the commencement the children and their parents will be given an opportunity to make offerings to take care of the expenses of the school. A few simple and wise talks to the children will prepare them for the offerings; they will not want to be spongers. By the opening of the last week of the school the principal should know about what the total expenses will be. He will also know his enrollment and can arrive at the approximate cost per pupil. He can let his pupils know about what it is costing to give them such a happy time for the month.

The principal will order from the Sunday School Board the offering envelopes provided for this purpose, and on the last day of school see that each child is provided with an envelope, those having dropped out having envelopes mailed to them. He will also on Monday before the school closes on Friday evening send out a mimeographed letter to each father and mother, not a single letter to both—the list can be secured from the enrollment cards. Invite them to the commencement to be held at dusk on Friday evening, urging them to be on time so as not to interfere with the processional nor miss any of the program; tell them of what a happy time the children have had and of how glad the teachers have been to give their time in the hot weather without salary because of their love of the children; announce the approximate cost of the school and about how much it will average per child and add that, as there have been no tuition charges you are confident the parents and the children will be glad to make such freewill offerings as a token of their appreciation as their finances will justify; state that an envelope is enclosed for their offering, which they will either take with them, or send by the children if, for any reason, they cannot be present; and ask that they sign

their name in the proper place and indicate amount so that if perchance there should be a deficit, the school would know what friends had contributed so as to avoid calling on them the second time. (Anyone versed with raising funds will readily understand the psychological values involved in getting the names on the envelopes).

If there should be a deficit, a statement in the local paper and the church bulletin will generally help. An appeal may be made at the regular church service on Sunday after the commencement for contributions from those who did not have children in the school but who believe it was a good thing for the community. The men's organized classes will generally have a number of men who did not get out to the commencement exercises and who did not patronize the school, but who will be glad to help if given a clear insight into what the school did and what the deficit is. In short, all that is necessary is not to forget about the finances. A little planning, and then the carrying out of the plans, will get all the money needed, whether it be much or little.

(To be continued)

## Editor's Select Notes on the Sunday School Lesson

### Saul's Early Ministry

(Lesson for July 22)

**Scripture Lesson**—Acts 9:19b-30; 11:19-30; 12:25; Gal. 1:15-18.

**Printed Text**—Acts 9:19b-30; 11:25, 26.

**Devotional Reading**—Rom. 12:1-8.

**Golden Text**—Straightway in the synagogues he proclaimed Jesus, that he is the Son of God. Acts 9:20.

### LESSON LIGHTS

#### Introductory Note

Saul was thought to be in Arabia, A. D. 36-38; escaped from Damascus, A. D. 38; visited Jerusalem, and then went to Cilicia and Syria, A. D. 38-42; was called to Antioch, A. D. 43; took famine relief to Jerusalem, A. D. 45; and returned to Antioch in A. D. 46. Of further interest by way of introduction is the following from the Illustrator:

When the glorified Lord Jesus appeared to persecuting Saul, and showed him the error of his way, he experienced a thorough conversion and inward transformation. His aim henceforth was: "Lord, what wilt thou have me to do?" Having made a public confession of his faith, "he straightway preached Christ in the synagogue," Acts 9:20. From then on it was as if Saul had been put out of the way and crucified with Christ; the only thing in which he rejoiced as "bondservant of Christ," was to be engaged in gospel work. It was no longer of consequence to himself how he fared or what he suffered in the service of the Master, his whole concern was that the will of the Lord be done. The first notice of his change of name is in chapter 13:9,—"Saul, (who is also called Paul)," a Roman name better fitted for the apostle to the Gentiles.

#### An After-Convention Impulse

When Ed Clark was redeemed from sin and from booze and from the life of a criminal to that of a preacher of righteousness, the thing he longed to do was to go down in that old Buffalo slum where he had so often "bummed a drink" or "begged

a flop" and win some of those fellows to the upper way which he had found. And his dreams have come true. Today Ed Clark is the superintendent of the Broadway Mission in Buffalo in the very old place where Nate Fenton held forth in a Chinese joint and dispensed liquor and shielded crime in the old days. And Clark has seen scores of those who were once as he came to Christ in that old liquor joint and join him in a crusade for Christ among his fellows. His ministry goes on.

Saul must have had such a longing as this after his conversion. When he had found Christ and when his eyes had been opened to the new and wonderful way, he must have longed to undo much that he had done with his old associates. He longed to give a ministry of good to those to whom he had given a ministry of evil. If he had scattered hatred of the good at Jerusalem and Damascus, he would now preach the gospel of love to those whom he had misled. I wonder if such an urge to ministry does not come to every redeemed child of God that he might undo something that he had wrongly done and so make amends.—Herald of Gospel Liberty.

#### Using the Spirit's Power

How Saul used the power the Spirit gave him.

- He used it *straightway*. He allowed no time for his ardor to cool.
- He used it *in the very places* where he had intended to oppose Christ, in the synagogues of Damascus, and *before the very persons* who had been his allies and were expecting to cooperate with him. This is a lesson to all young converts; be bold to bear witness to Christ before your friends and associates.
- He used the Spirit's help so faithfully that *he grew in power*. This is always the result: if a man starts out courageously with what strength he has, he is given more.
- He used his power *in spite of difficulties*.

#### Antioch

It was the center of an immense trade


in almost all directions. Its ships sailed to every seaport of the Mediterranean. Its roads ran toward Asia Minor, toward Egypt and towards the empires of the East. This trade brought in great wealth and luxury. The city abounded in beautiful buildings. The population was cosmopolitan,—Jews, Greeks, Syrians, Romans and all nationalities, races and languages, free-men and slaves, cultured and ignorant, wealthy and poverty-stricken, philosophers and debauchees.

#### Strong Christians

Strong Christians, happy, purposeful, trusting, as Barnabas was! How we need them. *Happy* Christians, glad in their work as he was. "The joy of the Lord is your strength" (Neh. 8:10). If you inquire what it was in the early Christians which won those around them, you will find that in great measure it was their cheerfulness."—Canon Gore. *Purposeful* Christians, having definite aims, busy about aspiring tasks. "There is no road to success, but through a clear, strong purpose. A purpose underlies character, culture, position, attainment of whatever sort."—T. T. Munger, D. D. *Trusting* Christians, "full of faith." *Full*—not half full, flabby, hesitating between their doubts and their certainty, but with a splendid completeness of faith that crowds the heart full and overflows with faith enough for other Christians as well.

#### Barnabas

This account throws a strong light on the character of Barnabas. He was so kind that he would go out of his way to help a new brother who had difficulty in convincing others of his good faith. He was so eager to help the church that he was ready to stand sponsor for a man who would be one of the strongest assets for the church, if he became connected with it closely. He was so full of love that he could understand and believe in Saul's conversion. And he was so loved and trusted by the church at Jerusalem that his endorsement of Saul was all that was necessary to open to the latter the doors at which he had been vainly knocking.—*The Illustrated Quarterly*.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>L. V. KING,</b> Associate New Lebanon, Ohio	Young People's and Junior Topics in <b>THE ANGELUS</b>	2301 13th St., N. E., Canton, Ohio

## Selected Committee Helps

### BOOK-KNOWLEDGE CONTEST For Quiet Hour Committees

Nowadays people do not know as much about their Bibles as folks did in earlier years. In the rush of life we have no time to read the word of God as we should. This contest is designed to stir interest in mastering the contents of some books of the Bible. When we know what a given book contains, that book has new interest, and we shall find, as the days go by, that spiritual lessons rise in our minds out of it.

Select one book of the Bible. To begin with, take an easy one—one from the New Testament. Say the Gospel by Mark. Give the members three weeks to read and study it at home. In the meantime have the pastor, or some one who has an intimate knowledge of the book in question, make a careful list of questions that will test the knowl-

edge of the folks who have entered the contest.

Conduct the drill like a spelling-bee. The contestants will stand in a row, and the pastor or leader will ask the questions one by one. If a member fails to answer one of the questions correctly, he steps out of line, and the question is put to the next in line. The one who is left standing at the end is the victor.

This is an interesting drill both for Intermediates and older young people; but it is more. It creates a knowledge of the contents of the books of the Bible, and that is clear gain. One book a month is not too many for the winter season.

### MEET BY CANDLE-LIGHT

#### For Prayer Meeting Committees

A very simple and effective method of conducting a candle-light meeting was tried



by the Orange Presbyterian Intermediates, California. Candles, one for each year of Christian Endeavor history, were placed in a tray of wet sand, and one candle was lighted as each Intermediate took part. The plan is a simple one, is very easily adapted to any group, and always proves interesting.—C. E. World.

## "Uncle Si" Talks "Konferense"

"Uncle Si" is going to be our Christian Endeavor Press Agent for the next few weeks. Watch for his messages.

Deer Brethern Yung Peepul: I suppose ya red yure Sekretaries notise last week about the C. E. Konferense at Ashland, didncha? Well, she kinda fergot to say that the rejestrasyon fea for it will be 25c, and thet every deligate will be onnored regardless of the membership of yure sosietie. By the way, how meny are coming from YURE group? Got sumpun important to tell ya next weak so watch fer it..

Yures trooly,

UNCLE SI.

P. S.—Spoze yoo noe that the date of the konference is August 20 to 26th.—U. S.



### LEON, IOWA

I shall now endeavor to make good on the resolution passed last year in the ministerial meeting to report at least twice during the year. There are so many encouraging features to our work here, some problems of course, but it is of no use to even suggest them to you as you have enough of your own. But my faith leads me to believe the Holy Ghost will solve the problems if we faithfully labor and follow his leading. This is a good field in that we have plenty of people to reach. Ours is a leading church in this county-seat town with much of the outlying country district inclined to our church so that in spite of the almost unparalleled reverses that have come to this work since coming to this field, the Lord has blessed us abundantly. We have received 135 new members, many most active and loyal workers. Twenty of these have been received since our last report, some splendid new families. This is probably one of the hardest hit counties in the brotherhood, so far as financial conditions are concerned, and yet they have carried the obligation of supporting a pastor which they thought they were unable to do before my coming, have given more in offerings and improvements to the church and yet I feel when I think of what the church might do here if all were tithers and searched the scriptures daily, faithful in prayer and provoked one another to love and good works, instead of provoking one another to anger sometimes, the question would be, What couldn't she do? instead of telling of the paltry little accomplished. I believe if the church was consecrated and aggressive as our Master would have her, there would be multitudes SAVED and added unto the church. Poor, worldly, fussy, unbelieving, selfish, proud, jealous, backbiting, pleasure-seeking, covetous church of Jesus Christ. What a paradox! The pope and priesthood cannot purify, the Protestant ministry is impotent to enforce conviction if they have any, and some have no conviction. Thank God for the faithful remnant who know their Lord and seek to follow him. He'll come to the rescue some glad day and vindicate his righteousness. This was to be church news so the editor may mark out this little preachment.

Sister Srack has just visited us, given us three messages, very fine indeed, and such an humble Christian spirit makes them more effective.

Our church cooperates in the Daily Vacation Bible School and we have quite a

good school. I believe we must plan a definite, thorough Bible teaching with much more seriousness than we have been doing.

We are now joining in union services in the evening with three other churches of the town. Our own evening service is always well attended so we feel that we do not gain anything in any particular way and yet the fellowship of the other churches is a blessing and has a wholesome influence on the community.

We have been called to another year of service here and we believe it the will of the Lord that we stay, otherwise we personally would have desired to move back east this year on account of the children's college work and other interests. The Leon church has a bright future, she has her problems, but growth always means readjustments, so we trust that the Holy Ghost may be honored and that Jesus Christ may receive the glory. Pray for us that grace and peace may be multiplied.

CLAUD STUDEBAKER.

### DAYTON ITEMS

Dayton is still on the map. While our rate of speed may not be particularly sensational, yet we are moving, and, we believe, moving in the right direction.

Under the sound, careful leadership of Brother George Kem, general superintendent of our Church School, we consider that constructive results are being gradually realized and that real strength is being built into the school in ways that count for most in the long run.

Our Junior Christian Endeavor has had a good winter and spring, and our Intermediate Christian Endeavor is a continual inspiration to the heart of the pastor. We are seeing a fine spiritual development going on in these young people, and more are being added to our ranks. A great field is open at this point. We look forward to big things in the future.

The period of class and organization outings is on in full force among us. Our people believe in the value of these functions—so does the pastor. In the course of a year we have many such events.

Doctor Bell has made his canvass among us for the College. Our people met the challenge with their usual, characteristic loyalty and generosity. It was a fine record which has been made, and we feel a just pride over it.

Our audiences are holding up to where they have been and, we believe show growth, especially our Sunday night audiences.

At our recent mid-year business meeting a Booster Committee was appointed to agitate for a large attendance at the General Conference. I think Dayton will be well represented.

The same meeting extended to the pastor and wife a call for another year, which has been accepted.

We have been having our usual amount of sickness among us. But we have had many instances of critical illness where God has been good and lives have been prolonged. These times of great anxiety over our loved ones whose lives are in the balance never fail to bring us closer to God. This is doubtless to be regarded as one of the compensations of anxiety.

Since our meetings at Easter time we have had several additions to the church—some by baptism and some by letter. Others are soon to enlist among us.

Plans are taking shape for our fall and winter work. We are hoping that our third year on this field may begin to yield fruit from the fuller acquaintance we have gained of the congregation with its many opportunities and problems. Certainly the time element is not the least of the considerations confronting a pastor as he seeks to get his bearings in a large, new field.

Yours in his name,  
W. H. BEACHLER, Pastor.

### HAMLIN, KANSAS

The work at Hamlin seems to be on the "slow but sure" diet and we rejoice that it is on the progressive rather than retrogressive.

Since our last letter about the first of the year four additions were made to the church as a result of a one week pre-Easter evangelistic effort held by the pastor. They were two high school students and two in the upper grades. We have reason to rejoice for young lives in the service for Christ. Our Communion and Love Feast was well attended and a steady interest in the mid-week prayer meetings in good weather (yes, we have rain here, too, occasionally, and no paved roads immediately out of town).

We have been asked to remain in this pastorate for another year and hope to accomplish great things for God because of our better acquaintance with the community and his work.

Sister Grace Srack visited a few days with us and gave a wonderful Bible study to an intensely interested audience one night in the week and the following Sunday evening spoke to the Christian Endeavorers on the Krypton, Kentucky, mission work in which they have an active part. At the church service she told vividly the history, development, success, accomplishments and needs of the Riverside Institute work.

Plans for a Daily Vacation Bible School did not mature, due to lack of cooperation outside the church. The writer had the privilege of preaching the Baccalaureate sermon to the local Rural High School this past spring.

The Sisterhood gairls entertained their mothers one evening at the church with a well planned program which was received with grateful enthusiasm. We have in this church a group of earnest and faithful members who give their pastor and wife encouragement in these days of apostasy and indifference toward the house of God and his service. However, we have never laid down the armor but press onward and upward toward our high calling in Christ Jesus.

W. H. SCHAFFER.

## VACATION BIBLE SCHOOL

## West Alexandria, Ohio

For a number of years the cooperating churches of our little city have been conducting a Vacation Church School, and this year was no exception. Each year one of the different churches has the oversight, or managing the work, and this year the Church of the Brethren took their turn, with their pastor, Rev. R. N. Leatherman as Director, and every detail was looked after in a very efficient manner. Next year it falls to the Brethren to manage and the present pastor has been elected to direct the work.

The student enrollment was as follows: Intermediates, 38; Juniors, 47; Primary, 64; Kindergarten, 39; total of entire school, 225.

Enrollment by churches was as follows: Church of the Brethren, 43; Brethren, 34; Reformed, 34; Methodist, 30; Lutheran, 30; Holiness, 2; Church of Christ, 2; Universalist, 1; unclassified, 9.

Teachers and officers enrollment by churches: Church of the Brethren 15; Brethren, 9; Reformed, 9; Methodists, 4; Lutheran, 1.

The largest attendance on any day was 205, smallest, 145. This is real good when we remember that we had six days of inclement weather. There were 84 boys and 104 girls enrolled in the school. On the evening of the fifteenth we gave a closing program, demonstrating the work in a small measure at least, of the two weeks spent in Religious Education. Habit talks were given each day at chapel by the pastors, county nurses and Rev. Coppock, of Texas. The expense of the school was taken care of largely by the different Church schools underwriting their quota, and a general offering at the closing program. It was a profitable two weeks spent for the Kingdom. The writer has been asked to direct the Johnsville-New Lebanon Vacation school beginning July 23 and ending August 3.

W. R. DEETER.

## A SOCIOLOGIST IN INDIA—BEAUTY AND ASHES

We have seen the Taj Mahal. No one has done justice to it. It is impossible. It is the loveliest dream in marble I have ever seen. The exquisite workmanship astonishes one. I am sure we shall see nothing equal to it in all our travels. The fine thing is that it is the monument a man built to his beloved wife. She must have been a grand woman to be worthy of it. Or, let us put it another way: He must have had a very deep and profound love for her to build so grand a monument for her. Both were probably true. I am so sorry that you cannot gaze upon it. The only thing that spoils it is the presence of so many flunkies who are holding out unholy hands for tips. But that is true of all India. The beauty of the Taj redeemed the sordidness of the people around it to some degree.

We left Benares yesterday morning early, and stayed all night in Cawnpore in order to see the penal settlement near it. We remained there last night, did a little sight seeing this morning before our train left at 10:20 and then came on here. Cawnpore is of interest chiefly because it was one of the centers of the Indian mutiny in 1857. We saw the Memorial Well, or the monument in memory of the people who were murdered and thrown into the well. We saw the graves of the victims in the little cemetery just a few rods away in which the people were buried after their bodies were

taken from the well, and then we went over to the memorial church which has been built on the site of the missionary compound in which many people were murdered during that same mutiny. No Indian is allowed within the gate of the well Memorial as reminder forever that the Indians were guilty of that massacre. They said there was a Hindu temple down the Ganges, but I was fed up on Hindu temples. That brings me back to Benares.

We spent two days in "holy" Benares. We visited the Monkey Temple, the Jaugernaut Temple, where the Jaugernaut car is kept which is pulled through the streets on certain feast days and under which people throw themselves to make sure of heaven by being crushed beneath its wheels. We visited the Golden Temple whose roof is made of plates of pure gold. But within it is such abominable worship that no one not a Hindu may enter and see its rites. But I saw enough of the images for sale outside to guess what occurs within. All about are little stalls in which are sold little images of the lingam. These are bought and used, I am told by newly weds who want to make sure of having children. It is a religion of obscenity. We also visited the Nepalese Temple, which has carved around the top, the pictures of which would not be available in the U. S. mails. They have pictures of these carvings for sale. John visited a Mohammedan mosque near the River. I did not want to climb up.

In the early morning we went to the "sacred" Ganges to see the devotees bathing. It was a sight to make your hair curl. Had you (any of my feminine readers) been along, you would have got a permanent wave free of charge, one of the few things in connection with India which is furnished free, unless it be a deep and abiding disgust with the dirt and moral filthiness of the religious devotees. I have read and heard a great deal about the moral filthiness of Hindu religion, but had no adequate realization of it until I saw with my own eyes. There were thousands of people there in the water at the edge of the dirty stream. They were bathing themselves, sucking the filthy water into their mouths, and brushing their teeth with the mud from the bank of the "holy" river, in which is embedded the filth of ages. Up on the bank lay a dead cow. They were preparing to take her out into the river and bury the "holy" cow in the "holy" River. Cows are sacred, and they roam unmolested everywhere. No one may kill them. Down a little farther was the burning ghat. Two bodies were being burned on a pile of wood by the chief mourner. We saw three or four being burned a day or so before in Calcutta. As the fire progressed the chief mourner, who is master of ceremonies, took his long pole and pushed the head down into the fire, so that it would be consumed. As he did so the scalp came off displaying to view the white bone of the skull. On another pyre one of the legs was not properly roasting, so the chief mourner took his stick and pushed it about so that it came loose from the socket and then he pushed it down into the fire. All this while the family and friends sat around and watched the performance and the hired mourners let out their wails. After all is burned to ashes the ashes are taken to the river side and scattered upon the river. This insures entrance into the Hindu heaven. The cremation must be performed within a few hours after death,—the only thing sensible about the whole matter. There by the riverside the people bathe, wash their clothes, clean their teeth, while upon the bank are the latrines for the use of the people who

are bathing. These latrines drain down into the river. Yet, I am told that in spite of all these filthy practices, the chemical constitution of the Ganges water is such that it so thoroughly disinfects all this filth that few persons die from the effects of drinking it. You can well believe that John and I are drinking tea, coffee and imported water, cost what it may.

Every Hindu temple I have seen is indescribably filthy. They kill the goats and bullocks right by the temple and the blood attracts millions of flies. All to all that the great mass of beggars of every description, with all sorts of diseases who congregate there to get the food provided by the temple and to cry for alms to all who pass by, especially foreigners. It is a scene I shall never forget. I appreciate as never before the force of Bishop Heber's line in the song we sing, "While every prospect pleases and only man is vile." I understand that the Indian people do not like that line. Nothing I have read so aptly describes what I have seen.

As we wandered in and out among these scenes of filth and misery, of religion commercialized, of temples on every side—there are over 400 in Benares alone—I wondered what St. Paul would have said could he have visited India, considering what he said when he visited Athens and Rome. No pen picture can adequately describe the actual situation. Yet, these are the people who take pride in their religion, and want political independence! England in her more than a hundred years here has hardly made a dent in the awful cake of custom with which these people are bound. Devotion? Yes, plenty of it, but devotion to what? Hinduism is a most remarkable religion in that it is so tolerant to everything in any other religion it can use, and in that it appeals to the elementary passions and emotions of men. It has something to offer to ignorant and filthy people in every crisis of life, of course, at a price, and without disturbing their selfish, passionate natures. It is geared down to men, instead of pointing them to the nobler aspirations of life in conduct. In these temples there is a god for every need and passion. I saw a god for the man who wants to drive a cheating bargain, one for the childless woman who wants children, one for the man who wants to get revenge on his enemy, and one for the agriculturist who wants good crops and luck with his cattle. Oh, it is certainly an adaptable religion. No wonder that Christianity has to struggle for adherents. Mohammedanism hurled itself against Hinduism, destroyed its temples and ground to powder its idols. It was backed by the power of the sword and the prestige of great barbaric rulers. Did it destroy Hinduism? It did not. Today Hinduism is the religion of the great majority of the Indians. Buddhism originated in India. In spite of the fascinating teachings of its great founder, of the missionary zeal of his disciples, the splendor of its temples, and the undoubted borrowing from Hinduism of some of the most popular elements, today Buddhism has very few adherents in India. Its temples were destroyed in the same iconoclastic destruction by the Mohammedans which destroyed Hindu temple and idol. It did not survive. Hinduism arose from the ruins of its temples. Why? Because Hinduism is concrete rather than abstract. It propounds no system of doctrines for the common people. It professes to meet the practical needs of everyday life as well as the desire for life eternal. It is mythological, full of stories which a child or a childlike man can un-

(Continued on page 15)



## CONFERENCE PROGRAM

(Continued from page 7)

Address, "Young People and the Christian Endeavor Program." C. E. Kolb, Citizenship Superintendent.  
Special Music. C. E. Society of Canton, Ohio.  
Life Work Pageant.

## 3:30 WOMAN'S MISSIONARY SOCIETY, GENERAL SESSION.

Devotions. Theme, "Stewardship." Mrs. E. M. Riddle.  
Lecture Series: Theme, "Snapshots of Bible Women."  
Kenneth M. Monroe.

## Evening

6:30-7:30 INSPIRATION HOUR—College Gymnasium.  
Song Service. Charles A. Bame.  
Scripture Message and Prayer.  
Sermon, "The Common Denominator of Christianity."  
S. C. Henderson.

7:30-9:00 EVENING SESSION—College Gymnasium.  
Devotions.  
Sermon, "The Supreme Motive." Wm. H. Beachler.

## FRIDAY, AUGUST 24

## Morning

6:30-7:00 PRAYER MEETING.  
Devotional Subject, "Making Up the Bride of Christ."  
Herman Koontz.

8:00-9:00 AUXILIARY ORGANIZATIONS.  
1. Ministerial Association—College Chapel.  
Address, "Social Salvation and the New Birth."  
E. E. Jacobs.

2. Laymen's Session—Seminary Room.  
Devotions. Leslie Lindower.  
Vocal Duet.

Misses Dorothy Oberholtzer and Dorcas Bame.  
Address, "A Young Man's Program in the Church." Ray Klingensmith.

3. Sisterhood Session—Y. M. C. A. Room.  
Devotions.  
Business Session.  
Address, "Our S. M. M. in South America."  
Miss Johanna Nielsen.

Address, "The Modern Girl and Her Prayer Life."  
G. T. Ronk.

9:00-10:00 GENERAL CONFERENCE BUSINESS SESSION.  
Reports. Unfinished Business. New Business.

10:00-11:00 EVANGELISTIC AND BIBLE STUDY LEAGUE.  
Devotions.  
"Effective Invitations in Evangelistic Appeals."  
Charles A. Bame.

Reports of Secretary and Treasurer.  
"Is It Nothing to You?" Charles H. Ashman.

11:00-12:00 BIBLE LECTURE HOUR. Book of Romans.  
Prayer.  
Bible Lecture, "Salvation Despised."  
P. B. Fitzwater, Noted Bible Expositor.

## Afternoon

1:00-1:30 WOMAN'S MISSIONARY MISSION STUDY CLASS.  
2:00-3:30 ASHLAND COLLEGE JUBILEE—College Gymnasium.

Devotions.  
Address, "The Church College in Ohio."  
W. O. Thompson, L.L.D., President Emeritus, Ohio State University.

"Golden Jubilee Poem. Mrs. Clara Worst Miller, A.M.  
Address, "The Preparation for Leadership."  
Harry Gage, L.L.D., President Coe College.

Address, "Ashland College and Ashland City."  
Marshall Clark, B.A.

Introduction of Guests.  
Reception of Telegrams, Letters, etc.  
College Hymn. By California Quartette.

## Evening

6:30-9:00 JUBILEE CELEBRATION.  
Devotions.  
Stereopticon Views of College Activities.

"History of Ashland College."  
J. Allen Miller, D.D., Dean Ashland College Seminary.  
"Early Days."

Elder S. Z. Sharp, First President of Ashland.

"The Relation of the Brethren Church to Ashland College." W. S. Bell, Endowment Secretary.

Address, "The Present Situation."  
President E. E. Jacobs, M.Sc., Ph.D.

Conferring of Degrees.

## SATURDAY, AUGUST 25

## Morning

6:30-7:00 PRAYER MEETING.  
Devotional Subject, "Power and Influence of Prayer"  
W. R. Deeter.

## 8:00-9:00 AUXILIARY ORGANIZATIONS.

1. Ministerial Association—College Chapel.  
Unfinished Business.  
Memorials.

2. Woman's Missionary Society.  
Installation of Officers.  
Unfinished Business.

3. Sisterhood Session—Y. M. C. A. Room.  
Devotions.  
Business Session.

Address, "Girlhood in the Dark Continent,"  
John W. Hathaway.

Reports, "What Are We Doing,"

Representatives of Societies.

9:00-10:00 FINAL BUSINESS SESSION OF CONFERENCE.

All Unfinished Business. New Business.

10:00-11:00 FOREIGN MISSIONARY SOCIETY SESSION.

Devotions.  
"Our Missionary Volunteers—Past, Present and Prospective."  
Alva J. McClain, Secretary

"Our Missionary Offerings, A Review and a Forecast."  
Louis S. Bauman, Treasurer.

"Our Missionary Magazine, It's Function and Value."  
A. V. Kimmel, Editor.

Business Session of Society.

J. Allen Miller, President.

11:00-12:00 BIBLE LECTURE HOUR—Book of Romans.

Prayer.

Bible Lecture, "Salvation Practiced."

P. B. Fitzwater, Noted Bible Expositor.

## Afternoon

2:00-3:30 FOREIGN MISSION ADDRESSES.

Devotions.

"The Brethren Mission to South America."

Miss Johanna Nielsen, Missionary on Furlough.

"The Brethren Mission to Africa."

John W. Hathaway, Field Director.

Season of Prayer.

3:30 WOMAN'S MISSIONARY SOCIETY GENERAL SESSION.

Devotions. Theme, "Our Prayer Band."

Mrs. Leslie Lindower.

Feast of Ingathering.

Lecture Series: Theme, "Snapshots of Bible Women."

Kenneth M. Monroe.

## Evening

6:30-7:30 INSPIRATION HOUR—College Gymnasium.

Song Service. Charles A. Bame.

Scripture Message and Prayer.

Sermon, "A Mighty Confession." Homer A. Kent.

7:30-9:00 EVENING SESSION—College Gymnasium.

Devotions.

Sermon, "The Lord Jesus Christ Is Coming Again."

A. V. Kimmel.

## SUNDAY, AUGUST 26

## Morning

6:30-7:00 PRAYER MEETING.

Devotional Subject, "The Church and Its Doctrines."

G. L. Maus.

8:00 TEACHERS' MEETING.

J. Allen Miller, Dean of Seminary, Instructor.

9:30-10:45 SUNDAY SCHOOL SESSION.

Under Direction of Ashland Sunday School.

10:45-12:00 MORNING WORSHIP—College Gymnasium.

Foreign Missionary Sermon, "The Impelling Motive of Christian Missions." W. C. Benschoff.

## Afternoon

2:00-3:15 INSPIRATIONAL SESSION IN COLLEGE GYMNASIUM.  
Devotions.  
Bible Lecture, "Spiritual Gifts." P. B. Fitzwater,  
Noted Bible Expositor.

6:30-7:30 CHRISTIAN ENDEAVOR SOCIETIES.

1. Young People's Society.  
Devotions, 2 Cor. 12:1-12. L. V. King.  
Soprano Solo, Selected. Dorcas Bame.  
Roll Call of Twenty Great Religious Leaders of all Times.  
Talk, "Paul, an Outstanding Religious Leader of the Bible." Delbert Flora.  
Talk, "A Great Religious Leader of the Past and His Part in the Growth of Christianity." Heien Garber.  
Talk, "A Present Day Religious Leader and His Work." Robert Ashman.  
Talk, "What Does the World Owe to the Leaders of the Brethren Denomination?" F. E. Clapper.  
Selection, Mixed Quartette.
2. Intermediate Society.  
Devotions. R. F. Porte.

Special Music, Canton C. E.

Talk, "The Strong Life." Grant McDonald.

Reading, "Peter and the Angel." Mrs. Joyce Saylor.

Talk, "C. E. Loyalty." National Superintendent.

3. Junior Society.

Leader, Doris Stout.

7:30-9:00 CLOSING SESSION OF CONFERENCE—College Gymnasium.

Song Service. Charles A. Bame.

Devotions.

Sermon, "Go Forward." A. L. Lynn.

EXECUTIVE COMMITTEE SECRETARY.

Charles H. Ashman.

NOTE: If any person whose name appears on this program discovers that it will be impossible for you to serve, please notify the Executive Secretary at once before the program is printed in its permanent form. Do not delay. If any organization desires information as to assignment of places for organization meetings, write the secretary, for the assignments have already been arranged with the college and church officials. You cannot pick your own place of meeting. To avoid conflicts, we have made all assignments.

## A SOCIOLOGIST IN INDIA

(Continued from page 13)

derstand, rather than philosophical which only a thinker can comprehend. It is suited to the religious needs of ignorant, superstitious peasants. In short, it is geared down to the common Indian. It must not be forgotten that 75% of the Indians are farmers, and that the great majority are illiterate. Hinduism makes no demands on them they cannot meet. They can understand that if they want a blessing, they must pay for it, that pilgrimages and sacrifices and bathings are ways to secure the favor of the gods. They are primitives, and Hinduism is a primitive religion appealing to the senses and to primitive fears and emotions. Both Mohammedanism and Christianity are more social and spiritual. Buddhism and Christianity are both more philosophical.

As we have ridden up this great Ganges valley I have been struck with the natural richness of the soil, and the wide expanse of level plain. Yet I see the Indian cultivating it with a wooden plow behind two buffalos, or breaking the thick yellow clay soil with a mattock, planting it by hand and reaping it by the most primitive methods. The peasants live in mud-walled huts either thatched with straw or covered with tiles. They are miserable hovels. The people go about with very little clothes, and these chiefly merely to cover their nakedness. Their water supply is from the pond which for the most part they have made by the side of their village. In this the buffalos wallow, from it the cattle drink, in it the people bathe and wash their clothes, and it usually looks green and about the consistency of pea soup. There is no sewage. The waste drains down into the village pond. The people have so despoiled the once abundant forests that they have to use dried dung for fuel, thus again robbing the soil of the fertilizer which it so sorely needs. In many places I saw vast gulches washed in the fields often so great in extent that whole wide areas have had to be abandoned. I never saw so many hawks in my life and buzzards simply swarm, since they are the only scavengers. Dogs are thicker than in any American Indian village. Cattle in many places are a pest because they may not be killed since they are sacred. They multiply at will like the people themselves. However, they seem

to survive better than human infants. India loses two millions of babies a year. In spite of that India is greatly overpopulated.

We saw the Taj today and shall see the great fort which the Grand Mogul, who built the Taj, also built. His palace stood within the fort. I shall describe it to you in the next.

Both of us are feeling fine in spite of the dust which assails us at every point. I am glad to see India once, but would not want to see it again if some one paid me for it. We think America has a job in the Philippines, but Britains' task is infinitely greater in India. Some of these young Indians she has educated are giving her a lot of trouble. She has done a world of good here, but she has hardly made a dent in the customs of the people. She certainly has a white man's burden in this dark land. God has been very good to us in America. One needs a trip like this once in a lifetime to appreciate properly his own land.

Agra, India, February 12, 1928.

J. L. GILLIN.

## WRITERS NOT ALL WET

Despite the impression one might receive from the wet daily newspapers of certain large cities, the writing profession is far from being entirely in the anti-prohibition camp.

The following two testimonies speak for themselves:

Upton Sinclair, in his latest book, "Money Writes", has this important word:

"All my life I have lived in the presence of fine and beautiful men going to their death because of alcohol. I call it the greatest trap that life has set for the feet of genius; and I record my opinion that the Prohibition Amendment is the greatest step in progress taken by America since the freeing of the slaves."

That newspaper man, Mr. Marlen Pew, now editor of the organ of the newspaper profession, "The Editor and Publisher", who has highest standing in his profession, recently wrote the following:

"Whatever may have been the contributing causes, such as discouragement, ill-fated love, inherited appetite, environment, booze was the actual instrument that struck down my friend. Booze has ruined dozens of the best men I have ever known. . . .

"However, I hope that my hand shall be

palsied if I ever write a word favorable to alcohol as a desirable beverage. While men can earn a living cleaning sewers I shall not be found taking a dollar as the author of traitorous ridicule of prohibition, encouraging contempt of law and covering all the rotten graft that now surrounds bootlegging and keeps the cork out of the vicious bottle. I shall write no ponderous academic essays about 'personal liberty' (to commit suicide and drag all your loved ones into the gutter behind you), nor do anything to bring back a legalized liquor traffic with all its familiar corruption of government and spread of poverty, disease, neglect, crime, insanity, confusion, and failure."—Carlton M. Sherwood in C. E. World.

## THE PENALTY OF NEGLECT

The poverty of sin is inevitable. In the nature of his transgression the prodigal spent all that he had, and began to be in want. Empty-handed turn we to our deliverer, who for our sakes became poor that we, through his poverty, might be made rich. We are made heirs of God, and joint-heirs with the Lord Jesus Christ. But if we neglect the proffered inheritance, how are we to escape the hopeless poverty which reigns in the desert of sin?

A further consideration of the helplessness, impurity, ignorance, unrest, loneliness, despair, heart hunger and thirst and other infirmities and disabilities of men would only confirm the conclusion that the doom of death does not now require transgression of law, but only neglect of proffered gospel gifts and privileges.

The penalty for neglect is inexorable. Transgressions of law may be pardoned, but opportunities neglected are gone forever. God himself can not reverse the events of a wasted life. The youth who neglects the privileges of the school at his very door is doomed to an old age of ignorance. Less deplorable the state of the untutored savage than the ignorance of him who walks in darkness in the presence of light. The glorious privileges of the gospel impose fearful responsibility in turning away from them. Where much is offered, much is required. The tragedies of tragedies are the vain regrets of a wasted life. There are no sadder words in all literature than the lament: "The harvest is past, the summer is ended and we are not saved."



## OUR LITTLE READERS

### SEVENTY TIMES SEVEN

Linda-May came home from school in tears. "I'm never going to forgive that horrid Tom Grant, never," she exclaimed.

"Why, Linda dear?" said mamma. "I wouldn't say that."

"But, he's so horrid, mamma; he put some nasty, slimy fishin' worms in an envelope and d'rected it to me, an' put it on my desk, an' I thought it was a note from Bessie, an'-an' I opened it an' all the horrid things came crawl'n out all over me. Ugh! I never, never will forgive him," she added.

"Linda-May's forgiven Tom lost of times," said Sadie stanchly. "When he put the frog in her desk and when he tied her hair to the chair back, an' other times, too."

"Yes," said Linda-May, "jus' heaps an' heaps of times, but I won't any more!"

"But, Linda," said mamma, "we must forgive, not seven times, but 'seventy times seven.'"

Linda-May did not say anything, but she remembered, just a few Sundays ago, Miss Annie had had that very lesson at Sunday-school. Oh, yes, Linda-May remembered. "But I just can't," she said to herself; "those nasty worms."

She did not speak to Tom the next day. Then came Saturday, and at Sunday-school, although Tom sat very near Linda-May, she did not look at him at all. "I'm not going" to forgive those worms," she thought.

"Children," said Miss Annie, "we're trying very hard to raise some money to help a poor mission school up in the mountains, and I want my class to see if they cannot make a little in some way; it will be wonderful to feel you have made it yourselves."

The children were very much interested, Linda-May especially.

"I don't know however I'm goin' to make any," she said as they walked home. "Maybe I could rent out Lady Arabella; I could charge two cents an hour."

"Huh!" said Tom Grant, "who'd pay it?" "Nobody's talkin' to you," said Linda-May.

But the next day Papa-doctor solved the problem.

"Linda-May," said he, "I want to see Miss Andrews today; you know she's been illing for a long time. Well, she said the only thing she fancied in the way of food was mushrooms. Now in that pasture land of mine I noticed a lot and I know Miss Andrews would pay you well for them, but you'd have to get up pretty early to gather them, Linda-May."

"Oh, I don't mind that," cried the little girl. "I'll begin tomorrow."

Sure enough the two little girls were up bright and early. Miss Andrews was delighted. "Bring them to me every day," said she, "and when I tire of them I'll find you another customer." After the first day or two Linda-May found it very hard to get out of her warm bed, and Sadie gave up entirely. "I've got fifty cents," she said, "that's enough for one mountain child." But Linda-May did not think so.

Tom Grant's house was close to where the mushrooms grew. His mother was a widow and not well off, and Tom had to get up early and do a good deal to help every morning. He leaned over the fence and spoke to Linda-May. He even offered to

help gather the mushrooms, but the little girl took no notice at all.

"All right, Miss Steuk-up," said Tom. One morning two young men came along. They stopped close to Linda-May.

"Oh, it's a little girl," said one of the men. "We want some bait; we are staying over at the hotel and we're going fishing, but little girls don't like to dig bait, do they?"

Linda-May shook her head. Then she thought of Tom. He had not been able to earn anything. She had heard him tell one of the boys he always had to do so much for his mother. But then she hadn't forgiven Tom—she never would.

"If you know any boy," said the young man, "I'd pay him a quarter, and there's some other little jobs I could give him."

Linda-May hesitated. All at once she thought, "Not seven times, but 'seventy times seven.'" Perhaps Tom hadn't meant to be so mean, anyway—she pointed to the little cottage across the road.

"There's an awfully nice boy lives there," said she. "I'll call him."

And at school that day Linda-May found a chocolate mouse on her desk. She looked at Tom.

"I earned a whole dollar," said he, "but I liked you'd forgiven me, Linda-May, best of all."—Exchange.

A prominent Christian worker has asked this question: "Can the spirit of man, reinforced and guided by the Spirit of God, dominate and subdue into stewardship and service ability the wealth of the world? Or will it, like Saul of old, fall upon its own sword in spiritual defeat and disaster?" The solution of this problem will be determined by the way pastors and teachers enter deeply or but partially into the spirit and purpose of Christian stewardship.

## Business Manager's Corner

### THAT BICYCLE

Only twenty-two days remain from the close of this writing in which the contestants for the splendid Mead bicycle have an opportunity to secure the extra subscribers to the Evangelist that may be the deciding points in the matter of winning.

We have no idea as yet as to who is going to win, but just a little greater effort on the part of some one who may now be in the second or third place may bring them out to the front and make them the winner.

Remember the contest closes at five P. M. July 31st, and there isn't much time to tarry, if you would make the most of your opportunity.

Also remember you will receive liberal pay for the subscriptions you secure whether you win the bicycle or not.

Parents, older friends, and pastors, isn't there something more you can do that may help the young person in your congregation prove a winner?

R. R. TEETER,  
Business Manager.

## ANNOUNCEMENTS

### LA VERNE, CALIFORNIA

The First Brethren Church of La Verne, California is without a regular pastor and

desires correspondence with such as may be in a position to take up the work in the near future.

T. J. STEVES, Moderator.

### BIBLES AT COST

Since I am working this summer for the American Bible Society, I am in a position to offer very favorable terms to Brethren pastors and laymen who may need Bibles or portions of the Bible. All our publications are sold at cost price, and sometimes less. We can offer Bibles at 53 cents; Testaments at five cents and portions at one cent apiece. Any one interested can address me in care of The American Bible Society, 701 Walnut Street, Philadelphia, Pa. ROBERT D. CREES.

## IN THE SHADOW

**STRONG**—June 8, 1928 Mrs. Edgar Strong became "Absent from the body and present with the Lord." She had lived in this earthly house of this tabernacle 46 years. Twenty years of this time she was a member of the First Brethren church at this place.

Few people have lived so close to Hebrews 10:25 (Not forsaking the assembling of ourselves together) as Mrs. Strong. For nothing but the impossible kept her away. Three days before her departure she attended communion services, thus fulfilling the command, "This do in remembrance of me."

She leaves a husband, two children, a mother, one sister and six brothers most of whom are members of the Brethren church at this place.

Funeral services by the pastor, R. I. HUMBERD.

**BENSHOFF**—Eli Benschoff of New Milford, Ohio, passed to the life beyond May 30, 1928 at the age of 70 years, 9 months and 25 days. Brother Eli was a native of Johnstown, Pa., and the oldest child of the late Benjamin and Catherine Benschoff. His was a busy life, being at different times farmer, dayman and merchant. Things spiritual were not neglected. Early in life he united with the Brethren church at Johnstown (Johnstown). Many years were spent in Christian activities as church officer and Sunday school superintendent. He moved to Ohio eighteen years ago. Though isolated from the church of his choice, he never lost his integrity, nor his faith in the Christ whom he loved.

Many are those who mourn the loss of the immediate relatives he is survived by his widow, five children, fifteen grandchildren, five brothers and five sisters. Our brother is gone but not forgotten, and we look forward to the time of eternal fellowship in the Lord.

Funeral services in the presence of a large gathering, from the community church of New Milford, conducted by Rev. W. A. McPherson of the Christian church.

W. C. BENSHOFF.

**BERKLEY**—James Harvey Berkley son of Elias and Annie (nee Miller) Berkley, born December 27, 1859 at Berkley's Mills, Somerset County, Pa., died at his home in Hamlin, Kansas, June 3, aged 68 years, 5 months and 7 days, after a long illness. He was educated in the common schools, moved from Pennsylvania to Illinois, then to Brown county, Kansas, at the age of 12. He has resided in this community ever since. He was married to Missouri Hostetter of Jewett, Kansas, March 1887. To this marriage were born 9 children, all living. His is the first death of his father's family of 11 children, the youngest being 51 years. More than 40 years ago he united with the Brethren church and has been a loyal and faithful member ever since. He possessed an enviable record of perfect attendance in Sunday school for the past 14 years. Burial was in Mt. Hope cemetery, Hiawatha, Kansas.

The funeral service was preached by Claud Studebaker, former pastor, and assisted by the writer. The sudden loss of this life has been a great shock to the family and community but we remember the words of Paul that "to be absent from the body is to be at home with the Lord" and in that hope we repose rather than sorrow.

W. H. SCHAEFER.

**RIDENOUR**—After an illness of just one week, and attended by most violent suffering, John Ridenour, only son of Lawrence C. and Lelah Ridenour, passed away at the age of 41 years, 11 months, and 20 days. Human skill did not that it knew to do; the anointing service was also administered, and prayers went up from many hearts, but disease and death triumphed. It seems that the Lord's work was done and he was not to longer remain with us. John was brought up in the church and church school. At the age of six he gave his heart to Christ. He loved the church with its varied services and activities. At the time of his death he was president of our Junior Christian Endeavor Society, and a member of the True Blue Sunday School Class. Members of his class carried his body to its last resting place. He was a favorite among our church people. Everybody loved John. Possessed of a very bright mind and a most kind and genial manner, he was an exceptional Christian experience for all of his tender years. It is a very severe blow to his parents and sister Eunice, and to our many friends. We are confronted again with the age-old question why one so young and promising had to go, while on every hand there are those who have run their race and are only waiting to be called home. But it shall ever remain that "God's ways are not our ways," and that death does not respect age. The profoundest sympathy of the people of the church and of a large circle of friends go out to this grief-stricken family. Only God and time can heal our deepest heart-wounds. Funeral services at the church, conducted by the pastor, with a very large concourse of people present. WM. H. BEACHLER, Pastor.

# The BRETAREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -

THE trouble with the Roman Catholic Church is that it seeks to be both a church and a political party. Its arrogant claim of being the only true Christian Church might be treated with indifference; but when its head asserts political and civil authority, a position is assumed which cannot be allowed any church whatever. If it must assume such a position, its members must not complain if it is met with political opposition not offered to any other church. If it were willing to take its place as a church along with all other churches, it would be improper to meet it with any other attitude than that with which we meet all other churches; but it is not willing to be only a church. Putting itself into a class to itself by its political animus, it must take all that such improper attitude makes inevitable. It cannot claim the political exemption of a church while it asserts political claims as well as churchly prerogatives.—*Bishop Warren A. Candler.*



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## EDITORIAL

### Brief Messages On the Brethren Plea

#### I. Our Distinctive Plea—Importance of Loyalty to It.

We have a distinctive plea, or we have no right to a place in the world kingdom. Moreover, we must have strong convictions regarding the importance of our plea or we shall not magnify our place in the kingdom. Of course, we all believe that we have a plea, we do not need to be persuaded on that point, but we are very much inclined to lose sight of it. In the midst of a multitude of other interests we in many cases give little or no attention to what we do stand for, as distinct from other groups, so that it becomes vague and indefinite, a matter far removed from the center of our interest, and with a steadily decreasing influence on the expressional life of our church. And as a result of this widespread mental foginess, this lack of a clear-cut conception as to what we are set apart to do, there is a consequent lack of zeal for our cause. There is little of that burning conviction that commands loyalty and moves to service and sacrifice. And that is a great handicap, a serious weakness. Such conviction and loyalty are the bulwark of denominational strength and the guarantee of its future. Therefore we need to give the more earnest heed to our church plea and seek to build up a stronger and more vital faith in the things for which we stand, lest at any time we should let them wholly slip from our grasp.

Our plea is one of which we need not be ashamed, nor should we be reluctant or careless about proclaiming it. No one should be diffident about the things Jesus taught and practiced, and that, just that, has been the dominant characteristic of our church's attitude through the years toward the Word of God. We have believed that nothing that Jesus said or did was insignificant. Or more positively, we have believed that everything that Jesus taught and commanded, or committed to the church through his inspired writers, is of utmost importance to us and should be preserved and obeyed. Our plea has been for a vital faith in and an implicit obedience to the whole Gospel of Christ. That, in brief, is what historic Brethrenism has stood for, if we have read the records aright. True Brethrenism has steadfastly refused to profess faith in, or to pledge allegiance to, anything but the Bible. It has had no creed but the New Testament, and no measure of a member's loyalty but its divinely authorized precepts. There have been times when we have sought to bring in certain innovations. The inventions of men have had an appeal to some of our numbers and other tests of fellowship than such as the Word of God warrants have been made use of, but with greatly disappointing re-

sults. For that reason we are today a divided people. Moreover, there have been times when some seemed to have lost faith in the sufficiency of a Bible-alone creed, and there have been desultory and unauthorized attempts at creed writing, but never with results to our advantage. It is inconsistent for a body of Dunker people to talk about any measure of faith other than the New Testament. Let those write creeds who will, but those followers of Christ who are accustomed to challenge one another with the slogan, "The Bible, the whole Bible and no-thing but the Bible" have no need of one, nor have they any justification for one. A man-written creed that would contain more than the Bible would be too much; one that would contain less than the Bible would be insufficient; and one that would contain the same would be unnecessary and of little interest. No recasting of the truths of God's Word can be half as efficient and satisfactory for a whole Gospel church as the Bible itself.

But there is a lesson we ought to learn. The experience of the years in all these respects ought to teach us the importance of building up in the minds of our people a vigorous and intelligent faith in the whole Gospel of Christ. We ought never to forget that we have no right as Brethren to any creed but the New Testament. But we ought also to be strongly convinced of the necessity of taking that creed seriously. It is to be believed without doubt and obeyed without quibble. It is all we have to offer those who come to us for church fellowship, but it is enough. We should feel no need of more, nor should we presume to offer less. The Brethren church is obligated to hold to and to teach nothing less than the "all things" which Jesus commanded and which he commissioned it to carry to the ends of the earth.

This is no time to grow indifferent to, or to think of sluffing off, those things which some call "non-essentials." The whole Gospel of Christ unabridged and unrevised is needed in our day as much as it was in the day of our fathers, or as much as it was in the days of our Lord's flesh, and it is just as applicable now as then. Let us not imagine that the world no longer has any need of such whole-hearted acceptance of and implicit obedience to the Whole Gospel as the Brethren have been wont to insist upon and to practice. It was by the infinite wisdom of God that the ordinances were established and the truths they portray were set forth, and we cannot conceive of an infinite God ordaining certain practices calculated to teach certain essential truths and later to find those practices unnecessary and foolish. We must believe that he knew what was good for man not only for the days of the church's beginning, but for all the years of its development, and that no matter how thoroughly civilized and highly cultured man may become, he will still have need of the old-fashioned Gospel of Christ with all its ceremonies and symbolism. Let us not be deceived into thinking that because we have come into a new day in many respects, that the New Testament requirements stand in need of being amended, or revised, or that certain portions of it may be passed lightly by. Jesus did not teach foolishness; he gave no unnecessary commandments, nor did he intend that his followers should grow careless or indifferent towards them. He himself was no nullificationist; he obeyed the Father implicitly and fulfilled all the law, and we cannot imagine that he will be satisfied with any other attitude on our part than a sincere, earnest desire to be loyal to all his commitments to the church.

Let us therefore not lose faith in our message nor in the importance of our witness. Such unquestioning faith and loyal obedience as constitutes the historic plea of Brethrenism needs witnesses in the world today. We are witnesses of these things and our witness must be constant and true. Loyalty is the need of the hour for us, that the whole Word of God may be safeguarded and preserved for the edification of the children of God. We must stand against deleting any part of it, whether it be an item of faith, or an ordinance of worship, or a principle of conduct. He who vouchsafed unto us the New Covenant in his own blood and through the inspiration of his faithful apostles committed unto us the words of reconciliation and life, is both Lord and Savior, and we must be true to him.

### Progress in the Outlawry of War

The outlawry of war is a goal over which hosts of members of the church of Christ are agonizing. It has been an especially precious hope and much desired end on the part of the pacifist church groups. And it is fast becoming the most conspicuous goal

toward which all Protestantism is working, if not all of Christendom. It is therefore a matter of widespread interest and cause for genuine thanksgiving that such rapid strides are being made just now in that direction among the nations of the world and that our own government is taking such notable leadership in the effort. Its proposal to fifteen of the leading nations of the world to enter into an agreement to renounce war as a national policy is meeting with much favor, and the indications are that the agreement will be consummated. Among the first rate nations reported to have accepted Secretary Kellogg's proposal are France and Italy, and the consent of the latter, if it proves sincere, is especially significant.

It is reassuring to note how that in this and in other ways the spirit and ideals of the Prince of Peace are slowly but surely penetrating every part of the world and into all avenues and interests of life. Those who have had unquestioning faith in the Word of God have not found it difficult to believe that the Gospel is practicable to all situations and problems, but it is encouraging to note how that vast numbers of people who have not had such faith, are becoming convinced that they can risk the application of those teachings to life. Thus gradually, as breaks the dawning light of day over the land, the world is moving towards that time when the glorified Christ shall be regnant, when Jesus shall be indeed King of kings and Lord of lords and his Word shall prevail among all nations. That hope gives us a right to look for the ultimate overthrow of war, as well as of other institutions of evil. And we must acknowledge God's use of political instruments and agents to hasten his great purposes and plans, and be grateful for them. But he needs men and movements who are ready to incarnate his spirit to point the way and to demonstrate its practicableness. One of the most striking examples of the wisdom of the Christian way of settling disputes is the example of George Robinson, Tasmanian Protestant.

This devout bricklayer was dismayed at the ruthless methods of the early colonial authorities in dealing with the natives. He had learned their language. He had a warm-hearted sympathy with them. His proposition seemed to the authorities to mark him out as a lunatic. He actually proposed to go among the aborigines unarmed, as a friend, to reason with them. He declared he could explain to them that, however some settlers and convicts might treat them, the object of the Government was to better their condition. His one stipulation was that the hunting of the blacks should cease, that it should be prohibited even to carry firearms in their presence.

This little obscure man did wonderful things. He tramped hundreds of miles. He endured extraordinary hardships. He dared anything to accomplish his mission. Most wonderful of all the things he did was to show that these hunted black people had the souls of human beings, and to bring their souls into grateful communion with his own. He took a few blacks, whom he knew well, as companions and, guided by them, visited the far-off hiding-places where the tribes had taken refuge. Often he was in grave danger, but his cool confidence always saved him. He would walk fearlessly up to a group of warriors who had their spears poised to hurl at him. Soon he would be shaking hands with them. He led the remnant of one of the most savage tribes to Government House in Hobart, where, to welcome them, the brass band was ordered to play. The natives, screaming with terror, clustered round Robinson for protection.

The Tasmanians, the last living examples of paleolithic man are unfortunately now extinct. Diseases contracted from the whites completed their elimination. That their final disappearance was not a bloody one is due to this almost forgotten Christian bricklayer.

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## EDITORIAL REVIEW

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Read Prof. M. A. Stuckey's page, which is of special interest to all Sunday school workers.

"A Sociologist in the Philippines" is the heading of Dr. J. L. Gillin's travelogue this week, and it is well worth your reading.

Christian Endeavorers should not fail to read "Uncle Si" this week. He has another word about "Konferense." We anticipate a good time for the young people at General Conference, and we hope many of you are preparing to come.

Brother Fred V. Kinzie, pastor at Krypton, Kentucky, writes of the very pleasant occasion of rejoicing at the completion of the new kitchen which was made possible by the gifts of the local constituency. It is said to be quite an improvement to the equipment.

How goes the Evangelist Subscription Contest? We hope you are all "digging in" pretty hard; you seem to be keeping very quiet about it. We shall await with pleasure the surprises that may be in store. If you are having difficulties, these two rules may help you some: Never give up, and Never quit smiling. Remember, you get paid for all subscriptions if you do not win the motor-bike.

Dr. W. S. Bell, Endowment Campaign Secretary, reports the canvass of the Brethren at Lydia, Maryland, where Brother W. S. Baker has recently become pastor. These people are widely scattered, but they are endeavoring to maintain the Brethren cause in their field, and though not possessing wealth, as Dr. Bell says, they manifested an interest in the education of youth. Their gift was \$567.00, which makes the total Endowment Fund total \$167,011.20.

Brother W. A. Gearhart, Home Mission Secretary, has a message in this issue calling upon the church to be true to the designation, "Progressives", which we have carried ever since we have had independent history. He also points out wherein we have rendered a service, have been truly progressive and can be more progressive. News from our church mission points are encouraging, he declares.

It becomes the editor's duty to report the doings of the Brethren church at Ashland, and this we do in the news department, where twelve additions to the church under the pastoral leadership of Dr. Charles A. Bame are recorded. We also make mention of the arrangements being made locally for the entertainment of General Conference and state the prices that will be charged. We would like to urge every church to make plans for a full quota of delegates. It will be worth your while both to see the college and publishing house, and to enjoy the conference.

Dr. Martin Shively, Bursar of Ashland College, gives his second report of the Education Day offering, which shows some of the churches giving very splendid support. Two churches are reported in this installment as giving more than a hundred dollars: La Verne, California, \$151.20 and Waterloo, Iowa, \$111.21. We predict that when the reports are all in the offering of this year will total more than that of last year, for which those in charge will doubtless be duly grateful. But, as Brother Shively says in closing his report this week, it is almost impossible for the average member out in the brotherhood to understand the gravity of the situation that the college is facing right now. And the thing that should make it a very serious matter to all members of the Brethren church is that the future of the church largely hinges on the success of the College. President Jacobs, possibly more than any other one person, feels the weight of the task of making Ashland a standard school and it is out of the intensity of his feeling and constant struggle to devise ways and means to meeting the situation that he speaks this week, in the General Articles department.

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## EDITORIAL BRIEFS

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When a trusted official abuses the confidence reposed in him, he is preparing for a fall.

He who is rude and unmannerly in the presence of deep piety and devotion is lacking in that element which makes a Christian gentleman or lady.

When Jesus prayed, "Thy will be done," he covered the whole realm of human interest, for God's will is the center and circumference of all.

He who studies his Bible with the mind and not the heart loses the divinity of it, and to him who studies it with the heart and not the mind it becomes a fetish.

Love of Christ and love of his brethren are one and inseparable; there can be no true devotion to God without its social counterpart.



# GENERAL ARTICLES

## I Shall Be Satisfied

By Dr. J. H. Crofford

Naturally man is inclined to be discontented or dissatisfied with his surroundings and position in life. His aspirations and ambitions run high; he is forever looking for and expecting something higher, either wealth or a position of honor, that he may be classed among the famous. If you carefully consider, can you think of a single person who is perfectly satisfied? What would a man be without an ambition?

This world with its various industries furnishes employment for a great portion of the masses, both physical and mental. Many through force of circumstances accept positions for the time being at the bottom of the ladder, but their ambition is to climb higher, and they will do so even to the downing of their next door neighbor or best friend.

When we consider civil affairs, we encounter these conditions, many positions, some petty with no remuneration, others somewhat more important with fairly remunerative salaries; and still others of high honor and lucrative income. The positions vary from those of servants to those of executives and authority. The township and borough officials are looking for county offices, and the county office holders are desiring state positions, and state officials are aspiring to United States offices—never satisfied.

The story is told of a man, who became convinced of this discontented state of the mind of man, and who, to confirm his conclusion, advertised to give his farm to the man who could give evidence of being perfectly satisfied with his circumstances. In answer to the advertisement one after another came to claim the farm, but, when they were questioned by the owner of the farm as to why they wanted it, they all without exception betrayed a dissatisfied feeling with their circumstances. Such is the state of man carnally, never satisfied, ever desiring more of this world's goods and popularity. These are our worldly natures, pertaining to the things of the world. If you are holding a lucrative position, some person not so favorably situated is after your job. Why? Because as far as worldly matters are concerned he has nothing higher to look to than gratifying self.

The mechanic in his shop is dissatisfied; the governor in his executive position is dissatisfied; the president in his chair is dissatisfied; the king on his throne is dissatisfied. David was dissatisfied. The general is dissatisfied with his victories. After Napoleon had conquered the world, he wept because there were no other worlds to conquer. Thus we see how we are led by our ambitions, and there is no haven of satisfaction for the seekers after carnal things only. We are not condemning those of the kingdom of this world for aspiring to the best

that this kingdom has in store, but there is another side to life where, in seeking after our own best interests, we will consider the welfare of our fellow creature; where the cross which we must bear is, the denying of self and looking to the welfare of others, "bearing one another's burdens," "in honor preferring one another." There is a possibility of us getting into the nominal church with that same selfish spirit for forging to the front that we had in the kingdom of the world, and how many we see who have it; determined to stand at the head, to hold the leadership, or highest position in a congregation, to the trampling down of others better qualified. The spirit of Lucifer was, "I will be like the most High."

The true Christian is ambitious to take advantage of

every opportunity to do anything which may be rendering service to the Master—not working for a name and the highest position in the church to the tearing down and hindering of others, wherein only is contentment, but never satisfied in this life because of his inability to attain to the perfection of the Master. I shall be satisfied only after a life spent in his service with a heart filled with love for him and an eye single to his service, where I can say like David: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Then my

ambitions will have reached their goal; my pound will have gained five other pounds, and I will have "authority over five cities." If my Neighbor's five pounds will have "gained ten pounds" and he has authority over ten cities, there will be no envying or striving for his position; that for which I labored will have been attained, and with a heart full of love I shall be like him—I shall be satisfied.

Martinsburg, Pennsylvania.

### MY LIFE

*Let me but live my life from year to year  
With forward face and unreluctant soul,  
Not hastening to nor turning from the goal;  
Not mourning for the things that disappear  
In the dim past, nor holding back in fear  
From what the future veils; but with a whole  
And happy heart, that pays its toll  
To youth and age, and travels on with cheer.*

*So let the way wind up the hill or down,  
Though rough or smooth, the journey will be joy;  
Still seeking what I sought when but a boy,  
New friendship, high adventure, and a crown,  
I shall grow old, but never lose life's zest,  
Because the road's last turn will be the best.*

—Henry van Dyke.

## The Educational Day Offering

By President Edwin E. Jacobs

The purpose of this article is to set forth the present situation relative to the College and the educational day offering.

The offering is not coming in quite as it should. Many of the churches have done exceedingly well, better than ever before. Isolated members are responding well but some of the churches are not taking this situation seriously. One pastor wrote to me as if, in some way I or the College, were to blame for the present situation. The truth is, that I would be the last one in the Church to bring up such a situation, but the church might just as well know it first as last, that there is no state in the Union where a college can be conducted without some

sort of state control. Colleges are creations of the state by charter, hence the state will have something to say about what they do. Remember that.

Will we go over the top? That is highly problematic but when big churches give less than ten dollars and some give nothing, it is a bit discouraging. Brother Bell visited you lately and therefore it would not be wise to take an offering? So he visited Fairhaven lately too, and they gave over \$150.00. Your church is small and therefore could not give? So is Homer, less than fifty members, and they gave an even \$50.00. You have a building debt and therefore can not give? So has Ashland a building debt, a staggering one, and yet they gave well over \$100.00.

If something does not happen, the Golden Jubilee may turn out to be a very unhappy thing. The Board may have a bomb dropped into the August meeting that will have certain but unpleasant results. I am saying this in the face of the fact that the Missionary offering at Easter was up to that of former years.

I am also aware that the churches are receiving Brother Bell cordially, but I also am interested in the educational day results, not for my sake, but on account of the conditions laid upon us. Dr. L. S. Bauman wrote me that he would reply before August. That is a fine idea and suggested this letter. IT IS NOT TOO LATE YET TO DO SOMETHING ABOUT THIS OFFERING. I suggest that you keep the offering open during the month of July.

I can think of no good reason why a single church should not do something, when we are in this critical situation. It is now or never. I was talking to one of our brilliant young teachers here yesterday about the future. He had a far away look in his eyes. He was thinking about the next five years, with a university degree and colleges unwilling to employ a married man after he is 45. He wants to make hay while the sun shines.

I am thinking about one of our brilliant young teach-

(EDITORIAL NOTE—The Jubilee Program of the College was not correct as it appeared in last week's paper. Revisions ordered made after it reached our office failed to get incorporated, and so we are re-printing herewith the College Program, which is scheduled for Friday afternoon and evening. It follows as corrected).

2:00-3:30 ASHLAND COLLEGE JUBILEE—College Gymnasium.  
Devotions.  
Address, "The Church College in Ohio."  
W. O. Thompson, L.L.D., President Emeritus, Ohio State University.  
"Golden Jubilee Poem. Mrs. Clara Worst Miller, A.M.  
Address, "The Preparation for Leadership."  
Harry Gage, L.L.D., President Coe College.  
Address, "Ashland College and Ashland City."  
Marshall Clark, B.A.

Introduction of Guests.  
Conferring of Degrees.  
Reception of Telegrams, Letters, etc.  
College Hymn. By California Quartette.

#### Evening

6:30-9:00 JUBILEE CELEBRATION.

Devotions.  
Stereopticon Views of College Activities.  
"History of Ashland College."  
J. Allen Miller, D.D., Dean Ashland College Seminary.  
"Early Days."  
Elder S. Z. Sharp, First President of Ashland.  
"The Relation of the Brethren Church to Ashland College." Charles H. Ashman, A.B., Trustee of Ashland College.  
Address, "The Present Situation."

W. S. Bell, Endowment Secretary.  
President E. E. Jacobs, M.Sc., Ph.D.

ers now in the University of Michigan. One in Northwestern. Two in Ohio State University. One in the University of Chicago. In the name of God, must it take an earthquake to wake us up?

You do not like this letter. Neither do I, but it is the truth and it is the kind of truth that the situation drives me to state.

But I would not close without expressing the profound thanks of the College for the loyal support already given. May God lay it upon our hearts to assist his every cause.

Ashland, Ohio.

## Why I Believe in Christianity

By Grace Yoder

(A paper written for the Class in Christian Evidences in Ashland Seminary under the instruction of Prof. K. M. Monroe)

Through the ages man has been found to be incurably bound up in religion. For its sake he has done that which nothing else could cause him to do; he has tortured his body and sacrificed his own flesh and blood. The human soul has struggled incessantly in its search for God; it has realized the existence of some supernatural power, but has not known how to find it. Out of this constant search for the supernatural have grown the different systems of religion found in the world—Mohammedanism, Buddhism, Confucianism, Brahmanism. They feebly attempt to reveal the supernatural being, and give some faint promise of immortality. Towering above these man-made, unsatisfying religions, we find the religion of Jesus Christ, all-sufficient, comforting, satisfying. The God who has been ignorantly worshipped is declared to us in the person of Jesus Christ. This religion, divinely originated, is set forth in a book, the Bible, which is not man-made, but is divinely inspired. The beneficial influence of Christianity is seen wherever it has spread. Christianity, unlike other religions, appeals to the reason as well as the heart. We are justified in asking ourselves: "Why do I believe in Christianity?" We say it reveals to us the true God, through Jesus Christ, is set forth in the Bible, and regenerates and saves sinful men as no other religion can. These facts we do not merely take for granted as a matter of course. If they convince us, there must be some reason back of them.

We might consider, firstly, the existence of God. He is set forth to us in Christianity as a Personal Being, who creates, sustains, and governs all. He is not alienated from us as some systems of religion would have us suppose, but is concerned about every individual, and cares for us in his great providence. What reasons have we for believing in his existence?

The most natural thing for us to do would be to look at the world around us. We see the beauty of the heavens and the earth, and one fact we are forced to admit that is, that the world exists. Therefore it must have had a creator. No man could have created it, and it could not have started of itself. An effect must have a cause: the cause of the world we call God.

If we look around us a little more carefully we realize not only that the world exists, but that there is design in it. Everything works according to law, and everything seems to have been created for a purpose. The order and adaptation in nature has impressed philosopher as well as peasant. We cannot have a purpose without a Purposer. These marks of design in nature reveal to us its intelligent author. So we not only grant the existence of a creator, but the existence of a personal and intelligent creator.

We may also argue for the existence of God from the



"idea of him." Anselm affirms that the greatest or most perfect conceivable being must be actual, otherwise, a property, that of actuality, is lacking. This makes the existence of God involved in the idea of him.

The righteousness and goodness of God are evident from the course of things, a moral being must be at the helm. We find within ourselves certain ideals of character. Where did we get these moral constitutions, if they are not God-given? Certainly the existence of the world, with its beauty and design, and the constitution of our beings, should lead us to believe in the God of Christianity.

We may consider, secondly, the book through which Christianity is revealed to us. There are many reasons which lead us to believe, beyond a doubt, that it is true and divinely inspired.

Firstly, we find unity and consistency in the Bible. It is not really one book, but sixty-six, written by forty-four different authors, during an interval of a thousand years. We have pictured here all kinds of life, and we have a discussion of all kinds of subjects—nature, history, science, philosophy, geography, literature, politics, law, religion, God and man, heaven and hell, sin and salvation. Yet from beginning to end there is essential harmony. How can this be explained except on the basis of divine inspiration?

In the second place, the Bible is adapted to the human needs. Man longs for God: the Bible gives assurance of a living, personal, benevolent and all powerful God. Man longs to be right with God: the Bible shows how this is possible through Jesus Christ. Man finds himself steeped in miseries and sufferings of all kinds: the Bible shows an understanding of the sufferings of men and offers comfort in every kind of trial. Man finds himself helplessly entangled in trying to solve the many problems of life: The Bible gives promise of the solution of these problems either in time or in eternity. Man feels a sense of guilt, and realizes the need of salvation: the Bible offers free salvation by the Grace of God. It cancels the fear of death and satisfies the hope and desire for immortality.

Further proof of the divine origin of the Bible is found in the person of Jesus Christ, revealed to us in the Bible. The marvelous claims he made for himself are thoroughly consistent with the purity of his life. Merely human wisdom could not have invented such a perfect character, and even if they could, they would have had no reason for presenting him to the world as a genuine Being and Redeemer of mankind.

The divine inspiration of the Bible is further attested by fulfilled prophecy. Through the scriptures runs a prophetic strain. Nearly all these prophecies have by this time been fulfilled. Since only God can tell the future it stands to reason that only God could have inspired the Bible.

That the Bible is true is being attested every day by archeology. New discoveries which are constantly being made give us data concerning historical events, states of civilization, customs and social conditions which in every respect confirm the Biblical account. Portions of Scripture which have been doubted because they apparently did not harmonize with secular history are being confirmed by the findings of archeology. So it is not mere superstition which leads us to believe the Bible to be true, and not only true, but divinely inspired.

In conclusion, we may look at Christianity as a religion, and by comparing its effects with those of other religions see if it does not stand out and claim for itself the reality of its origin.

We note first the new ideal of man which Christ brought into the world. The conception of sages as to

what man and society should be, fall far beneath the standards set by Jesus. There was no life giving force to save them from degeneracy and corruption. With Christ there came a noble ideal, and the force to lift men up to it. He gives to every individual incalculable worth—among his children there is no distinction of wealth, position, or race. This lofty conception of man tends, not to have him tear himself down, but to build him up.

We note, too the great change which Christianity has made in the family. Where Christianity has been introduced, domestic tyranny has been abolished, the authority of the father has reduced, and woman has been given her rightful place.

Christianity honors the state and enjoins obedience to the civil authorities. It affirms civil government to be a part, and instrument of God's moral government of mankind. Christianity exalts justice, and reveres the state and its upholder, and in every instance honors rightful authority.

Christianity also shows its influence upon international relations. It places an equal value upon justice between nations as upon justice between man and man. Its subordinates even patriotism to the law of righteousness and human brotherhood. It holds up a nobler ideal for the regulation of nations in their mutual intercourse, and it lifts up a warning voice against war between nations.

Christianity has done much for the cause of charity. It is true that there was charity before the Gospel, but it was comparatively unmeaning until Christianity appeared. The Christian principle being love, charity was natural to Christians. Offerings were made for the poor, the sick, and orphans, and all others requiring aid were cared for. Asylums and hospitals were built, and even the insane were looked after by the Christians. This spirit of kindness possessed by the members of the early church has been operative among Christians ever since. In this feature of beneficence, the Christendom of today, contrasted with heathen society of any age is "like a garden of fruits and flowers by the side of a desert."

The results of Christianity are not only external. There is a transformation of thought and feeling among men. The conscience and imagination, ideals of character, and standards of judgment, have been radically changed. In other words, Christianity effects a "New Creation."

This transforming power of Christianity is due to the personal agency of Jesus Christ. Had he been a merely human reformer, these wonderful changes would never have taken place. Only Christianity has Jesus Christ; therefore no other religion has made these changes in man and society. It is true, that non-christian religions may have excellent moral suggestions, but they have their limit. Only the Bible reveals God's perfection and motivates moral precepts. Certainly an examination of other religions, instead of shaking the faith of a Christian, should tend to fortify it. We can agree with Fisher that Christianity makes the idea of brotherhood a realized fact. Appealing to a common religious nature, a common consciousness of sin and the need of help, a common sense of the burden of sorrow and mortality, and offering a remedy which is equally adapted to all, Christianity shows itself possessed of the attributes of a true and universal religion. We may raise petty questions about this or that miracle, but the miracle of Christendom, wrought by Christ, is a fact which none can question.

Ashland, Ohio.

The Church deals in ideas and ideals. It does much of its work by preaching. It creates standards regarding slums, child labor, brotherhood, and so on. It is God's prophet and priest.—Morgan.

## SIGNIFICANT NEWS AND VIEWS

### FAITH AND COURAGE NEEDED

It is not worth while to mention the name of the unfortunate young teacher in the extension school of a prominent university who shot himself for fear of losing his job and whose dead body was found on the day that he was to have been notified of his reappointment. It would be easy to be too harsh in our judgments of him. When we think of the hazards of life we are reminded of the courage and heroism of a race which, for the most part, faces them without fear and exhibits genuine heroism in overcoming them or accepting them. Yet there are a sufficient number of those who are not strong enough for this to remind us of the need of fortifying our courage with faith. The university authorities said that this young man's library consisted chiefly of German philosophical works of a generally pessimistic nature. Had he been able to say with the writer of the twenty-seventh Psalm, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?"—or with Paul, "I can do all things in him that strengtheneth me"—he would have been able to face the possibility of doing something else if he did lose his position. It is not improbable that the substitution of a materialistic philosophy for faith has had a great deal to do with the increase of suicide. We need a robust faith to enable us to face life with courage.—The Presbyterian Advance.

### HAS RELIGION A CHANCE IN RUSSIA?

Many of us have been indefinite in our estimates of Communism as the friend or foe of Christianity, because the reports of tourists and inspectors and students on the very soil have been so contradictory and so bewildering. In some moments of reflection, in the light of the larger liberties that have come to Russian peasants through Soviet rule, one is led to look upon the present regime as having merits that make for the welfare of the Russian race. Now there is brought to us through a Y. M. C. A. representative a grim report that sounds hopeless and even worse than hopeless, if we were not aware of two unconquerable beings, whom we call God and the soul. Mr. E. T. Colton writes in the Y. M. C. A. quarterly, known as *The Sphere*, of Geneva, sad, painful things of the universal effort of the Communist leaders to deprive the younger generation of all true knowledge of what the God of the Christians has been and still is to the world that knows him. Mr. Colton believes that this organized training of the older children will bring a generation of atheists, whose numbers will count into the millions. This will not be effected so much by coercion, for sufficient churches are left undisturbed to meet the needs of worshippers, but rather by ridicule and scorn and contempt, till the whole generation of young people is saturated with arguments against the being of God and his rule in life. However, Mr. Colton gives this significant word, "The Inner Light will not fail."—The Presbyterian.

### IS THE GOSPEL IMPOTENT?

A religious association recently passed resolutions favoring military preparedness on the ground that universal peace can never be hoped for until the second coming of Christ, when he shall wield the scepter over the nations of earth. The argument continued that it would be wrong to send our young men to their death when war is declared, because of their not having received adequate military training.

We wonder just what effect military training will have upon the souls of these Christian young men, when they are taught how to plunge a bayonet effectively into an

adversary, and how to slay their fellow human beings in violation of the spirit of Christ, which is opposed to murder. No war can be won without engendering the spirit of hatred, and Christ taught his disciples that whosoever hateth his brother is a murderer. Shall young Christians conform with the spirit of the world or be transformed by the spirit of Christ?

Opposition was registered by this association against the advocates of peace who would decrease the military appropriations of the United States Government, and against all criticism against the Government which endeavors to equip its citizens for intelligent defense in the event of future wars. They evidently overlooked the fact that the Government itself is interested in making agreements with other nations whereby the butchery of war can be eliminated. Both the Christian and the patriot must cooperate with the Government in this excellent endeavor.

There is another group of extremists who believe that they have a guarantee for peace in legal international agreements. There can be no such guarantee unless the spirit of Christ abounds within the hearts of all men. It is the obligation of Christians, accordingly, to help make peace on earth more likely by winning men in increasing numbers to the Savior, and by encouraging all to reflect Christ more adequately in all that they say and do. The church has not been sufficiently vigorous in carrying forward its program of evangelism and edification which must bear the fruit of peace. Such procedure would be far superior to the pessimistic view that Christ's gospel is impotent to this end, and that Christian young men must be trained to kill and hate in contradiction to the spirit of the Lord. It is also far superior to the view that peace can be assured merely by international agreements.—Christian Standard.

### PROPOSED PEACE TREATY PUBLISHED

Secretary Kellogg has made public the draft of the proposed treaty for outlawing war, together with his note inviting the fourteen world powers to join the United States in signing the covenant in the form transmitted to them. The text of the draft is identical with that proposed by the United States, April 13, 1928, except that the preamble now provides that the British Dominions, India and all parties to the treaties of Locarno should be included among the powers called upon to sign the treaty in the first instance; and also that "any signatory power" which shall hereafter seek to promote its national interests by resort to war should be denied the benefits furnished by this treaty." Secretary Kellogg thinks this is all that is necessary to overcome the objections of France and other adherents to the Covenant of the League of Nations or the treaties of Locarno, since "violation of the proposed treaty by one of the parties thereto would release the other parties from their obligations under the treaty towards the belligerent state, . . . thus leaving the other parties thereto free so far as the treaty-breaking state is concerned." It is not believed by any thoughtful person that this treaty would put an end to war, but it is hard to see how any could deny that it would be of tremendous influence in the prevention of war. There is also a good reason for believing that the treaty may be agreed to. Other nations will see the advantage of having the United States associated with them in a bond of peace. The nation has refused to become a party to other peace measures because they appeared to commit it to coercive action to enforce peace, and it is believed that other nations will join in this treaty renouncing war which requires no coercive action but concedes to every nation the right of self-defense.—The Presbyterian Advance.



# THE BRETHREN PULPIT

## Christian Love

By Leslie Lindower

TEXT: "Love never faileth." 1 Corinthians 13:8

When Jesus was questioned as to the greatest commandment he mentioned the two love commandments, placing the one "to love thy neighbor as thyself" on a level with "thou shalt love the Lord thy God." A sketch of the first epistle of John will show that he taught that our love toward our neighbors is a good measure of our love towards God. He teaches that if we claim to love God and do not love our Christian brother we lie. A congregation can render its greatest service to God and save the greatest number of souls in its community when love exists among its members in such a manner as to be NOTICED by outsiders.

I. The Apostolic Church was founded upon love. Acts 2:43-47.

We of the Brethren Church, who profess to copy directly from the Apostolic Church, take the great success of this church in its preaching of the gospel too much for granted. We are too willing to be satisfied with our insignificant service, in saving a paltry dozen of souls each year, and excusing it by saying that the present time is a harder one in which to preach the gospel. This might or might not be true, but the great fact remains that if we should have a congregation like that in the second chapter of Acts there is no imagination which could properly picture the results.

There are four things about this church which our Brethren Church would do well to follow. (1) They parted their goods to all according as any man had need. We cannot here discuss the problem as to how far we should carry out Christian communism. But we can at least copy the spirit of this brotherly regard, which is this—If I have something, food, clothing, money, anything, which my Christian brother NEEDS, my Christian love will force me to give it to him. Sometimes our charity is showered upon those who do not really need it. But the love which one Christian young man had, which prompted him to give his only shirt to another in need is a fruit of the love of which we are thinking. (2) They were day by day with one accord in the temple. Members of the Brethren Church, why must we continue to meet in our churches with factions and strifes dividing us? This is to our shame. When we can learn to meet with ONE ACCORD in the Lord's house, then the results will follow which we shall now name. (3) They praised God and had favor with all the people. Christians cannot properly praise God when there are divisions. But these praised him continually. The wording here seems to indicate that the writer considered their praising of God the cause of the favor which they held with all the people. It is because of the neglect and thoughtless behavior of Christians that outsiders continually thrust at us that our churches are full of hypocrites. *Spend your time praising God.* (4) The Lord added those that were saved. They reaped a harvest of souls in that church. Their spiritual fervor paid them dividends in souls. In short, when they had the proper attitude and relations towards one another, then they could praise God. Hence they had favor with the people and the Lord added some of these, the saved ones to their ranks. Pray God that the Brethren Church might increasingly try this method.

II. The Corinthian Church needed love.

Corinth was the center of luxury, crime, and debauch-

ery in the pagan world. It was to this city that St. Paul came discouraged from Athens, yet preaching the gospel. Here he founded a large Christian church, the one to which he sent two epistles to the Corinthians which we have in our New Testament. The first of these epistles was written to correct a grave error which the Corinthians were committing.

In this congregation there was a great manifestation of spiritual gifts, such as speaking with tongues, gifts of prophecy and healing, miracles, etc. The people were very desirous of obtaining these spiritual gifts, and the situation became so bad that those who had received them boasted and prided themselves on them, while those who did not have them were envious of the former. Notice that they forgot God and thought now only of themselves. St. Paul corrects this mistake among others.

The thirteenth chapter of the epistle, which seems to be the climax of the epistle, shows that these blots will be erased if love exists in the midst of them. In the first verse of the fourteenth chapter Paul says: "Follow after love, yet desire spiritual gifts." It is a good thing to desire spiritual gifts, but Christians should follow after love first. Besides the very nature of charisms, or spiritual gifts, prohibits them being sought after. The Greek word which has been transliterated means a special GIFT from God, which necessitates a special calling. We may desire spiritual gifts but unless God calls us to be the recipients of them, we must not seek after them; and if we should receive them, we should be humbled and not boastful.

Now, let us see why love should exist before we are in condition for special gifts. The effect of love is given in the first part of the chapter. St. Paul takes the most outstanding of these gifts: tongues, prophecy, social service, and even martyrdom; things which men may consider proper to boast about; and he says that without love these are unprofitable. "I am NOTHING." But what is love? "Love suffereth long." How many Christians make their neighbors suffer because of their many troubles? Let us not complain about ourselves when others may at that very moment be suffering greater than we are. "Love envieth not; love vaunteth not itself." It is selfish ambition and worldly crookedness which drives some of our church members to push themselves in where God does not call them, and push others out of places in which they might serve. "Love taketh not account of evil, rejoiceth not in unrighteousness, but rejoiceth with truth." How much of our gossip violates this verse? "Beareth all things, believeth all things, hopeth all things, endureth all things" is the supreme sacrifice which Christian love will make for others.

As we go into the last part of this chapter, keep in mind what we have said about the first part: love sacrifices supremely. Now in the last verses St. Paul is talking about the imperfections of the present versus the perfections of the future. This is the key to the reason why love should exist first. LOVE IS THE SHOCK ABSORBER FOR IMPERFECTIONS. We know that not one of us is perfect. Love helps us to look over one another's imperfections and mistakes. It helps us to PRAY FOR ONE ANOTHER, instead of slandering and gossiping. It seems to me that the Corinthian church

needed nothing more to remedy its mistaken notions about spiritual gifts than love.

### III. The Brethren Church needs love.

From the beginning we have been too much given to splitting and dividing. Do not misunderstand me in this. Sometimes divisions for reasons of different beliefs are necessary, but such should in no wise affect or limit Christian love existing among all. Love will not condemn another for having wrong beliefs; it will pray for that one. Some of these divisions in our denominations have occasioned shameful enmities.

When the first German Baptist Brethren were crossing the ocean to escape persecution in Germany they had a "theological scrap" on the boat. As a result, when they arrived in this country they all scattered to different territory. But when they woke up to the realization that they could not continue the work of the church without the cooperation of all, they sent a committee around to each family asking for their cooperation, and announcing that they were willing to forgive one another UNCONDITIONALLY. With this provision the work of our church was started in this country. Where would the Brethren Church in America be today if these pioneers had not been willing to exercise Christian love?

However, consider how much different the history of our denomination might have been if petty divisions and enmities had never entered our ranks. When the Brethren Church members permit their love toward one another grow cold, they automatically sacrifice some service which they might render to God. There are some souls, because of this, who do not hear Christ preached to them. Their blood is upon the shoulders of those responsible for this imperfection.

In conclusion consider Galatians 5:14-16: "For the whole law is fulfilled in one word, even in this; thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. But I say, Walk by the Spirit, and ye shall not fulfill the lust of the flesh." The Christian Church is one body in Christ. As such it is impossible to have divisions. But humans seem not able to be a unit of their own strength. But we have God's Holy Spirit as the binding force. "Walk by the Spirit." He will show you the way of love. Ashland, Ohio.

### MOTHER'S TRANSLATION

In a Bible class the teacher was telling of various translations of the Bible and their different excellencies. He spoke of Jerome's Vulgate, of Luther's German Bible, of our own King James' Version, and the Revised Version and how it was made. The class was much interested, and one of the young men, that evening, was telling a friend about it.

"I think I prefer the King James' Version for my part," he said; "though, the Revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible myself to any other Version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it," said Fred. "She translates it straight, too, and gives it a full meaning. There has never been any obscurity about her Version. Her every day life is a translation of God's Word that a child can read, and that Saint Jerome could not better. Whatever printed Version of the Bible I may study, my mother's is always the one that clears up my difficulties."—Selected.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

**THE PROMISE OF POWER**—Acts 1:7, 8. "But ye shall receive power, after that the Holy Ghost is come upon you." It was on the occasion of the last appearance of Jesus to his disciples, on the brow of the Mount of Olives. He had reminded them of the program of his kingdom and laid on their shoulders afresh the responsibility of witnessing, of carrying the news to all the world. They were sobered in the face of such a stupendous task. In that great intense moment Jesus declared, "But ye shall receive power." And the Master knew how sorely they needed that assurance. How much it meant can only be judged by the effect of the fulfillment. As Rev. A. J. Reynolds says, "Perhaps the most important thing in this twentieth century is that we get back to the first century, back to Olivet, back to the 'promise' of the Father."

#### THURSDAY

**PLOWMEN FOR GOD**—Luke 9:57-62. "No man having put his hand to the plow, and looking back, is fit for the kingdom." We are to be God's plowmen, God's workmen, and it is our high duty to work while it is day, and to keep on persistently at it. It is a great and urgent task we are set to do, and he who does not give it his whole attention, who has wishes he were out of the situation, is not worthy of the kingdom.

#### WEDNESDAY

**RENEWED IN MIND**—Eph. 4:23-24. "And be renewed in the spirit of your mind." We discipline our bodies to bring them into control, but there is much less effort to discipline the mind and vastly more need for it. In measure our school system is devoted to the disciplining of the mind, but in many instances it merely crams the mind with knowledge and gives little or no attention to the development of strong, energetic, clear-visioned, clean-thinking minds. Besides, there is much gathered up along the way that tends to befoul the mind. So that it needs to be renewed to the very spirit of it, and be built up anew, possessing purity, loftiness and self-control, and inclined after the thoughts of God.

#### THURSDAY

**REMEMBER JESUS CHRIST**—Luke 22:15-19. "This do in remembrance of me." Life is enriched by the things that are remembered. Nothing is more important to the permanent enrichment and ennoblement of the Christian than keeping Jesus and his great accomplishment for the souls of men in mind. That was what Jesus desired, and it was for our sakes that he requested it. He wished not merely to be remembered at the holy feast, nor merely as a personage in history, but as a living, vital presence in daily life. Nothing will so transform life and change its drudgery to joy and its wretchedness to glory as the remembrance of Jesus Christ.

#### FRIDAY

**BECOMING CONVERSATION**—Phil. 1:27-30. "Only let your conversation be as it becometh the gospel of Christ." It is a very great drawback to Christian profession—this widespread habit of indulging in conversation that does not become a Christian. It may be speaking evil of another; it may be lying; it may be giving expression to impure thoughts or ill-suggestive stories; it may be biting sarcasm, or angry outbursts; or it may consist of little insincerities, trivialities, vanities, nothings. Our lips are not our own to speak as we may choose. We shall be held accountable for every idle word.

#### SATURDAY

**FOR YOUR SAKES**—2 Cor. 8:9-12. "Though he was rich, yet for your sakes he became poor." That expresses the motive that actuated our Lord and Master. He was all unselfishness. His thoughts were ever for those who were poor and needy. He was willing to sacrifice all the riches of heaven, and even life itself that he might bring joy and blessing to human hearts.

#### SUNDAY

**THE SABBATH A DELIGHT**—Isa. 58:13, 14. "Call the Sabbath a delight, the holy of the Lord." The Sabbath was made for man, for his highest good. It is one of God's kindest provisions for our happiness both here and hereafter. Let us observe it, that its rest may be a foretaste of "the rest prepared for the people of God."—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N MAGAZINE SECTION

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Ashland, Ohio

O. C. STARN,  
General Secretary  
Gratis, Ohio

M. P. PUTERBAUGH,  
Treasurer,  
Ashland, Ohio

## How to Have a Daily Vacation Bible School

(Continued from last week)

### When Have the School?

Any time will suit the children, but it is usually better to let them have two or three weeks of freedom after the close of the public school. By that time they will be wanting to get together again and eager for the happy days of the Vacation School. The pastor will, of course, have to consider his summer program if he is to be the principal. If the school can begin by the middle or third week of June, it can be completed before he wishes to take his summer vacation. After the first year, pastor, teachers, and pupils can easily arrange all visits and other matters in advance so as not to conflict with the time.

### What About the Commencement?

The commencement should be on the night of the last day of the school. It will be a simple presentation of actual work done in the school, consisting of a general worship period and then about ten minutes to each department. After the offering, all will adjourn to the department rooms, decorated for the occasion, where the handwork will be on display. A set rule of Vacation schools is that no pupil can have any handwork except that made on the first day until after the commencement. Children who may drop out for any reason are under the same rule. On Saturday morning following the commencement the pupils will meet their teachers and secure their handwork to take home with joyful hearts. The same letter that went to the parents about the offering will also have invited them to the commencement exercises. And let every one be assured that the parents will be there and almost as happy as the children.

### What About the Recreation?

Any school can easily have five social affairs for the children. The registration auto ride will be on Friday before the opening of the school. The first picnic will be the first Friday afternoon—not in school hours—of the school. Speak of it Sunday at Sunday school. Make it clear that only pupils of the school and their out-of-town guests and brothers and sisters too young to go to school can be there. Put a premium on the picnic. Have it as near the church as possible, a grassy, shady place where the children can romp and play with their teachers. From four till seven will be sufficient. Have all the lemonade the children can drink and some one to see that no child handles the dippers and that the drinks are kept clean. After the lunch, a common meal, divide the children into two groups—Primaries and Intermediates in one and Juniors in the other (the Beginner children will be too young). Give the signal, have them race to pick up the paper and boxes and pile into two heaps. Then light each pile and have two bonfires. The idea is to see which can have the largest. This will clean off the grounds.

The second Friday, a fine auto ride of an hour or so, closing with an ice cream cone for each child, the autos, to be furnished by parents and friends, will be fine.

The third Friday afternoon, the children will be ready to repeat the picnic, time, place, games, lemonade, lunch, bonfires, as at the first picnic.

The fourth Friday evening will be the best of all, the commencement.

### When Begin to Get Ready?

Under high pressure methods a pastor may arrange for a school in from four to six weeks, but it is much better for him to begin planning for one from two to three months before the school is to begin. The pastor or principal should thoroughly inform himself as to what the school is and what ought to be done before he begins planning. Certainly he will have to know

about what his faculty must do and how large it must be before he can begin to select and secure it. His departmental superintendents ought to have at least two months of time; for they should become familiar with what is to be done in their respective departments before they, with the principal, select the teachers and helpers for the departments. The teachers and helpers ought to have a month in which to become familiar with the work they are to do after it shall have been assigned them. Some pastors begin their preparations six months in advance. However, let not a pastor postpone having a school a year because of lack of ample time. He may do much by working faster and by concentration on the task.

### How Make a Failure?

Unfortunately, this question is easy to answer; think that putting on a Daily Vacation Bible school is an easy task which requires no preparation; get smattering knowledge of the subject; half plan; blow off some "hot air"; get busy about four days or a week before the school is to open; and then when school is over, with failure written in big red letters across the effort, spend the next twelve months saying the D. V. B. S. is "no good nohow."

## The Teacher with the Shepherd Heart

By Marion Lawrence

Taken from "My Message to Sunday School Workers." Pages 79-90.

It was on a bright day in April, 1904, on the road leading south from Nablus—"Shechem," it was called in Bible times. "Now Jacob's well was there." We were pilgrims—"Jerusalem pilgrims," we called ourselves, for we were bound for Jerusalem to attend the great Sunday school convention, and were making this last lap of the journey on horseback. Our attention was attracted to a cloud of dust on the road ahead; then we saw a shepherd with his flock and heard the faint, low notes of his crude flute, as he slowly led his sheep along. That simple shepherd's flute, which I bought of the shepherd that day, and the shepherd himself, have taught me many a lesson and inspired many a helpful thought.

A few days later in our journey, we came to what is now called "Gideon's Pool." This is the reputed spot where Gideon's army was reduced from thirty-two thousand to three hundred, to teach the lesson of trust in God rather than in the strength of man. We watered our horses in this pool, and while there, several shepherds brought their flocks for watering. As we tarried a short time for rest, I could but observe those shepherds and their flocks. The sheep were all mixed up together, not only as they went down into the water to drink but as they fed upon the tender grass beside the pool. When a shepherd got ready to lead his flock away, he simply gave the call which all the flock knew, and his flock instantly followed him, all the other sheep remaining behind.

This incident likewise set me to thinking. Of course, I recalled the Shepherd Psalm and the Tenth chapter of John, and in reading them over and trying to think out their meaning, I have been much impressed by the lessons Sunday school teachers can learn from the Oriental shepherd and particularly from the passages in the Bible referred to above. It will add to the interest of this article no doubt if the reader will stop long enough to read the first part of the Tenth chapter of John's Gospel and to repeat the Twenty-third Psalm. It is our purpose here

to draw a few lessons for the Sunday school teacher, based upon the Oriental shepherd and upon the record to which we have referred.

### 1. The Teacher with the Shepherd Heart Knows his Scholars

He knows their names. One of the first tasks to which a teacher should address himself, when a new scholar enters the class, is to master that scholar's name, so that neither he nor the scholar will be embarrassed in the class. It is next to an insult for any teacher to be obliged to say, "Next!" or "The boy in the end of the seat," and at the same time it is an indication that the teacher has been careless at that point. Boys and girls like to be called by their first name, up to a certain age, and then they feel honored when addressed as "Mister" or "Miss." The teacher loses tremendously who is not able to call his scholars by name. Every teacher should carry with him continually a card or slip of paper or what is now often called, "A private class card," with the names and addresses of all the pupils upon it. He should know their names well enough to be able to speak the names without hesitation on the street, as well as in the class. A little attention given to this card occasionally will avoid many embarrassing moments.

He knows their surroundings. It is almost as difficult for a teacher to deal intelligently with a pupil without knowing his surroundings at home, in school, during the week, as it would be for a doctor to treat a case without having made a thorough diagnosis. Some homes are a help to the pupils—others are a hindrance. Some pupils have much leisure, and others have none. Some scholars will have parents who are in sympathy with Christian work—others parents who care nothing for it and may often ridicule it. An occasional visit to the home, to become familiar with the scholar's surroundings and meet the other

members of the family, will lend greatly to the teacher's success.

He knows their peculiarities. Wise teachers know what it means to "work with the grain." This is simply another way of saying that in dealing with real life we must follow the general trend of that life, so far as it can be done. If a teacher knows that a certain pupil has a violent temper and is

(Continued on page 16)

## Editor's Select Notes on the Sunday School Lesson

(Lesson for July 29)

### The First Foreign Missionaries

Scripture Lesson—Acts 13:1-52.

Printed Text—Acts 13:1-5, 13-15, 44-49.

Devotional Reading—Psalm 67:1-7.

**Golden Text**—Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always even unto the end of the world.—Matt. 28:19-20.

### LESSON LIGHTS Introductory Note

Hitherto Christianity had been propagated in a measure by informal efforts and casual occurrences; the persecution at Jerusalem having given rise to the dispersion of Christians and the diffusion of their opinions. But now the church at Antioch plans measures and makes regular efforts to extend the gospel among the heathen. Paul and Barnabas are sent forth as the first missionaries—the forerunners of that noble band of Christian heroes who sacrifice everything in order to diffuse the unsearchable riches of Christ among the Gentiles.—Gloag. This first missionary journey of Paul took place A. D. 47-49, and extended from Antioch in Syria to Antioch in Pisidia, through Cyprus from east to west, thence to Perga in Pamphylia, and thence north to Antioch.

### Why Foreign Missions

Every objection to modern missions is here answered by the Holy Spirit himself: (1) "There were many unconverted ones" at Antioch, as there are now in Christian lands. And there always will be till we obey God, and preach the gospel to every creature. (2) "All the men and means are needed at home." But the missionary spirit brings more men and means to the home work than if none went as missionaries. (3) "What a waste of men!" But the Holy Spirit selected the best men in the ancient church for this foreign work. It was a small and struggling church. Paul and Barnabas were the strongest men in it, the leaders. How could they be spared? Our modern churches and Christians need to learn that it is not keeping, but giving away, that enriches and strengthens. When churches and families send their best members and largest gifts out into the needy world, they are happiest and most prosperous at home. (4) "The heathen are well enough off without the gospel." Why, then, did the Holy Spirit send Paul to them? The same obligation rests on us as on this ancient church, to send the gospel to the heathen. (5) When you joined the church, you made its enterprises yours, and assumed responsibility for them. You became a partner in a business, the greatest business in the world. If the missions of your denomination fail or grow weak through your neglect, it is as great a disgrace as for you to become bankrupt in any

other business to which you have made yourself a partner.

### The Missionary Call

The Missionary Call comes to every true follower of Christ as distinctly as to Paul and Barnabas. It may not summon to distant lands, and it may. It is the summons to subordinate our worldly and temporal plans to the great work of saving men from sin and leading them into the Christian life. Mothers in the home may be missionaries to their children, those children may be missionaries to their schoolmates, the father may be a missionary in the office, or the call may come to carry the good news to China or Africa. It is of the first importance that we find out what our work is, and enter upon our Father's business.

### Send the Light


The great responsibility and chief business of the church and of every Christian is to send the light of the Gospel into all the world. If the light has flooded our souls we should let it shine over the world that it may kindle other souls and cause them to shine too, and that process must continue until the whole world is filled with the light of the knowledge of the glory of God. That is our supreme task, our whole task, and we need often to be reminded of it. Hermon Eldredge, in the Herald of Gospel Liberty,

presses home this same truth when he says: We cannot repeat too often that old slogan:

"A whole Christ for my salvation:  
A while Bible for my creed,  
A whole church for my fellowship,  
And a whole world for my parish."

Or that other one which runs like this: "The whole business of the Church and the business of the whole Church is to give the whole gospel to the whole world."

That is the thing which Jesus lived and died for, and that is worthy of the life to the limit of the Church. It means a gospel to the ends of the earth with the practical word of "beginning right here" or "beginning at Jerusalem" as the word of the Master puts it. Some are so nearsighted that they cannot see Jerusalem. The cause of missions centers itself in the mission of the Church to give the whole gospel to the whole world. The only limit is the need of the world. That need may be right here and in the room where we are or it may be across the street or across the ocean. Distance has nothing to do with it. Need is the password of the neighbor and we are all (or should be) missionary ministers in touch with the world of need without discrimination as to distance or nationality or class or creed or color or any such thing.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>L. V. KING,</b> Associate New Lebanon, Ohio	Young People's and Junior Topics in <b>THE ANGELUS</b>	2301 13th St., N. E., Canton, Ohio

## A Chinese Social

Arranged by Ruth A. Parker

(From the Christian Endeavor World)

**Advertising.** Use red paper if possible, and write your invitations in vertical columns instead of in regular lines. Perhaps a sticker of a Chinese may be used. For a poster get a big picture of a Chinese from a magazine. Again make your lettering vertical. Give the necessary information, make the invitation strong and interesting, but do it in as few words as possible.

**Decorations.** Use plenty of Chinese pictures from magazines, etc. Shade the lights and use paper lanterns. Make free use of straw mats on the floor. There should be one small booth, if possible, for the drug-store.

**Admission.** On your invitations request that each person wear a queue, and come to live in China for an evening. Charge, as admission, a penny an inch for length of queue. Any one not wearing a queue is to be fined twenty-five cents.

**Visiting Chinese Temple.** At one end of the room place a drawing or a model of a pagoda. Attach to this slips of four different lengths, each slip containing a sentence of information about China. After the guests read this information, have them match their slips for length, and instruct all those with slips of one length to form one group. Have each group sit in a circle of chairs, previously arranged.

**A Chinese Programme.** This should consist of Chinese songs, Chinese readings, a brief history of progress in China, stories or letters from missionaries, and the messages on the slips from the pagoda. Following a custom in China, pass around seeds for the guests to chew while the programme is being presented. The "seeds" may be candy corn.

**Visiting Chinese Drug Store.** Dr. Lee Wong has a drug store in the booth mentioned before, and he gives prescriptions to the callers. His medicine is guaranteed to cure all ailments. A sample prescription is  
 ½ oz. old coffin-nails,  
 1 horn of a rhinoceros.  
 2 silkworms,  
 Scales of an armadillo.  
 ½ pound decayed wood,  
 Mix into fine powder and apply three times a day.

**A Trip to the Art Gallery.** On one side of the room many pictures should be hung in advance. These should picture industries, costumes, activities, buildings, landscapes, etc. (The National Geographic Magazine will have excellent pictures.)

**An Inter-City Contest.** Again form the

### ANOTHER MESSAGE FROM UNCLE SI

SAY FOKES: Are yoo coming to sea the pajent witch will be given by the Endevors at Ashland? There is going to be a banquit too, whear yule git a chance to git akquainted and also here a lot of inspiasional talks and funny kracks. Yoo simply cant Afford to miss THIS Konferense, no sir-ee!

Yurs,  
UNCLE SI.



same four groups as for the Chinese programme, and give each one the name of a city, such as Canton, Hongkong, Peking, and Shanghai. The contest is to determine which is the most progressive city.

1. **Ball-Making.** Select eight members from each group and give each a piece of string. At a signal, Number One in each group of eight winds his cord and passes it to Number Two. Number Two attaches his piece, winds it, and passes it to Number Three. The group making the best-looking ball in the shortest time gets ten points.

2. **Cricket-Fight.** Draw two chalk circles on the floor. Select one member from each group and assign two to each circle. Standing on one foot, and with arms folded, each tries to push the other out of the circle. After the first round, the two winners then fight in like manner to determine the winners of the event. Allow ten points.

3. **Wheelbarrow Race.** The old-fashioned wheelbarrow race, with a couple from each group. The boys form the wheelbarrows, and the girls drive them. Allow five points.

4. **A Chariot Relay Race.** Two teams of four each from each group. Three persons are horses, with ribbons or rope for reins, and the fourth is the driver. Start one team from each group around the room,

past obstacles such as chairs, etc., and back to start; then the second team starts as the first of each group reaches the starting point. Allow fifteen points to the first group whose second team reaches the start first.

5. **Backward Reading.** Leader reads several sentences backwards. The first group scores which repeats correctly. Allow ten points to the group getting the most sentences correctly.

6. **Plate-Slinging.** One from each group throws a paper picnic plate, trying to make the greatest distance. Five points.

7. **Silkworm-Crawl.** Three from each group crawl between goals on hands and knees, each person holding the feet of the one in front. Ten points.

8. **A Chinese Wall.** One at a time, each group forms a large circle, which is measured. The group forming the largest circle scores ten points.

**Awards.** Award Chinese novelties to the winners.

**Refreshments.** Serve rice cakes and cookies with tea.

**Closing.** Have a member tell a good missionary story, one with an appeal for more missionary interest and service.

the best interests of the entire brotherhood and show above all, for the glory of God. We do want to see a more rapid growth in our home mission work in general. Pray and boost to that end.

#### Note

Our books are closed July 31, 1928, and all churches and individuals desiring to have their contributions, for our Kentucky work or the general work, included in the report for 1927-28, please see that the gifts reach our office by that date. Dayton, Ohio.

#### KRYPTON, KENTUCKY

As a sort of supplement to our recent letter, we add this item of news which may be of interest to some.

The one very important need, of a material nature, for properly caring for a boarding school, even though the institution be small, was a kitchen. You who have followed the Evangelist notes, may remember that last March the citizens of this community rose up as one man and subscribed themselves to make this kitchen possible. That is history, and a very pleasant and notable bit of history, too.

The kitchen completed and furnished, having been built as an addition to the old dormitory, the latter turned into a dining room, a banquet was set for Friday night, July 6. Invitations were extended to those who had donated and made possible this particular improvement. The response was good, and these men and their wives, with several young couples, added to visitors from Indiana and Riverside, along with our own good-sized family, made up a splendid group, entering into the informal social season in a very pleasing manner.

Several short talks were given, and recognition given those who had been instrumental in bringing all those good things to pass. This social affair tended to create a stronger faith in the institution and helped to weld the interests into one common interest.

Mechanically, the equipment was taxed severely, but showed an unbelievable advantage over former cramped conditions. May it all be used to God's glory, for it was through his having moved the hearts and purses of men and women that this report is possible. FRED V. KINZIE.

#### LAWS FOR OUR LIVES

Folks do not seem able to understand that God has laws for their souls just the same as for their cornfields. Paul understood these laws. They were clear and definite to him, and he knew they couldn't be broken. People think they can break God's laws, but in the end the laws will break them. They claim ignorance of the divine provisions, make that an excuse, break the will of the Almighty, and try to escape the penalty. They love and cling to their sins and attempt to avoid the logical results. In short, today, as always, unregenerate mankind is trying to fool God. Because he can deceive others, including the minister perhaps, the man of the world decides that God "will fall" for his wretched trickery. But in so thinking he deludes no one except himself. Paul warns all such not to be deceived. "God is not mocked." The Lord knows that religiousness is not religion; he is able to discern mere outward profession and lip service from the true worship of a humble and contrite heart.—Exchange.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1330 E. Third St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### "Progressives" Progressing

By Wm. A. Gearhart, Home Mission Secretary

To many, the Brethren people are still known as "PROGRESSIVES", and why should we be ashamed of the term if our progress is in the right direction? It doubtless appears to optimists that we are making some progress and we want to believe it is in the right way, for our church is either filling a unique place in this old world and accomplishing a certain, much needed work, or it has no good and valid reason for existing as a separate denomination; for we fully believe there are entirely too many denominations to make the work of missions at home, or in the regions beyond our shores, progress as our Lord and Master would have it do. Perhaps we should state that there can be no progress unless it is in the right direction, for if it were not in the right direction it then would be a retrogression.

#### What Have We Done That Has Really Been Worth While?

1. We would like to believe at least that we have stood firmly on, and contended earnestly for, the faith once for all delivered to the saints. There may have been neglect in performance along this line, but we must have made good impressions on thousands who are seeking the truth.

2. As a peace loving people, in belief and teaching if not so strong in practice, we doubtless have made some impression. We should be accomplishing much along this line for war and slavery always have been considered wrong by Brethren people, from the time of Alexander Mack and his associates trod up and down the Rhine valley preaching the gospel. If we can be more aggressive along this line, surely there is a big place for us to fill.

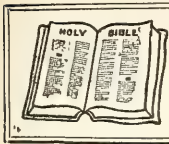
3. In numbers we have not been so strong, but we hope that quality has made up in part what we may lack in numbers.

We have not grown in numbers very rapidly because we do not make sufficient effort to hold our families true to Tunker faith, and we have not provided places of worship in many cities to which our people are called in their various occupations. We believe the years just ahead of us will show better progress in this respect.

4. Desirability of union with denominations of almost our own faith, is a question perhaps in the minds of many of our leaders, but we hope the time is near when a union can be made, for we are persuaded that our Lord would be pleased to have all his children, one in faith and doctrine. There may be more "POGRESSIVE" Tunker people outside of the Brethren Church than there are in it. Could that not be true? Surely we can not make a mistake by taking proper steps to effect a union if it can be done without sacrificing fundamental principles.

#### General Reports

News from a number of our home missions points, show that real good work is being done and we have no reasons to be discouraged. We have faith in the workers and we know an honest effort is being made to build up the work. Fort Scott, Fort Wayne, Harrah, Washington, the Kentucky field, as well as other points to which the Home Board is giving financial aid, we have reasons to believe will bring us encouraging annual reports. We must continue to pray for them, and we know the Board will need the prayers of the Brotherhood when it meets on Friday preceding conference week, at Ashland, Ohio, to begin its work. We know the Board will want to be led by the Holy Spirit in its deliberations, and we hope nothing will be done that will be displeasing to our Lord, but whatever changes may be made will be for



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

#### ST. JAMES, MARYLAND

This is one of the older churches in this district. It is located about ten miles from Hagerstown, Maryland, and is made up of a rural people. The town has only a few homes in it. St. James like many of the rural churches has been a contributing factor in sending members to other churches, Hagerstown and other congregations having profited by the work of St. James.

This year they entertained the District Conference which I had the pleasure of attending with Dr. Jacobs. This makes the third conference in this district at which I have been present and I consider it the best in attendance and program. The spirit was fine and the future gives promise.

It was in this vicinity that Dr. W. D. Furry was raised in boyhood and which was his home.

Brother W. S. Baker is the pastor, coming on the field only a short time prior to my canvass. Having known him in the past it was a pleasure to work with him again; he was a graduate of Ashland and did all he could to help me.

The congregation here is scattered over a large territory. Every courtesy and kindness was shown me and while the total gift was not large, yet many had part in it, as there is no wealth here.

The total gift to the endowment was \$567.00. W. S. BELL.

#### ASHLAND, OHIO

The Ashland church does not get into print as often as it might, for the reason that everybody seems to be too busy to write. Not infrequently we have items to record, if it were not neglected. That has been pretty much the church's habit through the years. This last year the editor was made chairman of the publicity committee after he had urged more frequent correspondence, but he has not proven much more punctilious than previous correspondents. But the church bears marks of progress, notwithstanding our silence.

Our field is not one that lends itself to anything but a steady, hard-pulling, plodding progress. The city is well churched and well gleaned. Added to that, there is another Dunker church in the city besides our own, and the field is only large enough to warrant the maintenance of one such church. This of course is the case in other fields than Ashland, and when the various Dunker groups develop enough Christian charity to make the consistent Brethren (whether the term "church" is applied before or after) the Dunker plea will make greater progress in every community where it is represented and Gospel obedience for which it stands will be more widely accepted.

We recently had a time of harvest, not in a special revival effort, but at a regular church service. On a recent Sunday morning when Dr. Bame, our pastor, gave the invitation seven came forward to unite with the church by relation and four to go into the waters of baptism. These four were baptized and all were received into the

membership of the church. Among those received were a father and mother and five children who came from another state bringing their membership with them. Among the others were the head of one family and the wife in another, both of whom came from other churches desiring the further obedience to the Gospel which our church offers. One little girl awaits baptism. When received, she will bring the additions to twelve.

Our Sunday school under the superintendency of J. E. Stookey, is doing some good work, satisfaction being achieved more from the quality of work being done than from the increase. In fact, numbers are hard marks to make in the Ashland school. Just now we are missing the attendance of the college students, who through the nine months of the school year add not a little encouragement by their attendance.

The Christian Endeavorers under the leadership of Helen Garber have been quite successful in their work during the year, and very interesting and helpful meetings have been reported.

The W. M. S. with Mrs. R. R. Teeter as president is making a splendid record for the year. They have paid over twelve hundred dollars on the building debt during the nine months.

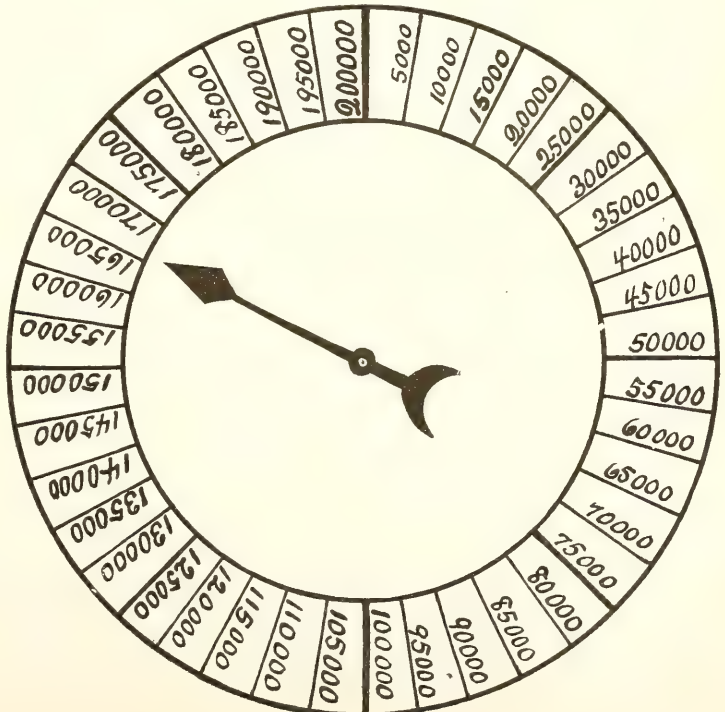
The church and every department of it are making great plans for the coming Gen-

eral Conference. Nothing will be left undone to make for the successful entertainment of this national gathering. And we believe that with the hearty cooperation of the college authorities, whose buildings and grounds as well as the church's equipment, will be at the command of the conference, there will be nothing lacking for the satisfactory accommodation of our visitors and their meetings. We are hoping for a large attendance. The Christian homes of other churches as well as our own are awaiting your arrival. In accordance with the custom of National Conference delegates, they will pay a lodging fee of \$1.00 per day for one in a room, or 75 cents each for two in a room. The Sisterhood girls who will occupy the dormitory and will bring their own bed sheets and pillow slips, will pay 75 cents each for one in a room and 50 cents each for two in a room. The W. M. S. will serve dinners at the church for 50 cents and a light lunch at a reasonable rate, and a res.aurateur will serve meals on the college grounds cafeteria style. Write and tell us you are coming.

GEORGE S. BAER.

#### OFFERINGS FOR THE EDUCATIONAL BOARD

I am later with this report than I intended to be when I made the last one, but the press of other things has prevented me from offering it an earlier date. I am sure that all the friends of Ashland College will be pleased at the expressions of loyalty which the gifts express, and that they will all join in prayer for yet greater things for the only school upon which we may depend for the future leaders of the church, both ministerial and lay. If the name of your congregation does not appear below, it might not be a bad thing to inquire of the proper officers of your church, why this is so. The fault does not lie at this end of the line.





The previous reports showed gifts, \$ 942.51	
Since then, gifts received as below:	
Middlebranch, Ohio, .....	23.00
Flora, Indiana, .....	8.85
Dallas Center, Iowa, .....	47.82
Mulvane, Kansas, .....	14.00
L. G. Good and wife, .....	4.00
Garwin, Iowa, .....	10.50
Fillmore, Calif., .....	6.25
Center Chapel, Indiana, .....	6.24
Nappanee, Indiana, .....	24.68
Portis, Kansas, .....	14.35
Mrs. C. A. Will, .....	5.00
Hamlin, Kansas, (additional), .....	10.00
N. Liberty, Indiana, .....	6.50
Yellow Creek, Pa., .....	11.00
Roann, Indiana, .....	8.41
New Troy, Mich., .....	10.00
Senior Class (additional), .....	22.50
Nell Zetty, .....	2.00
Milledgeville, Ill., .....	5.00
LaVerne, Calif., .....	151.20
Dayton, Ohio, .....	3.00
Conemaugh, Pa., .....	72.39
Hagerstown, Md., .....	27.16
Carleton, Neb., .....	20.80
Williamsport, Iowa, .....	5.25
Gratis, Ohio, .....	14.10
Ashland (additional), .....	2.00
Masontown, Pa., .....	66.00
Uniontown, Pa., .....	50.00
Meyersdale, Pa., .....	61.27
Mexico, Indiana, .....	25.00
Sergeantsville, N. J., .....	22.00
Lost Creek, Ky., .....	4.72
Waynesboro, Pa., .....	40.60
Trinity, Va., .....	7.50
Cedar Rapids, Iowa, .....	41.00
Brighton, Indiana, .....	7.00
Canton, Ohio, .....	23.00
Allentown, Pa., .....	26.00
Waterloo, Iowa, .....	111.21
Mrs. Anna Ruble, .....	10.00
Campbell, Mich., .....	20.81
Altoona, Pa., .....	15.00
Johnstown, Pa., 3rd Church, .....	25.00
Amanda Horne, .....	3.00
Rittman, Ohio, .....	2.00
Falls City, Neb., .....	84.01
Washington C. H., Ohio, .....	12.75
Brush Valley, Pa., .....	18.86
Mrs. Verna Ullom, .....	1.00
Fremont, Ohio, .....	5.80

Total, July 14, 1928, .....\$2,162.04

It is almost impossible for the average reader to appreciate the gravity of the situation which the college faces, because it must become a standard college by September, 1929, and it is wholly a matter of finances if it succeeds or fails. Failure would be irreparable. Send in your gifts.

MARTIN SHIVELY, Bursar.

#### A SOCIOLOGIST IN THE PHILIPPINES

It was a quiet sea over which we retraced the steps of Dewey and the Asiatic fleet, when he sailed the latter part of April, 1898 to attack the Spanish stronghold at Manila. Now nearly thirty years later it was on a peace ship we went to see these islands, America's by the accident of war.

No one can sail along the western side of Luzon for a whole morning without becoming cognizant that it is a tropical island. Up from the sides of the mountains spring cocoanut trees, bamboos and other tropical plants. When we were in Shanghai we wore our winter overcoats. Here a few days later we were in a summer clime. In past the frowning forts of Coregidor Island we sailed today peacefully, where thirty years ago, Dewey's ships were subjected to the danger of being blown out of the water by Spanish mines. There on the right as we

get into the bay further is Cavite near which lay some of the Spanish fleet thirty years ago, and where some of them were beached after the American guns had set them on fire and had shot them so full of holes that they were sinking. Today one of the old hulks may still be seen in Cavite harbor. Further in still is to be seen the remains of the old Spanish fort from which poured forth shots at Dewey's ships. And just in front of us lies the sleepy city of Manila, then one of the three strongholds left to the Spanish in the Archipelago, now a fine flourishing city of half a million. The Bay of Manila is a wonderful harbor. In it could float all the navies of the world and not be crowded. It is land-locked and at its narrow entrance stands what might easily be made the Gibraltar of the East.

The City of Manila is really two cities,—that within the old Spanish wall and the other which sprang up outside the wall. The city within the wall is crowded together after the manner of walled cities, its streets narrow, its houses crowded together. Churches, dwellings and shops intermingle and climb upward as if being squeezed horizontally they seek expansion in the only direction possible. Here and there is a plaza before some church or public building, but they are few and small. Outside the wall the houses and business buildings, while rather crowded in our estimation, as they spread out to the suburbs become more expansive with lawns and without walls and gates. There where we tied up is the new \$7,000,000 pier built by the municipality, and yonder on the right is the Manila Hotel owned by the Philippine Government, one of the best hotels in the Orient. Moreover, it is cheap compared with others we have since seen and much more comfortable.

We stopped in the Philippines two weeks, until the next round-the-world boat came along. Because it was my business to see the penal institutions of the Islands, it was not possible to see all the sights of the Islands. We did not find time to visit Baguio, that dream of beauty up in the mountains in northern Luzon, called the summer capital, which is just a mile higher than Manila. We did get about the Island around Manila some in order to see two of the provincial prisons, and to visit the site of some recent archaeological excavations. On the latter trip Prof. Beyer of the University of the Philippines, went with us around the north side of the lake called Laguna de Bay. Here we had a chance to see how the people live outside of Manila. These villages are made up of mud huts thatched with palm leaves, with mud floors for the most part. Some few of the older ones may have a wall about a part of them. Always there is a Catholic church crowning the highest point, a church built in the Spanish days. It was a beautiful drive through cocoanut groves along rice paddies, and beside the lake on which innumerable fishing boats were to be seen. The other drive was across the Island to the province of Batangas, one of the most progressive and prosperous provinces of the Island. Up through cocoanut groves we went, groves clean and neat, past mills in which the cocoanuts were being dried for copra. The provincial capital with its fine new buildings in the midst of a great park was a joy to see in contrast with the dirty mud villages near Manila. Cocoanut has made this province rich. The public buildings include the government office building, the provincial hospital, the jail, and the park already mentioned. Here was a modern jail quite in contrast to the one we visited at Puerto Princessa. After looking over these build-

ings we were taken to lunch in the governor's house, where his wife presided in his absence at a fine Philippine dinner of so many courses that one could not taste them all. Then we had to take hurried leave of our hostess in order to get back to Manila for my address at 4:40 P. M., to the students at the University of the Philippines. The Director of Prisons was with us, and his driver was instructed to get us back on time. We were going along nicely when at a bridge over a stream two bullock carts stopped us in order to let them get across. A car coming behind us was driven by a man evidently not paying much attention to the road, and ran into our left rear fender, tore it off and held us up for forty minutes. Then on to Manila. We arrived late, but in time to make a short address to the students assembled in the stadium.

During the time we were in Manila a number of dinners were given for us. The Wisconsin Alumni wanted to give us a dinner, and the Social Workers Conference also wanted us at one. However, there were not enough nights for everything, so I persuaded the Alumni and the Conference to arrange a joint dinner. Then Mr. Victorio, the Director of the Bureau of Prisons, gave us a dinner with some of the local Filipino celebrities present. The thing which seemed to puzzle these people at first was the fact that I did not drink the fine wine they set before us. I intended at first to just pass it by and say nothing, but someone called my attention to the fact that I had not drunk my wine. Then I had to come out and tell them that I was a dry. I feared that they might be offended, since wine is served at every social function here. But they seemed to understand my scruples, and later I found at another dinner given us a number of the Filipinos who did not touch theirs also. By the way two of these were University professors. However, the Filipinos have a long way to go yet before they are ready for prohibition. I thought of Daniel and the king's wine. Moreover, it is not all virtuous self control on my part; I do not like the stuff. Sometimes I think that I am about liquor like the little four-year-old daughter of a friend of mine in New Jersey. It was just before Lent, and being good Episcopalians, they were discussing at the breakfast table what each was going to give up in the way of food during Lent. The little girl piped up after the others had announced their particular renunciations, "I'm doing to give up turned beef; tause I don't like it anyhow." Under certain circumstances it is easy to be virtuous.

The governor-general, an old friend and former colleague of mine at the University, and his charming wife gave us a dinner also. But the most interesting experience was the trip to the Penal Colony at Iwahig in the Island of Palawan. There is no way to reach it except by boat. As the ship service to Palawan is very irregular, the Director of Prisons and the Governor-General, decided that they wanted to transfer some prisoners to Iwahig at that particular time, so we were invited to accompany them on the coast guard cutter, THE BUSTAMANTE, a 600 tons ship. We took with us 130 criminals on the after deck of that boat. You may imagine my feelings when I realized that they were loose there, that we had only two guards with us, and none of us but the Director and the guards had guns. It was a three-day journey each way. I asked the Director about it after we got started. He laughed and said, "There is absolutely no danger. These people will cause us no harm." "But!" I said, "did you

not tell me that they were all dangerous and desperate criminals?" "Yes, they were, but they have learned their lesson in Bilibid, and now are ready to be set at comparative liberty in the Colony. I would trust these folks anywhere." In spite of this assurance, however, I was rather glad when the next morning we ran into rough seas and most of them were sick.

We left Wednesday afternoon and arrived at Puerto Princessa Sunday morning. There at the dock was a boat load of the Colonists and officers to welcome us, together with another boat to take us the six miles up the river to the Colony. There was also a large barge onto which were loaded the prisoners we had brought and their possessions.

"You see that little old Moro there among the Colonists?" asked Director Victorio. "That is a very interesting character. He tells me that he left one of the stations of the Colony up in the mountains 25 miles at 3 o'clock yesterday and walked all night in order to be here this morning. He has an interesting history. He was a Moro bandit who had killed and robbed and spread terror through the countryside in Sulu. He was caught and convicted, sent to Bilibid, and then was transferred here after a time. When it was decided to send him here, I asked him if he had a family, and he replied that he had seven. Being a Moro he was a polygamist, had seven wives and 28 children. I said to him that he could not bring all his families here but that he should choose one and we would bring them here. He finally decided to have his first wife brought and her six children. He had been a datto, or kind of ruler, among his people. So I thought he might be of use to us in handling other Moros in the Colony. Hence, I told him that I was going to put him in charge of this station up in the hills, reached only by footpaths and telephone. It was to be his duty to keep order among the 25 or 30 men under him, keep them from escaping, and see that they worked well and produced many coconuts. There he had been for several years. Once three of his men tried to escape. He came in great trouble down to the main colony and told the superintendent. The latter told him that it was his responsibility to get these men and bring them in for punishment. Back he went. In three or four days he appeared at the central station leading by a rope the three culprits, each with a rope around his neck and tied to the other man next to him, and each with his hands tied behind him. He asked where he should take them, and was told to lead them down to the jail, where they were locked up. Then he was asked how he had captured them. He said that when he went back he had started out single handed and armed with only his bolo, a kind of long knife like a corn knife worn by all Filipinos in their work. For a day or so he had tracked them through the swamps and finally found them sleeping. He sneaked up on them and had one of them tied before he awoke and wakened the others. These he stood over with his bolo until he had got them all tied and then started down the mountain with the three. He is one of the most trusted officers," concluded the Director.

This Colony is one of the most interesting penological experiments I know of anywhere. It occupies 47,000 acres of land in this tropical island. There are over 2,000 convicts here living in comparative liberty. They are scattered in stations over this large tract of land, raising rice, coconuts, corn, cassava, cutting lumber and working it into boards, making furniture, fishing in

the bay and the ocean about the Island, and carrying on the multifarious activities of a self-sufficing colony. About 90 of the convicts have been allowed as a special privilege to bring their families with them. These are called "settlers." They are each given a small tract of land near the central station, and are furnished tools and seed with which to cultivate it. They have half of what they produce, and must support themselves. After a certain length of time they are released and can go where they please. Most of them settle down near the colony on land they rent and may buy from the government.

When we were about to sail, we had a little time at Puerto Princessa. I walked around the town and got into conversation with a Filipino official there. I asked him what he thought of the work of the Colony. He at once enthusiastically replied that it was doing good work. He said that the best farmers they had around there were ex-convicts. In the Colony they had learned to work. Most of them had been lazy and worthless before. Now they were their best citizens.

On Sunday as we were visiting some of the stations near the central station, we went into the building in which the members of that station lived. Lying there was a fine bolo in a leather scabbard. I picked it up and was admiring it. Its owner asked me if I would like to have it. I replied that I would and asked him what he would take for it. "Take it with my compliments," he said. I tried to press money upon him, for he had told me that he had made it during his spare time, but he would listen to nothing of the sort and pressed it upon me. I have sent it home with a collection of canes made out of the Philippine ebony, some of them made in Bilibid prison and others made in the furniture factory of a Filipino friend. The day we came to leave the Colony the superintendent came to me with two large packages and presented them to me. When I unwrapped them, behold, there was a fine set of trays for serving tea or lemonade carved out of this same wood for Mrs. Gillin and a fine smoking set for me, or rather for the house. I did not tell him that I knew the trays would be much appreciated by the recipient, but that I was not sure that she would be really thankful for the other. However, these too were boxed at Bilibid Prison when we returned and shipped home.

Two Filipino newspaper men accompanied us on this trip. On the boat our conversation inevitably turned to the subject of Filipino independence. These are most Filipinos were enthusiastic supporters of independence for the Islands. The subject had not been absent from the depths of my thought from the time I had landed at Manila, but I had said nothing about it. Reporters for the papers had asked me what I thought about it, on every occasion they interviewed me. I had resolutely decided to stick to my criminological last, and told them that I knew nothing about it, and turned the conversation into other channels as quickly as possible. However, on this trip, when they got to talking about the matter, I asked some of the questions that had been presenting themselves to my mind.

"What was the bearing on independence of the intense hostility between the Moros and the so-called Christian Filipinos? What is the significance of the fact that almost every issue of their papers carried a story of the indictment of some Filipino official for corruption of malfeasance in office? Of what moment is the fact that out of the 12,000,000 people in the Islands only about

a million can read and write in any language? What bearing has the fact that in many of the Filipino provinces where they have full self-government education is neglected, sanitary conditions are bad, the death-rate is high, and the Filipino officials do not seem to be concerned about these conditions? How would the Filipinos protect themselves against the greed of great powers who have large economic interest in the Orient? If the Filipinos now complain at the taxes when the whole support of the army and navy in those Islands is borne by the people of the United States, what would they say when they had to bear these expenses themselves? What does it mean that most of the business of the Islands is in the hands of Chinese and Americans, while educated Filipinos are seeking white-collar jobs, even at \$35 a month? What is the relation between economic dependence and political independence? etc., etc. Well, they had answers such as college sophomores would give.

Yet, the people are a fine people. With further experience and training I have no doubt they will prove to be a people worthy of independence. I doubt whether they are yet ready for that serious step. The steps of our officials are all set in the direction of preparing them for independence. They are putting them into places of responsibility as fast as the response of the Filipinos warrant it, sometimes faster. They are pushing the schools farther and farther into the jungle. They are trying to shape the curriculum to the needs of the people. Truly, the Americans have a "white man's burden" in these Islands. Most Americans are all too little concerned about this Island dependency. Our officials are struggling with ignorance and indifference at home. They are working out slowly and steadily a colonial policy in the Philippines. Our politicians see little in the Islands but an opportunity for political exploitation at home. The people of the United States are too much concerned with matters closer at home to care very much about the whole matter. There is no question that when Dewey took for the United States the Philippines, we got a bear by the tail.

J. L. GILLIN.

March 3, 1928.

## PRESIDENTIAL POWERS OVER PROHIBITION

By Edwin C. Dinwiddie

Why do the "dry" insist upon the election of a "dry" President?

Because all powers affecting the enforcement of prohibition converge in him.

1. APPOINTING POWERS: Through his appointing powers alone a "wet" President would wield an immense influence against the policy of prohibition and against its enforcement, and could thus practically destroy the Eighteenth Amendment—the expressed will of the American people. The President appoints:

1. The Secretary of the Treasury, who names Assistant Secretaries, one of whom has general oversight over Customs, Coast Guard and Prohibition Enforcement; as well as the Prohibition Commissioner, the head of the Prohibition Bureau, charged with prohibition enforcement and who controls the permits for handling alcohol for industrial purposes and liquors for permitted uses; also the heads of the Customs and Coast Guard Service, charged with enforcement of the laws against smuggling—all affecting prohibition enforcement.

2. The Attorney General, the head of the Department of Justice and as such the chief



law officer of the Government; also all U. S. District Attorneys and U. S. Marshalls, who prosecute violators of law and hold them in custody.

3. The Secretary of State, Ambassadors and other representatives to other countries with which we maintain diplomatic relations, and one of whose duties is the negotiation of agreements with other friendly nations with respect to smuggling.

4. Members of the United States Supreme Court whenever a vacancy occurs either by resignation or death. The next President will likely be called upon to appoint from four to six members of this Court. By a veto of five against the constitutionality of enforcing legislation to carry the Eighteenth Amendment into effect, this Court could practically destroy National Prohibition. Of course it is only very remotely conceivable that the U. S. Supreme Court might reverse itself and hold against the Eighteenth Amendment.

5. Other Federal Judges, Circuit and District, who try and sentence violators of law.

II. MESSAGES TO CONGRESS: Through the President's Constitutional powers of informing Congress on the state of the Union, a President can exercise great pressure for or against the policy embodied in the Eighteenth Amendment, and for or against appropriations and legislation to make the Constitutional mandate effective.

III. HEAD OF THE BUDGET: As ex-officio head of the Bureau of the Budget he would practically control the Bureau's estimate of appropriations for enforcement work, thus making it effective or crippling it at will.

IV. PERSONAL EXAMPLE: Through his personal example the President can wield a powerful influence for or against temperate living, and for or against obedience to the letter and the spirit of the law.

HOLD THE LINE! To prevent any rising of a wet tide that might sweep away this law which has proved a blessing to untold millions, the church and temperate forces must hold the line fast at every point against the election of a "wet" as President. The same forces that could elect him would at the same time carry other "wets" into power in State and Nation. HOLD FAST TO PROHIBITION.

## THE TEACHER WITH THE SHEPHERD HEART

(Continued from page 11)

very irascible, he will be very careful not to stir up trouble along those lines. If he knows, for example, that a scholar's interests lie along a given line, as, for example, pigeons or radio or kites or baseball, he has gained more than one good point in the matter of dealing with that scholar. It pays to work with the grain.

He knows their possibilities. This knowledge is not gained at once, but comes with time. When the teacher has learned the name, surroundings, and peculiarities of a scholar, he is in a position to judge pretty accurately as to just where that scholar will function in life to the best advantage, and will be able to help him accordingly. He should have no set rule for the scholars of his class in this regard. One scholar may seem to be admirably fitted for a literary life, another for business, another for an agriculturist. One may have the right kind of backing and material for a preacher or a teacher, while still another will be an inventor, and so it goes. It is the height of

folly to try to induce any young person to follow a line for which he has no aptitude or liking. There are altogether too many misfits in the world as it is. Square people in round holes, and vice versa, produce turmoil in this world, instead of symmetry and satisfaction.

He knows their needs. Having familiarized himself with their names, surroundings, peculiarities, possibilities, likewise other characteristics that grow out of these, such as their limitations, etc., he is in a better position to plan for them and lead them into the path of healthy endeavor. One may need special training along a given line. The teacher will recognize this and guide him in that matter, helping him to choose the kind of training he needs and telling him where it can be found. It is a great thing for a Sunday school teacher to be a friend.

(To be continued)

## OUR LITTLE READERS

### THE SMILE BOX

*If I knew the box where the smiles are kept  
No matter how large the key  
Or strong the bolt, I would try so hard—  
'Twould open I know, for me.  
Then, over the land and the sea, broadcast  
I'd scatter the smiles to play,  
So that careworn people might hold them  
Just  
For many and many a day.*

*If I knew a box that was large enough  
To hold all the frowns I meet  
I would like to gather them, every one,  
From nursery, school, and street;  
Then, folding and holding, I'd pack them in,  
And, turning the monster key,  
I'd hire a giant to drop the box  
To the depths of the deep, deep sea.  
—Exchange.*

### TIDY MRS. SPIDER

Like all careful housekeepers, Mrs. Spider has her cleaning days, but, unlike other careful housekeepers she wears her fine clothes when she works.

Maybe you have seen her all rigged out in her yellow and black velvet gown, sweeping and dusting her web, but just remember, she is not as extravagant as she seems. Clothes never bother her. She doesn't have to go to a dressmaker when she needs a new gown. She has only to step out of her old one, and lo! just under it is a fresh one all ready made and a perfect fit.

No, Mrs. Spider is not extravagant. She is very economical, in fact; for, instead of throwing aside her old dresses, she rolls them into a ball and eats them.

There are no old clothes men in the spider world.

Well, to tell about Mrs. Spider's house cleaning. She has neither brushes nor brooms nor dusters; so she begins her work by raising one of her eight claws and giving her house a shake which reaches every corner. She is careful, however, not to injure it, but she makes the dust fly. When this is done to her satisfaction, she looks her web over, first from the top, then from the bottom, and then from both sides. If the walls sag, or are the least bit broken, she rolls them into a ball and eats them just as she does her old clothes. Then she replaces them with new ones.

When everything is in thorough order,

she sits down for a rest and to make her own toilet.

As her whole body and legs have a rough hairy covering, she needs quite a little time to fix herself properly.

In her mandibles, or jaws, are the teeth with which she combs her hair, and her claws serve as brushes for the other parts of her body.—Selected.

### IN THE ROSE GARDEN

Nina was out in the garden one bright morning—the beautiful rose garden with many colors and kinds of roses blooming everywhere, and the long, white path that led under arches and past drooping bushes up to the great house. Nina had thought it the prettiest and most wonderful place in the world when she first came with her mother to stay at Uncle Anson's, but she was growing tired of it now.

"There's nothing to do, and nobody to talk to," she said this morning, as she walked up and down. "I'm tired of just roses."

"Oh-h! I wouldn't ever be tired of 'em!" said a small voice near her.

Nina turned quickly, and there, looking over the gate, was the little, round face of a boy.

"Why, where did you come from?" asked Nina in surprise.

"From home—'way down the road," answered the boy. "I come here 'most every day to see the roses, and then I go home and tell mother 'bout 'em. You see she has to make the sewing-machine go all the time, so she can't come herself, but she says it rests her to hear about 'em—bushels and bushels of 'em and the green grass. She says when I tell her about them she can 'most see and smell 'em."

"Well!" said Nina, wondering at that way of enjoying roses. "Didn't you ever take any home? Of course you couldn't, though, unless— Wait a minute and I'll get you some. Yes, I can," she added quickly as the little boy seemed half frightened. "Nobody cares how many I pick."

Pink roses, white roses, great crimson roses and yellow roses—Nina picked all kinds to fill the eager hands held out for them. "I want your mother to see them all," she said, "and tomorrow there'll be fresh ones for you—I'll ask uncle's housekeeper, though I know it's all right—so you must be sure to come."

Nina watched every day for her little visitor, and they grew to be good friends.

"They don't wither all in one day," said the boy, touching the pretty leaves lovingly, "so my mother divides 'em into smaller bunches and gives 'em to folks that don't have any. My, but there's one poor, lame girl that's glad to get them! Mother says that's what we ought to do with things—pass 'em on."

Nina went slowly into the house that day busy with a new thought.

"Mrs. Harris, don't you think I might tie up some roses every day when we drive into town, and give to the children we see in the street?" she asked the housekeeper. "When people have good things they ought to pass them on, don't you think?"

"Bless the girl!" laughed the housekeeper. "Yes, indeed, honey, do it. It'll be good for the roses, good for the children, and good for you."

In that way Nina found a flower path to new friends and something to do.—Ruth Cady.

# The BRETHERN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHERN -

## The Bible

By W. A. Sunday



SEVENTY-TWO years ago, with the Holy Spirit as my guide I entered the wonderful temple of Christianity. I entered at the portico of Genesis, walked down through the Old Testament art galleries where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, and Daniel hung on the wall. I passed into the music room of Psalms, where the Spirit swept the keyboard of nature until it seemed that every reed and pipe in God's great organ responded to the tuneful harp of David, the sweet singer of Israel. I entered the chamber of Ecclesiastes, where the voice of the preacher was heard; and into the conservatory of Sharon, and the lily of the valley's sweet-scented spices filled and perfumed my life. I entered the business office of Proverbs, and then into the observatory room of the prophets, where I saw telescopes of various sizes, pointed to far-off events but all concentrated upon the bright and Morning Star.

I entered the audience room of the King of Kings and caught a vision of his glory from the standpoint of Matthew, Mark, Luke and John, passed into the Acts of the Apostles, where the Holy Spirit was doing his work in the formation of the infant church. Then into the correspondence room, where sat Paul and Peter, James and John, penning their epistles. I stepped into the throne room of Revelation, where tower the glittering peaks, and got a vision of the King sitting upon the throne in all his glory and cried:

"All Hail the power of Jesus' name,  
Let angels prostrate fall.  
Bring forth the royal diadem,  
And crown him Lord of all."



# THE BRETHREN EVANGELIST

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## EDITORIAL

### Messages On the Brethren Plea

#### II. The Gate of the Kingdom, or Steps to Church Membership

Men should come to Christ in the way he has prescribed; there is no other way just as good. The Gospel points out the gate of entrance into the Kingdom and they who would enter must go in thereat. It is a restricted, narrow way, with a straight gate, and Jesus is not satisfied that men should elect their own way. "I am the way," said he; "no man cometh unto the Father but by me." Clear and plain does our Lord make the way to himself and to membership in his church. And when the word of God is definite and when eternal issues are at stake, it behooves us to persist in urging men to follow the steps indicated.

Those steps are three—(1) faith, (2) repentance, (3) baptism. That is the prescribed way to membership in the church of Christ. And if one is sincere, the way into the church is the way into the kingdom, though one may lose his place in the true kingdom of Christ and yet retain his membership in the visible church.

1. Faith is the first step necessary to the appropriation of God's saving grace. The writer of the book of Hebrews (11:6) says "He that cometh to God must believe that he is." Faith in Christ is the foundation of our hope. Our Lord himself made it so. To Nicodemus he said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). To the unbelieving and critical Jews he said, "He that heareth my word, and believeth on him that sent me, hath eternal life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). Faith is made a vital part of Christ's commission to the disciples, as recorded in Mark's Gospel (16:16): "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Paul, in discoursing on the ineffectiveness of works and the all-sufficiency of faith, said, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:4,5). And in reply to the Philippian jailor's question, "What must I do to be saved?" Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). Other references might be cited, but these are sufficient to show the importance of faith as a means to salvation and entrance into the kingdom of Christ and his church.

2. Repentance is just as essential as faith, and we cannot be too bold in declaring that the one far precedes the other in expe-

rience. He who comes to Jesus, repentant, seeking forgiveness, must first have believed that he is, that he is a Savior, merciful and ready to forgive. At the same time, he who looks to Jesus with saving faith must do so in penitence. Faith seems somewhat to precede repentance, yet it cannot approach the Savior alone. Repentance must accompany faith to complete it and to make it active and effective. They must go together. They are concomitant attitudes of the soul in process of being saved.

The Gospel echoes the call to repentance from beginning to end. Both John the Baptist and the Lord Jesus began their ministry by saying, "Repent ye" (Matt. 3:2; Mark 1:15). It was the declared purpose of Christ's mission to call "sinners to repentance" (Luke 5:32). While preaching on a certain occasion Jesus said, "Except ye repent ye shall all likewise perish" (Luke 13:3). When the twelve were sent forth, "they went out and preached that men should repent" (Mark 6:12). And in our Lord's final charge to the church he declared "that repentance and remission of sins should be preached in his name among all nations" (Luke 24:47). Peter in his great sermon on Pentecost instructed the inquirers to "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38), and later at the Beautiful Gate of the temple he admonished his hearers to "repent . . . and be converted, that your sins may be blotted out" (Acts 3:19). Paul caught up the note and went everywhere proclaiming to Jews and Gentiles that "men should repent and turn to God, and do works meet for repentance" (Acts 26:20), and while preaching to the Athenians he said, "And the times of this ignorance God winked at; but now commandeth he all men everywhere to repent" (Acts 17:30).

Repentance is a very practical and significant term. It is practical because it requires action. To repent one must turn face about, he must change his mind, he must take a different attitude toward things. It is significant because it involves acknowledgment of one's sins, (See Matt. 4:6; Mark 1:5; Acts 19:18; 1 John 1:9), confession of Christ as the Son of God (See Matt. 10:32, 33; Acts 8:37; Rom. 10:10; 2 Tim. 2:12), separation from the world and living a new life (See 2 Cor. 6:17; Titus 1:16), and acceptance of God's word as the rule of faith and practice, (See 1 Cor. 2:18; 2 Tim. 3:16; Heb. 1:1; 2 Peter 1:21). And because repentance is so significant it is good to make much of it, as has been the custom of Brethren people to do, and not to omit anything that the Word suggests that would tend to deepen the impression upon the mind of the repentant believer, and, as well, upon the mind of the world. We have long steadfastly insisted on a public confession of Christ by repentant believers who seek the Lord in our services and we humbly urge upon every minister of the Word in our midst to resolve that he shall not allow himself to depart from this divinely sanctioned practice.

3. Along side faith and repentance the Word of God places baptism, symbolizing spiritual cleansing, as a requirement for entrance into the heavenly kingdom, which is visualized by the church. And the Brethren, desiring not to lose any of the rich significance of the precious means of grace which our Lord in his infinite wisdom has ordained for his church, have been most scrupulous in their endeavor to preserve the ordinance of baptism according to its true apostolic practice.

If men's thinking regarding baptism were determined by Biblical statements alone, there would be no need of a definition of terms, but because there have grown up and have become widely popular various modes of the practice of the rite, we must define what we mean by baptism. According to apostolic practice, to which we persistently cling, baptism is triune immersion. The original meaning of the word, "baptizo," means to dip, to plunge, to immerse, and to perform the act with repetition. Triune immersion, then, means a three-fold dipping or plunging of the head under the water as a special religious rite.

But more definitely, How was apostolic baptism performed? In the commission as set forth in Matthew 28:19, we have the original formula for the practice of the rite—"in the name of the Father, and of the Son, and of the Holy Spirit." Kneeling in the water (usually, the water rising up to the arm-pits), the applicant was plunged forward until the head was completely submerged. Three times this was done; once as the administrator was saying, "In the name of the Father," and again, once as he was saying, "In the name of the Son," and again, a third time as he was saying, "In the name of the Holy Spirit." Thus the Trinity—God the Father and Creator, God the Son and Savior and God the Holy

Spirit and Comforter—was confessed and honored. Moreover, the symbol must needs be kept true to the thing symbolized, there immersion was necessary. Jesus called it a new birth—this beginning of the Christian life—and insisted that one must be “born of water and of the Spirit” (John 3:5). What a beautiful picture he suggests—as out of the bosom of the water the body of the individual there hidden comes forth fresh and clean, so out of the depths of the Spirit of God the soul is reborn into newness and purity of life. Paul spoke of it as a death of the carnal nature, voluntary, to be sure, for we “reckon ourselves to be dead unto sin” (Rom. 6:11). Therefore immersion, or burial in water, perfectly represents the spiritual change which the apostle describes in these words: “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life” (Rom. 6:3, 4). Therefore the baptism which the apostles used was necessarily by immersion.

Moreover apostolic baptism was by the forward action because that mode rather than the backward faithfully symbolized the voluntary nature of the act of dying to sin. It also better represents the devout and worshipful attitude of the soul bowing in love and allegiance before his Lord. And it conforms to the Scriptural suggestion that we are “planted together in the likeness of his death” (Rom. 6:5). For as John in his Gospel (19:30) remarks, “He bowed his head and gave up the ghost.”

But in the face of the widespread departure from apostolic baptism, why should we persist in the practice of it, and thus automatically limit the measure of our denominational growth?

Because, first, Jesus commanded it, and we have been wont to take his commands seriously. When we cease to do that we turn our backs upon the glory of our past and close our eyes to the hope of our future.

Second, because the apostles practiced it. They surely understood that Jesus instituted baptism as a rite to be perpetuated by the church, for they persistently taught and required it. Witness Peter's instruction in his Pentecostal sermon (Acts 2:38), the result of Philip's preaching in Samaria (Acts 8:12) and of his teaching of the eunuch (Acts 8:38, 39). These are typical of the many references through The Acts and the Epistles pointing to the practice of immersion.

Third, because it was practically the universal baptism for more than three and a half centuries of the Christian era. In “The Pastor of Hermas” (written about 160 A. D.), we find these words referring to baptism: “They descend into the water dead and they arise alive.” Monulus, Bishop of Girba (200 A. D.), in the council of Carthage, spoke of “trine immersion” as part of “the true doctrine” that “has always been with us.” Basil (329 A. D.) said: “In three immersions, then, and with three invocations, the great mystery of baptism is performed, to the end that the type of death may be fully figured.” Augustine (354 A. D.) said: “You are rightly immersed three times, you who receive baptism in the name of Jesus Christ.” Many more like quotations might be given, if space permitted.

Fourth, love and loyalty constrain us to seek to be true to every

*(Continued on page 7)*

## EDITORIAL REVIEW

“Uncle Si” reminds Christian Endeavorers again of what “Konferense” has planned for their “speshel” benefit. We would like to add that Ashland is the one place in the brotherhood where Brethren young people ought to go and get acquainted. For many it is the storehouse from which will be dispersed in the future their higher education.

Brother S. C. Henderson, pastor of the church at Oakville, Indiana, reports six additions to the membership, two by baptism and four by letter. Their first Daily Vacation Bible School was a splendid success with an enrollment of fifty-three. Other items of interest are reported, among them being the call of the pastor to remain with the church for another year.

Dr. W. S. Bell, College Endowment Field Secretary, reports the results of his canvass of three small rural churches in the neighborhood of Roanoke, Virginia. Brother J. E. Patterson is pastor of these churches and after many years of service is still loved and respected as their leader. These people have not much finan-

cial strength, but they made a gift such as they were able. Added to the previous total, this gift of \$606.00 brings the present total to \$167,011.20.

Brother O. C. Starn, secretary of General Conference, informs us that by the first week in August credentials will have been sent out to all churches and that in case any are missed, or have not enough, they may have their wants supplied by writing him at Gratis, Ohio. By the way, Brother Starn is also General Secretary of the National Sunday School Association and was fortunate enough to have attended the World's Sunday School Convention at Los Angeles. He says it “was wonderful” and he is scheduled to bring a report at General Conference.

Our good correspondent from Elkhart, Indiana, has one of the best things to say about the people of her church that we have read for some time, and that is, “Many of our people make church attendance first and all other going secondary.” That is the right principle, but we have heard of few who follow it. But doubtless there is something in training, and possibly Brother W. I. Duker, their capable pastor, might tell us how he does it, or give us some suggestions, in some future issue. This church has made splendid progress under his leadership, and the way they are forging ahead is worthy of commendation.

Dr. Charles A. Bame, pastor of the Ashland Brethren church, writes this week assuring the prospective conference delegates that Ashland will be able to take care of all who may come, and urging a large attendance. So say we all, come and put Ashland's facilities to the test. And we want to urge again, and this time, by the request of the man who is moderator of both National Conference and of the local church, to send in your registrations in advance, if possible. It will help the Ashland entertainment committee and may be a satisfaction to you. But if you cannot notify us in advance, just come and we will provide for you when you arrive.

Brother J. L. Gingrich, pastor of the Third church of Johnstown, Pennsylvania, tells us that his work is going steadily forward. The Sunday school shows the effect of being well-equipped with teachers—teachers who are all Brethren and are all regular attendants of the church services. There he has put his finger on a weak spot in many schools. All too many teachers rush away from the house of God after Sunday school with their pupils and never think of staying for church. Perhaps a revival of Sunday school teachers' attendance at church would prepare the way for a revival of attendance on the part of children and young people. The attendance at his prayer meetings is another feature of his work worthy of commendation.

President Jacobs of the college reports the largest enrollment of summer school students of any previous year, 452 being the total. The enrollment for the college year of a student who has spent three years with a school that is compelled to close its doors this year for financial reasons, is occasion for a warning that Brethren people be not careless in the matter of financing its only church school. And while Dr. Jacobs is confident that Ashland will be able to qualify within the time limit, yet he is justly much concerned about the situation. The only thing that will make her position permanently secure is for the whole brotherhood to become much concerned about it, so that ere long it will rise up and endow the college in such a manner as to put it beyond the line of barest necessity. But first, the barest necessity has not been provided yet, and we should indeed be concerned until that is supplied.

Dr. C. F. Yoder, superintendent of our missions in the Argentine, reports twelve confessions at a recent meeting at Tancacha. The town is new as well as our mission station and both are growing together. A modest little house of worship will soon be built. New enemies to the work are mentioned as getting a foothold in our field; they are the heretical sects that feed on church members rather than seek to convert the unconverted. Brother Yoder very properly gives warning to the church in the homeland to be vigilant and active to maintain the prohibition in the coming national election. It will be remembered that he was a most aggressive and effective warrior against the open saloon in the days before he went to South America. He was one of the outstanding leaders in the successful fight to drive seventeen saloons from the city of Ashland, when local option was the policy. May the readers of this paper indeed take warning and do their utmost to defeat Alcohol Smith. Party principles are comparatively insignificant beside the moral issues at stake.



## GENERAL ARTICLES

### Present Day Social and Moral Conditions---A Fulfillment of Biblical Prophecy

By Charles H. Ashman

(Fourth of a Series)

The Bible draws striking parallels between the social and moral conditions preceding certain judgments of God in the past and those that shall prevail at the "time of the end"—the "Last Days" of this Gospel Dispensation. Jesus said, "As it was in the days of Noah, so shall it be in the days of the Coming of the Son of Man." It behooves us therefore to acquaint ourselves with these conditions. In Matthew 24 and in Luke 21 these things are set forth. Paul said, "This know that in the Last Days, perilous days shall come." Are these days upon us?

The Word of God foretells great "Distress of Nations." In Luke 21:25, we read, "There shall be upon the earth great distress of nations with perplexity." In Matthew 24:7, it is recorded, "Nation shall rise up against nation, and kingdom against kingdom,—ye shall hear of wars and rumors of wars." What are the conditions today? The bankrupt nations of Europe are rapidly preparing for another war. Peace councils are held, but the Dove of Peace is afraid to attend them. We hear and read on every hand of the "collapse of civilization." Atheism and bolshevism, the giant twins, are stalking abroad. The problems confronting the nations are bringing great distress with perplexity. Edison recently said, "Government, finance and industry are daily becoming mixed in a maze that human ingenuity seems incapable of untangling. There is nothing to prevent fifty airplanes flying over a city with gas that can suffocate millions in three hours." Lloyd George is quoted thus, "A climax of horror such as mankind has never witnessed is fast approaching. If we have another war with new terrors, the world will be driven to something never conceived of in its most imaginative moments." General Smutz said, "Forces have been set in action in Europe which may end European civilization." Coolidge has said, "Nations have begun to look to some vague, nebulous concourse of humanity to pay their bills and tell them what to do." A prominent British writer has said, "Science, once directed to preservation is now directed to annihilation. Machine guns are able to shoot a fan-shaped shot of 6000 bullets a minute. Aeroplanes can drop bombs weighing 4,500 pounds each. Guns now have a range of 150 miles. Tanks are being manufactured that can travel faster than a greyhound." The Los Angeles Times in an editorial wrote, "Everywhere there is unrest, overturnings, changes, uncertainties. These stalk darkly through the nations. The League of Nations falters. Upon four continents, the dragon's teeth are spouting sabres and bayonets. Civilization halts and shudders. European democracies fumble and fall before financial emergencies." Dr. Cadman has said, "Another world war will wipe out forever the supremacy of the white race." The London Times printed this, "The conflict of color, the collision of races, is no remote nightmare, but a menacing possibility in the near future." H. G. Wells has written, "We have come to the crossroads and no one knows the way out." Sir Phillip Gibbs has said, "No man, unless he is drunk with optimism, can deny that the world is very sick, and it may be a sickness unto death." Frederick J. Libby has said, "Aeroplanes, poison gas and hatred, mixed together, are spelling the doom of civilization." Yes, after nineteen centuries of so called civilization, there are no signs of peace, but rather war and distress of nations with per-

plexity. We seem to be living over a rumbling volcano with only a thin crust of veneer over it. Mussolini has predicted another European crisis in 1928. Those who claim to be able to read the forecasts of the Egyptian pyramid say that it predicts a crisis in the affairs of nations beginning in 1928. Lloyd George has said that there are ONE MILLION more men under arms in Europe today than there were in 1914.

Moreover, Christ foretells a striking similarity between moral conditions in the days of Noah and those in the last days. In Luke 17:26-31, he describes those conditions. They were days of feasting, drunkenness, merry-making, marrying and divorcing and remarrying. They were days of scoffing, mocking, lawlessness, unbelief and crime. They were days of the unusual and marked prominence of the female sex. What are the conditions today? America leads the world in divorce, lawlessness, and pleasure seeking. It takes THREE BILLIONS of dollars a year to prosecute our crime. There are 10,000 murders a year in America and three-fourths of these are freed. A prominent Jurist of Chicago, recently said, "We have in the United States more murderers and murderesses free than preachers. There are three times as many as Editors. There are 52,000 more than Policemen." Frank Murphy, Judge of the Recorder's Court in Detroit, a member of the Crime Commission, in an address before the National Association of Probation Officers in convention in Memphis, Tennessee, recently said, "The paramount problem of the hour is the growth of crime. Respect for law is daily becoming more and more a dead sentiment. The murder rate per 1,000 persons is twice as great as in 1900. Pittsburgh alone has as many murders per year as all England. The significant things that have always prevailed in the downfall of nations are becoming not only prominent, but popular in America. "The wilder becomes the dance, the swifter the fall." The dance always hastens moral decay. It is indecent and vicious. Yet, this passion stirring intermingling of the sexes with all its indecent familiarities is an established practice in our High Schools, colleges and many of our churches. Dance Marathons are becoming most popular with many church members in attendance. "The less clothes the women wear, the faster the fall of nations." In Noah's day, they displayed their beauty of physical form. Modern dress is fast becoming scandalous and devilish. It is obnoxious and obscene. Its purpose is to appeal to the passions. Recently in our city, three clerks were sent home to get more clothes on, so respectable customers would not be offended at their appearance. We also witness the weakening of the sanctity of marriage and the home. In Noah's day they married and gave in marriage, that is, practiced polygamy and divorce. Today, we hear and read much about "companionate marriage," which is simply experimentation in adultery. It is contrary to God's law, to moral law, to civil law, to every law of purity. Judge B. Lindsey is either sinking into his second childhood of dotage or seeking a harem. Recently a prominent person was quoted as saying, just as he was about to embark on his second honeymoon, "Second marriages are always the best. First ones are trials and experiments. Second ones are like second thoughts, the best." This is fast becoming the standard of America. It is estimated that there will

be 50,000 divorces granted in America in 1928. The days of Noah were also days of passion and pleasure. These are ruling in America. We are "eating and drinking." Like those in 1 Corinthians 10:7, "The people sat down to eat and drink and rose up to play." We are becoming "lovers of pleasure rather than of God." The wail goes up, "These are hard times. I have no money for church or missions." Yet, the Movie House is jammed and many a Christian is selling his birthright for a mess of pottage.

Surely, he that runneth may read the signs of the times. The Days of Noah are being duplicated today.

Unless one is drunk with a false optimism, he can see the perilous times in which we live. The church of Jesus Christ must get busy in evangelism. She must snatch souls "as firebrands from the burning." The supreme need of the hour is a revival of Biblical evangelism based on the immutable fact of the atonement of Jesus Christ. Johnstown, Pennsylvania.

## My Idea of a Church School Program

By C. D. Whitmer

It has become a commonplace among students of modern times that Jesus presented no system of science or philosophy or theology. He WAS a practical teacher, putting forth ideas in his own day for his own uses, and diligently avoiding entanglements with any of the reasoned systems in the field. For the most part, he confined himself to practical suggestions and the exposition of concrete cases.

Christ is our model teacher, and it therefore follows that the Christian educator has an opportunity to help the individual live up to his standards of better or worse. The CHILD comes into the world a candidate for companionship with the God to whom he is kin. The type of a Christian or non-Christian character he will attain is dependent partly upon the influences of home, public school, church, community and partly upon how he responds to them.

In order to make Christian education a vital part in the life of the individual, we must put on a vital program as follows:

### Definite Aims

The CHILD is more important than the SUBJECT—let us no longer teach the SUBJECT so much, but let us teach the CHILD. We should give the child the proper instruction in the Bible, by giving them the different Bible Study suitable to the age of the child or youth.

The ultimate aim of Christian education should be, to guide the growing personality into experiences that will entail a progressive discovery of the deeper meaning of the world and human nature, also the continuous process of reconstruction which his ideals and standards of action for self and fellows must undergo stage by stage in his development. Then to foster a consciousness of God and loyalty to his will, and to help the individual to develop a resourcefulness of his own in the discovery of ways of putting his ideals and his loyalty to God in action.

The ultimate aim of Christian education is to help the individual in his own continuous reconstruction and readjustments of his experience increasingly to understand, appreciate, and participate in the Christian way of living fruitfully in this world.

Children seek knowledge, not so much for the sake of its practical use, as for the love of learning something new. Childhood is therefore the time of storing the mind with facts which will not be put to use until some future time. Granting that Christian principles of conduct must be understood before we can expect a Christian course of conduct in practice, it still remains true that no person can be counted a Christian, according to Jesus, until he bears fruit, that is, participates in godly living.

YOUTH is a period of expansion and deepening. The wisdom of the past reaching is devoured, and in the strength received from it, youth begins to wrestle with the great problem of the years.

YOUTH is a time of transition from objectivity to subjectivity. The bashfulness of the teens has long been a standard for wit and cartoonist. Now the self-forgetful

age has yielded to the self-critical, inward age. Youth is normally a period of transition from individuality to sociality.

The church schools should devise an organization that shall serve as an environment in which youth can develop themselves by active experiments in the practice of the love of God and of neighbors. The growth of the young people's movement in the churches during the last quarter of a century indicates that there is real need for such an environment.

The church schools should plan to add to, and round out, the adult's conception of God, of Biblical truth, and other knowledge necessary to a well rounded Christian. Most adults lack some of the essentials of Christian knowledge. Sometimes the lack is due to the carelessness of the teachers of the child and youth and sometimes it is due to the fact that they gave up educating themselves when they became adults. This urges me to say that the church schools must devise some plan of education whereby this objection might be corrected.

### Curriculum

No curriculum is fit to shape human nature to the Christian way of fruitful living in the world, if it puts human nature and human conduct situations to the rear and subject matter to the front. The Bible has been considered by many the end rather than the means in the religious educative process. The degree of effectiveness of any series of lessons in religion is very largely conditioned by the personality and training of the teacher.

The processes provided in the curriculum must stimulate and direct a thirst on the part of the pupil for travel along the highways of Christian experience. An adequate curriculum will make provision for a desirable succession of Christian experiences in order to keep step year by year with childhood's growth. Then an adequate curriculum will take measures to induce its students to put into practice their Christian belief that God made all nations of one blood, by forming wholesome associations with men of all sorts and conditions. No worth while life can be lived ALONE.

An adequate curriculum will put an acquaintance with the church to the front, magnifying it as an institution deserving that hearty support of the individual because of its contribution to the individual and society and how the individual can help the church.

### Methods and Materials

The church schools must devise some methods and materials for the use of the child, the youth and the adult of their school. One method is EVANGELISM. This method has been used to a good advantage in saving hardened adults. Another method is Religious Evangelism. This looks upon life of a Christian as a religious experience that is vital and growing by its very nature. Even adults advance under this method of procedure. Rededication and reconsecration are essential to religious devel-

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# Some Brethren Church Leaders of Yesterday, as I Knew Them

## XIX Elder Clarence I. Shock

By Martin Shively, D.D.

Thus far, in this series of papers, I have been writing about the older men in the service of the church, almost all of whom have answered the last call to the flesh,—to relinquish their relations with it and, move “to that mysterious realm, where each shall take his chamber in the silent halls of death.” I am turning aside from this course now, to write of one of the younger men, a man of unusual gifts, for whom life in his chosen field held out many a splendid promise, but who was called to join the silent majority before the entire fulfillment of those promises. His name is given in the caption of this article, but he signed himself, C. I. Shock, and his friends, whose number was legion, united the initials, and called him “Cy.” He was born of good stock, Samuel and Margaret Shock being his parents, and he was the youngest of the family, I believe. He was born too in a great section of our great country, having first seen the light of day in the wonderful Miami Valley, not far from Dayton, where all the surviving members of the family yet reside. Not only were his parents of sturdy Pennsylvania Dutch stock, but they were earnest Christian people, and faithful members of the Bear Creek Brethren church, whose cooperation could always be depended upon, in the affairs of the Kingdom. Clarence early evinced a deep interest in the serious things of life, receiving baptism at the hands of his pastor, Brother Tombaugh, at the age of 16. Even before his formal entrance into the church, he had fixed his heart upon the Christian ministry as his life work, and at the age of 21, he was ordained to that holy office. He entered at once upon the task to which he had dedicated his life, serving as opportunity offered, but that he might make his efforts count for more, he entered Ashland College at the beginning of the present century, where he received six years of training, though his college work was considerably broken up by his evangelistic work, in which his efforts were very greatly blessed. Thus while still a student in college, he led in almost wonderful meetings at West Alexandria, and Gratis, in which hundreds were led to make confession of Christ. After his graduation in 1906, he became pastor of the congregation at Pleasant Hill, but was soon called to the pastorate of the congregation at Waterloo, Iowa, and here he served for the next two and a half years, until he fell a victim to cancer of the liver, and had to relinquish his work, waiting patiently for the call to come home, which was not long delayed. His ministry in this his last pastorate was as greatly blessed as his earlier efforts had been, and so great was the attachment of his people for him, that when his body was laid to rest in the Bear Creek cemetery, near Dayton, a delegation of the Waterloo Brethren were there, to mingle their tears with those who had known him all of his life, and who loved him too, with a sincere love. When his condition had become so serious that his physician in Waterloo decided that only an operation would save his life, he yielded, but that operation revealed the nature of his malady, and to Brother Gillin was assigned the heart breaking task of telling him the



Elder Clarence I. Shock

nature of his ailment, and its hopelessness. He was brought back to Dayton on a stretcher, where he spent his last six weeks here on earth, in the home of his sister, where on August 18, 1909, he passed quietly and trustfully into the Great Beyond. His age was only a bit more than 31 years, and all who knew and loved him, are yet united in the devout wish, that he might have been spared to round out the life which had gone on so auspiciously to its early termination, for short as had been the term of his service, he had made a wonderful impression for good upon thousands who knew and loved him, and who were led to a closer walk with God, because of his faith and devotion. His was one of the largest funerals I have ever attended, for he was buried from the Bear Creek church, which had been the family place of worship for many years, and where he was known to many hundreds of people. Upon the platform at the service, were the largest group of ministers, Brethren, and Church of the Brethren, that I have ever seen at a like gathering, bearing testimony to the worth of the life which had gone out. To die thus, is not to suffer defeat, for such a spontaneous outpouring of testimony upon the life, casts a halo upon not only the life itself, but upon the cause to which that life had been dedicated, and like righteous Abel, he being dead yet speaketh.

Clarence was a man of slight build, and of medium height, so that his physical proportions made little if any impression upon the folks whom he met, but he had a personality which won him ingress into every life with which he came into contact. The love which he held for all men, the warmth of his smile, and his intense devotion to the Christ whom he loved and served, made him all but irresistible, and it is little cause for wonder, that his death should have produced expressions of grief so wide and so deep. But short as his life was it was not in vain, for the world is better for such as he, because he served it well, in serving the Master who gave himself for it.

Ashland, Ohio.

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## SIGNIFICANT NEWS AND VIEWS

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### THE STORM PERIOD

Yes, we are entering a storm period in the political life of the nation. For two generations, if not more, the lines have not been drawn as tight as between now and next November 4th. Mark you, this is no play period. It is no time to shout and to acclaim emotionally what you think ought to happen and whom you think ought to be elected.

This campaign is not going to be won in the best interests of the nation by emotional outbursts. The thinking people must think. The working citizen must work. Those to whom the responsibility of enlightenment is given must not sleep at their post. All the evil forces of the land are going to be released for action and co-operation. If the strong and the good, the temperate and the obedient, the burden-bearers and the idealists are going

to win, they must hear the call of duty without prejudice, of thought without emotion, of work without fatigue, of toil without hesitancy, of labor without escape, of responsibility without relief, of days without nights. Who will be equal to this period? Everywhere the church people should gird themselves to stand together without previous party allegiance.

The integrity of our Federal Constitution is at stake. Law enforcement on the high levels of the taxpayer and the property owner is entering a period of attack the fierceness of which has not been duplicated since the day of the whisky rebellion. What will the church people do? Let this question be asked. Let it be answered once. Certainly, we shall all stand together, fighting to the bitter end, rejoicing together in the triumphal hour.—Western Christian Advocate.

### REJECTION OF ENGLISH PRAYER BOOK

Much has been said of late about the rejecting for the second time of the proposed revision of the English Prayer Book by Parliament. The *Living Church*, a journal of the Protestant Episcopal church, is peculiarly fitted to comment intelligently on the situation, and we quote the following from its thoughtful pages:

The defeat of the Prayer Book measure was a rebuke which—we say it with all sympathy and kindness—the Church of England richly deserved. Consider the situation. The Church, through its representative body, indicated its desire for certain changes in its book of worship. Under the curious laws that reserve the final judgment of English ecclesiastical affairs to the secular State, the wishes of the Church were embodied in a measure presented for Parliamentary approval. The State, through the medium of a House of Commons dominated by non-Churchmen, vetoed the Church's revision of her own formularies.

That was bad enough in itself. Dictation by the State to the Church smacks of medievalism at its worst. But an even darker chapter remained to be written. The Church, rebuffed by the State, set about to doctor and trim its formularies in order to win the latter's approval. It ought to express divine truths in such a manner as to accord with worldly standards. The attempt, as it ever must be, was a failure. It would have been an even greater failure if Parliament had approved the measure; for how could such a compromise of principle prove acceptable to Almighty God and his Church? Just as no man can serve two masters, so no church can serve both God and the world.

But by no means all of the opposition to the Prayer Book measure came from non-Anglican Members of Parliament. Throughout the whole of their honest attempt to formulate an acceptable revision, the English bishops have had to contend with the opposition of extremists in all parties within the Church—opposition, which, in our opinion, has often been trifling, irrelevant, and obstructionist. The extreme Protestant position in the Church was relentless in its hostility. Nor can we feel that Anglo-Catholics were justified in some of their contentions...

It was just such disputes among Churchmen that caused a divided front to be presented when the measure was referred to Parliament for the absurdity of extra-ecclesiastical judgment upon theological and liturgical matters. The curious part of it is that English Churchmen seem surprised when a body composed of Romanists, Methodists, Presbyterians, Jews, agnostics, and atheists, with a minority of Anglicans, fails to give its endorsement to a revised Anglican Prayer Book. Picture the fate of our own Prayer Book revision if it had to be submitted for the approval of Messrs. Borah, Smoot, Heflin, La Follette, Reed, et al.!

For our part, we are glad that the emasculated Deposited Book has been turned down. But it is difficult for Americans to understand how our brother Churchmen can swallow the disgrace of a relationship between Church and State which makes such a situation possible.

Canterbury has been tied to the apron strings of Westminster long enough; perhaps the time has come to sever the tie and let the English Church appeal to the English people on its own merits alone.

### GERMAN CATHOLICS PROTEST LUTHER FILM

German producers have completed a film of Martin Luther which tells the story of the Reformation, the conditions existing at the time Luther became a monk, and picturing the events leading up to his break with Rome. The Roman Church has always tried hard to discount the great reformer and doubtless has kept its adherents in ignorance concerning his real experience and his meaning and value for Christianity. The showing of such a film not only in Europe but also in America should prove

of great educational value and impress upon men anew the fact that they are saved by faith in the Son of God.—The Evangelical Messenger.

### Messages On the Brethren Plea

(Continued from page 2)

expressed wish of the Master, and so his own words challenge us: "If ye love me, keep my commandments" (John 14:15). And again, "Ye are my friends, if ye do whatsoever I command you" (John 15:14).

Fifth, because baptism is an important means of conveying to the hearts of repentant sinners, and making impressive, certain vital, spiritual truths, and of preserving those truths through the years.

Sixth, because baptism serves to set the new-born child of God apart from the world more effectively and certainly. It places him in a new social class, and thus increases the significance of his step both for him and for others.

### My Idea of a Church School Program

(Continued from page 5)

opment. Series of educative sermons are useful in the method. Institutes of Christian education illustrate another form of this method.

Preaching as generally used presupposes a more or less Biblical knowledge on the part of the hearer. Effective preaching is applied Biblical knowledge put to work in the lives of individuals. Another method is the Personal Work method. The diaries of ministers, the testimony of social leaders and successful laymen all bear witness to the substantial character of the results that can be traced to the personal work method.

The Project Method is another method that is used quite extensively. This method means that a group decides upon some project in Christian living and agree to put it through.

### Organization and Administration

Each church school should devise some plan of organization that would do away with some of the many duplications of work in and throughout the church, viz., Where the C. E. Society meetings can be worked in with the Sunday school where the same good can be attained. Such a plan would unify and co-ordinate the work of the different agencies in religious education. To sum up, the need of cultivating all sides of Christian character and life requires a single set of co-ordinating plans, as well as a co-ordinated curriculum.

### Leadership

The church should strive to secure the best leadership possible, and devise means of training its teachers and loyal workers to become good leaders in the church school. The Christian educator who is scientific in his methods will never intentionally teach anything about the Bible that must afterwards be unlearned. As the youth advances in learning and experience, the outline of any truth as first presented to him must be filled in and re-adapted to his changed and enlarged capacity.

The Christian educator must be on guard lest scholarly use of the Bible develop a critical attitude in his pupils which blinds them to its fine religious values. Care must be taken to keep constructive attitudes of appreciation to the front.

We should develop our teachers in the principles of Jesus the great Master Teacher. The teacher should have a dynamic personality, a vital, and growing Christian experience, a progressive attitude. He must have a strong conception of the Bible, and be enthusiastic and aggressive.

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# THE BRETHREN PULPIT

## Soul Desire

By Herman W. Koontz

TEXT: That I might know him.—Philippians 3:10

It is not difficult to read upon the face of humanity its soul desires, and to note for the most part that those desires are not according to the will of God.

The soul desire of a large proportion of the inhabitants of the world is to amass wealth for self; and in so doing they forget about the needs of others and the demand of first place by God in their hearts. They are very much like the rich man in Christ's parable of the rich fool, who came to the place where he had more than his barns would hold. His warped soul-desire is shown by the decision that he would tear down the small barns, build larger; take his ease, eat, drink and be merry. Living for self was his soul desire.

Then the soul desire of others is to exalt self. It seems that we are living in a day when this is one of men's greatest sins. His many inventions and discoveries, his ingenuity in conquering the land, sea, and air, all have contributed to his growing idea of his own importance, until he likes to claim for self a partial divinity. He differs very little from the Babylonian King Nebuchadnezzar, who having conquered the known world, in great pride, looked upon his efforts saying, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Then God's humbling program begins and continues until that king recognizes him as supreme.

Another soul desire of humanity is to obtain pleasure. Pleasure must be obtained if it is even at the enormous expense of ruling Christ from the life or relegating him to an inferior place. Then it becomes a man's god and makes him an idolator.

So far we have considered the soul desires of the world. But what about the Christian? Is there any difference between his soul desire and the desires of the world that knows not Christ? Too often there is no difference. There is the verbal profession of Christianity but the denial of that profession is evidenced by the attitude and actions of the professing Christians.

Paul's consuming desire after conversion was to know Jesus Christ. Should this not be the soul desire of every believer? Should not every other dominating desire drop from existence when the Christian comes face to face with the Christ who came from God's throne to earth that he might rescue man from a terrible eternal doom?

Before conversion Paul's passionate desire was to overcome the influence and work of Christ by destroying his followers. After conversion it was to know this One whom he had persecuted. He goes to Arabia alone, and there in prayer, meditation and a study of the Scriptures seeks to know this Christ who had transformed his life. So great was this desire to know Christ, that he, on writing to the Philippians, said that he was willing to suffer the loss of all things; wealth, honor, glory, health, comforts of life; to count them all but refuse that he might know and win Christ. When Christians once have for their soul desire, "to know Jesus Christ" Paul's exhortation will not be necessary, "Come ye out from among them and be ye separate." That upon which his soul is set will become the dominating controlling factor in the Christian's life which will make all else seem trivial, commonplace, and valueless.

To know Jesus Christ is to know his Person. The Unitarian does not know Christ when he denies the in-

carnation and makes him out to be merely a master man. The Russellites (masked as the International Bible Students Association) do not know Jesus Christ when they take away from his eternal existence and consider that he is but the creation of God. Modernism fails to know Christ when it seeks to cut away from him absolute Deity.

To know Jesus Christ is to be convinced of his absolute DEITY, to know him as "very God of very God, begotten, not made, being of one substance with the Father." John knew Christ for he tells us, "In the beginning was the Word (Christ) and the Word was with God, and the Word WAS God" (John 1:1). Paul knew Christ was Deity. He writes to the Philippian church, "Let this mind be in you, which was also in Christ Jesus: who being in the FORM of God thought it not robbery to be equal with God" (Phil. 2:5, 6). The Jews hated Christ the more because he testified that he was God. "Therefore the Jews sought the more to kill him, because he had not only broken the Sabbath, but said also that God was his Father, MAKING HIMSELF EQUAL WITH GOD (John 5:18).

To know Jesus Christ is to know his purpose. There are many conflicting views about the purpose of Christ. Was it his purpose to be just the world's master teacher and to give to men a moral code that would save those who endeavored to keep it, or was it his purpose to die that he might make atonement for sin and by this means save those who believed in him? Paul knew Christ's purpose. We read in 1 Corinthians 15:3 and 4, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the scriptures." This is the Gospel which Paul preached. This is the "Good News" that Christ made possible by his death on the cross to pay the penalty for sin in man's place.

Let us suppose that one who holds to the erroneous view that Christ came merely to give us greater light upon moral matters decides to become a missionary and carry his idea of Christ to people who know not Christ. He goes to China and comes in contact with the followers of Buddha. He presents Christ as the Master teacher to them. They say, "We do not need your moral teachings, we have our own. Buddha says, 'Do not kill, steal, commit adultery, lie, or drink intoxicants.' Why force upon us your moral code when we have a good one of our own?" He then goes to the followers of Confucius and tries to present his idea of Christ to them. They say, "Confucianism emphasizes morality and virtue, too. Listen to our teachings, 'They will even sacrifice their lives to preserve their virtues complete. Virtue is more to man than either water or fire.' If all you can give to us is your moral code, we will continue to cling to our own beliefs." Such a missionary must fail, because he does not recognize the true message of Christ as it unfolds when the purpose of his coming to earth is understood.

But suppose the missionary takes the following message to those in darkness, "For GOD so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Every sinner who realizes his true condition cries out, "Unholy am I. The accumulating burden of sin crushes me to the earth. I try to escape but the burden

is welded to my soul. I decide to make a new start and live true from now on. But the sins already committed are still crushing my soul. O wretched man that I am. How shall I escape?" But every sinner, who hears about the Christ who because of infinite love suffered the agonies of the Cross that he might lift the crushing burden of sin from men's shoulders, may in faith turn to this matchless Son of God, and lo, his burden is removed and he is free. Now he can live for the Christ who has become his Lord, example and guide. This second missionary knows the purpose of Christ. What joy and peace fills the soul of the one who truly knows Jesus Christ.

To know Jesus Christ is to know his program. Its first phase is to bring men to himself as their Savior and Lord. He is the light and life of men. "I am the way, the truth and the LIFE." John was sent to bear witness of that Light (Christ). Since he is the Light and life of the world he is the only one who can lift men from darkness. The first phase of his program then is to lift men from the darkness of sin to himself so that they may become the children of light.

Then follows in natural order the second phase of his program—obedience to him. Jesus said to his disciples just prior to the crucifixion, "If ye love me, keep my commandments." We are now alive in Christ so that we can live for him. Love dominates our living. Love says, "Lord, show me thy will that I may faithfully follow thee. Speak and I will obey. Lead and I will follow."

The results of God's program are already seen. A life that has Christ as Savior and Lord; and desires to do his will because of a dominating love for Christ becomes the life that forgets self and as some one has said, "receives the passion to spend and be spent for those for whom Christ thought it was not beneath him to go himself to the Cross."

After Paul felt the redeeming touch of Christ his intense soul desire was expressed in the words, "That I might know him," and today all those hearts have been cleansed by his blood prayerfully echo Paul's petition.

Masontown, Pennsylvania.

## My Idea of a Church School Program

(Continued from page 7)

sive in his faith. He must have a sympathetic love for the child, the youth and in fact, all with whom he comes in contact.

There is no joy quite equal to that of helping some life to greater heights of Christian usefulness, or lifting somebody out of the miry pit. The task of the future leader will, however, increasingly be one of conservation rather than of rescue and reformation.

"When we build, let us think that we build forever. Let it not be for present delight nor for present use alone: let it be such work that our descendents will thank us for, and let us think, as we lay stone on stone, that a time is to come when those stones will be held sacred because our hands have touched them."—John Ruskin.

The carpenter finds joy in working in wood with saw and plane: the mason in working in stone with trowel and plumb-line: and the sculptor thrills at the sight of the manikins growing under his chisel. BUT the CHRISTIAN LEADER, working in the lives of CHILDREN, YOUTH and ADULTS (with the lessons of JESUS in living as his tools, has the joy of knowing that he is TOUCHING the WORLD at the point of its greatest need.

This is my idea of a religious program for my church school to strive to attain.

South Bend, Indiana.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

THE FORBEARANCE OF GOD—Isa. 1:16-20. "Though your sins be as scarlet, they shall be as white as snow." This is one of the most encouraging utterances of the Bible. The assurance that no matter how far a man may have gone into sin, God will not cast him out, but will receive him and cleanse him of all that has defiled his soul, if he but come with sincere repentance, asking forgiveness, dedicating his life to his Lord, is the greatest message the world knows. Thank God that he does not cut us off suddenly in our sins, but that he is forbearing and forgiving.

#### THURSDAY

THE CHRISTIAN PRINCIPLE—1 John 3:18-22. "Let us not love in word . . . but in deed and in truth." Love is the undergirding, the over-reaching and the permeating principle of the Christian religion. It is diametrically opposed to the spirit and practices of the world, which are selfish and self-seeking. Love finds expression in unselfishness, generosity, service and sacrifice. It thinks not of pay or profit, but is motivated by a kindly interest in and concern for the happiness and welfare of others. Nothing is more powerful nor more strongly appealing than love, and in the long run it will prevail.

#### WEDNESDAY

GOD CONTINUALLY BLESSING—Psalm 95:1-6. "Let us come before his presence with thanksgiving." "Oh that thou wouldest bless me indeed!" is the constant prayer of many. Better would it be if our spiritual perception were sufficiently keen to realize that he is continually blessing us and that it behooves us to show our gratitude. Gipsy Smith was called to the deathbed of his Aunt who had cared for him after his mother's death. As he entered the gipsy wagon where she was lying, he asked, "Auntie, shall I kneel down and ask God to bless you?" The saintly aunt replied, "No, my boy, kneel down and thank God because he has blessed me."

#### THURSDAY

ACCEPTABLY FASTING—Acts 10:30-35. "And Cornelius said, Four days ago I was fasting until this hour . . . and behold a man stood before me in bright clothing." The appearance of the angel proved the efficacy of the centurion's fasting with prayer. God honored it by answering his petition in a marvelous way. Fasting is not to be used lightly, but only by those who are willing to pay the price in great earnestness, deep devotion and utter surrender to the will of God. The church would profit in spiritual experience and in power by more really acceptable fasting.

#### FRIDAY

DEPENDING ON GOD—Psalm 18:27-33. "For by thee I have run through a troop." This would seem like an impossible feat, done single-handed—breaking through an armed troop. It would have sounded like boasting if he had said he had done it alone, but he did not. "By THEE", by the help of God, he had achieved. That is the secret of success in all the battles of life. No matter how fierce the struggle, or how strong the foe, if our cause is such that God can bless it and if we are wholly dependent upon God, we are sure to win. Man plus God is a power with which all the forces of evil cannot cope.

#### SATURDAY

THE HEART THAT SEES—Matt. 5:3-11. "Blessed are the pure in heart, for they shall see God." It is purity of heart that clears the vision for spiritual things, while sin clouds the vision and makes the world dark and gloomy and hopeless. God is the only object in the universe that can give a man hope in the face of the cruel, crushing, destructive forces of this world, and if a man has no eyes to see God, he is of all creatures most miserable and inconsolable.

#### SUNDAY

GROWING TOWARD GOD—2 Pet. 3:18. "Grow in grace." A Christian does not reach the heights of grace in an instant but by a long process. Character must be built by many long days of striving under the influence of the Holy Spirit. He who is not growing better every day is not in line with the will of God.—G. S. B.



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## The Teacher with the Shepherd Heart

By Marion Lawrence

Taken from "My Message to Sunday School Workers." Pages 79-90.

(Continued from last week)

Thus far we have said nothing of the Christian life, and yet here is the place where the teacher, most of all, should know his scholars. This is really the backing, after all, and the foundation preparation for every calling in life, and the teacher's first ambition should be to apply the knowledge he acquires by knowing his scholars, toward leading them into the Christian life, and to identify themselves with the church. It is here, more than anywhere else, that he should know their needs. One has been upset perhaps by what he has heard, so that his faith in the Bible is somewhat upset. Another has been misled because perhaps a nominal Christian has done things he knows are wrong. The wise teacher will study all these cases and seek to find the remedy and to guide the pupil into the path that leads to safety and in the right direction.

While claiming that the teacher with the shepherd heart should know his scholars, it is equally true that the scholars should know their teacher. Just as the sheep know the voice of the shepherd and are willing to follow, the scholars should know their teacher. The sheep know the shepherd's voice, because they know he has never led them into a place of danger. He has always led them to where the pasture is good and where the fresh water lies. It is therefore necessary to know each other. It has been said that Jesus went fishing with Peter, Andrew, James, and John before he made them fishers of men. It is very difficult for a teacher to know his scholars if he never sees them except on Sunday. One eminent Sunday school teacher of boys was asked the secret of his success in winning them into the Christian life. His answer was, "I did it by taking walks with them."

### II. The Teacher with the Shepherd Heart Leads his Scholars

The Oriental shepherd never drives his sheep; he leads them. He goes before them. If there is danger ahead, he is the first to encounter it. The sheep know they can trust their shepherd and follow where he leads.

The teacher with the shepherd heart leads his scholars into right habits of study. His skill is indicated by the study he secures from his pupils. Many pupils fail in class because they have never been taught how to study. The best thing a teacher can do is not to instruct his scholars but to teach them how to study for themselves. It is better to teach a scholar how to study than to teach him the facts he would learn by studying. The facts he acquires for himself will stay by him. This requires laying out specific work and expecting it to be done, likewise showing how to do it wherever that is necessary. The teacher who can get his scholars to study will not be troubled with disorder in the class, for they have something more important to attend to, and something of vital interest.

He leads them into right habits of thinking. Scholars need to be trained along this line, as well as any other. Their thinking is apt to be influenced by the latest fad of the day or the latest thing they read in the daily newspaper. The teacher can render very great service by teaching his scholars how to think.

He leads them into right habits of Bible reading and of prayer. No Christian life can ever be strong without regular habits in this matter. Many a boy or girl loses his or her interest in the Bible because he or she does not know how to approach it. The feeding of the soul is somewhat like the feeding of the body. Not all food is equally helpful at all times. The scholars should be taught that regular feeding upon God's Word and regular habits of prayer are the best of all ways to fit themselves for the tasks of life and to arm themselves against life's enemies.

He will lead them into right habits of giving. This involves the whole principle of stewardship, and there is nothing more greatly needed in our churches today than the cultivation of this grace. One generation of young people thoroughly trained in the principles of stewardship and the art of right giving would go far toward solving the problems the church is confronting today. In the development of their social life, it should be remembered that boys want to be together. The same thing is true of girls. Eight out of ten boys from ten to fourteen years of age join a club of some sort. This "gang" spirit is the cry for help, and boys especially need guidance here and we must capture this club or "gang" or "bunch" and turn it into the right channels.

He leads them into right habits of service. He will seek to guide the scholars along those lines where they can do their best work. When he finds a scholar who appears to have the qualification of a good teacher, he will endeavor to lead him in that direction and finally have him placed in the training class to finish his preparations for that work. He will keep ever in mind the fourfold life of young people, and that they are to develop physically, mentally, socially, and spiritually, and he will lead them along lines of their greatest opportunity and usefulness.

### III. The Teacher with the Shepherd Heart Feeds his Scholars.

Good teaching is the strongest drawing and holding power of any Sunday school. It is an old and homely saying but the idea is just as true in a church as on a farm, that "If you want your pigs to stay at home, feed them at your own gate."

He feeds his scholars the right food. He knows that much teaching, even if it be interesting and hold the attention for the time being, is not nutritious and does not strengthen their lives. Consequently, he should feed them the kind of food they need—not pastry but milk and meat, the kind of

food that makes manhood and spiritual muscle. Fortunately, this kind of food is just as palatable as any other, if it is prepared and served in the proper way. The teacher must know where the good food is, and he must likewise know how to prepare it, and let the scholars do their own chewing for the most part. Pre-digested foods may be all right for feeble stomachs but husky boys and girls are not made strong on that kind of diet.

He knows the right quantity of food to give. Over-feeding and under-feeding are equally injurious. Under-eating makes one feeble; over-eating makes one stupid.

He feeds them at the right time and in the right way and regularly. The writer was, on one occasion, riding with a farmer in his heavy wagon, behind two beautiful, fat, sleek horses. He remarked upon them and said to the owner, "You must give these horses a lot to eat to keep them so fat and sleek." He responded by saying, "No—I do not give them too much. I feed them rather sparingly but I feed them the right kind of food, in the right quantity, at the right time, and regularly." This is what makes for strength, whether in bodies or Christian character, whether building up muscle or life. Sunday school teachers need to learn this lesson more and more.

### IV. The Teacher with the Shepherd Protects his Scholars.

There is nothing more pathetic about the Oriental shepherd than his solicitude for the welfare of his sheep. He goes armed with his shepherd's crook and with his sling and often with a shepherd's dog. He knows they have many enemies, and he knows their propensity likewise to go astray. The same is true of folks. Isaiah says, "All we like sheep have gone astray," and every one of us can testify to the truth of this statement.

He protects his scholars from false doctrines. The world is full of them. There are propagandists on every corner, who are ready to lead our boys and girls astray. They need guidance, counsel and sympathy.

He protects them from low ideals in his effort to inspire the very best within them. The ideals he constantly holds up before them are those worthy of imitation, and particularly does he keep ever to the front the highest ideal of all, which we find in the Master himself.

He protects them from their fool friends. Unfortunately, the world is full of faddists, and they are endeavoring to lead this way and that way everybody who is willing to follow. The scholars need to be put upon their guard, so that they may not be led astray by those who happen to be interested for the time in this, that, or some other foolish adventure or undertaking.

He protects them from "the beasts of Ephesus" that Paul speaks about. We are not sure that we know just what Paul meant but some of the modern "beasts of Ephesus" carry the names of "gambling," "cigarettes," "low theaters," "bad books," "bad companions," etc. He tries to make them understand that just as the charred stick leaves a black mark on your hand, when you grasp it, so bad books and bad company leave a stain upon your life.

(To be continued)

Book-love, my friend, is your pass to the greatest, the purest and the most perfect pleasure that God has prepared for his creatures. It lasts when all other pleasures fade. It will support you when all other recreations are gone. It will last you until your death. It will make your hours pleasant to you as long as you live.—Anthony Trollope.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for August 5)

### Paul in a Pagan Country

Scripture Lesson—Acts 14:1-28.

Printed Text—Acts 14:8-20.

Devotional Reading—Matt. 5:10-16.

Golden Text—I know how to be abased and I know how to abound—Phil. 4:12.

### LESSON LIGHTS

(Comments from Illustrated Quarterly)

#### "Something Doing"

I have often thought that those who accompanied the Apostle Paul never had any dull times. His career was one of intense excitement from first to last. Whether they liked it or not, there was always "something doing," as we say. In fact his career was marked out in general by the Master himself, when he told Ananias, whom he sent to Paul in Damascus, that he would show Paul how many things he must suffer for the name of Jesus (Acts 9:16). Wherever Paul went, he had to suffer persecution. This began in Damascus, at the very start, and kept up to the very end. See the list of cities where the apostle was persecuted, Damascus, Jerusalem, Antioch, Lystra, Philippi, Thessalonica, Corinth, Ephesus, Jerusalem once more, and finally Rome, where he was beheaded. There were most probably other cities of which we have no record, besides these, where he suffered for the sake of his Master. As we progress in the study of this wonderful man's life, we shall see how continuous was his life of cross-bearing. But none of these things moved him, neither did he count his life dear unto himself, so long as he could finish his course with joy and do what was possible for him to do in behalf of the truth. Truly we have here a wonderful specimen of a truly devoted disciple. If, before he was converted, he put his whole strength into persecuting the disciples, after his conversion, he did the same in their behalf. Paul was what Mr. Moody used to call "O and O." That is, "Out and Out. He could truly say, "This one thing I do," and as an instance of a totally devoted believer, Paul stands as the grandest example that we have.—Rev. A. F. Schaeffer, D.D.

#### Valor

"It is an everlasting duty—the duty of being brave. Valor is still value. The first duty for man is that of subduing fear. We must get rid of fear; we cannot act at all until then. A man's acts are slavish, not true, but specious; his very thoughts are false, he thinks, too, as a slave and a coward, till he has got fear under his feet. . . . A man shall and must be valiant; he must march forward, and quit himself like a man. Now and always the completeness of his victory over fear will determine how much of a man he is."—Carlyle. Paul was one of the bravest men in history. He knew he would encounter persecution wherever he went—but he did not hesitate to go.

#### Worship God

Paul insisted not only that no worship should be paid to any other deity save the true God, but also that God should really be worshipped. "The danger of our age is not the worship of many gods, but the more tragic danger of worshipping no God at all. Many things take our attention from the worship of the true, living God, but they are not the alluring calls of other gods. Thou shalt have no other gods before me was

spoken in an age of many deities and to a people surrounded by such distracting and destroying influences. In our age it might be stated: Thou shalt have no other devotions before me. I am supreme to you; my truth, my love, my life, my worship, hold first place in the thought of your minds, in the plans of your life, and in the love of your hearts. Thou shalt not put money, power, pleasure, or fame first. By God's very nature you dare not ignore him, forget him, nor cease to worship and serve him. God must be first."

#### Perils of Modern Missionaries

The physical hardships of modern missionary life have been much lessened by modern science and by the work of many predecessors. But still horrible diseases must often be faced, vile conditions of living, swarming vermin, deadly serpents, wild beasts, and still more savage men. Malaria and swiftly fatal fevers lurk in many regions. But these perils are as nothing compared with the missionaries' loneliness, the awful homesickness, the absence of the sustaining force of Christian surroundings, the low standards all round them, the weary monotony of heathen life, the sad separation from children, the necessity of looking upon disease and great need which cannot be relieved, the constant contact with the

most debasing and vile forms of sin, and the suffocating sense of the vast spiritual darkness and sadness all around, only a small part of which the missionary is able to relieve. "Nothing in the missionary life is harder than this last for the man or the woman who has gone to the foreign field from true missionary motives. It is akin to the strain that broke Christ's heart in three years; for it was this that killed him, and not the nails or the spear."—Condensed from Rev. Arthur J. Brown, D.D.

#### Through Much Tribulation

Our word "tribulation," which is as good a translation as can be given had a different origin. It "is derived from the Latin 'Tribulum,' which was the threshing instrument or roller whereby the Roman husbandman separated the corn from the husks. 'Tribulation' is the act of this separation, and hence is used for sorrow and adversity—the appointed means for the separating in men of their chaff from their wheat; of whatever in them was light, and trivial, and poor, from the solid and the true. Therefore, these sorrows are called tribulations, threshings, i. e., of the inner spiritual man, without which there could be no fitting him for the heavenly garner."—Trench, Study of Words, p. 15. "Much tribulation! Yes; but they will pass through it."

## Selected Committee Helps

### SOCIETY MOTTOES

#### For Whatsoever Committees

It is the little touches that make Christian Endeavor work interesting. If nothing is done to make the Christian Endeavor room attractive, people get accustomed to seeing everything the same, and they grow tired of it too. A few flowers, a new arrangement of the chairs, or things like that make all the difference in the world.

But here is something even better. Print a large motto—a new one every month or so—and hang it in front of the society. The one we suggest now will do for the first month. It carries a very good lesson for Endeavorers of all ages. Here it is. Let me introduce it with a story.

In Switzerland there is a wayside inn. In front of it a sign-board swings in the breeze, and on the sign-board we find printed the following: "Everything of the very best can be found here—the best of food, fowl, meat, fish, and so on, **providing you bring them with you.**"

That will make the members think. "Providing you bring them with you." Why are

some meetings poor? Because we do not bring the good things with us. Everything in Christian Endeavor depends on what we bring with us.—Alpha.

### RECORD THE MEMBERSHIP

#### For Society Secretaries

Every society should have a record book that can be kept for many years and that will show the condition of the society at any time during the period in which it is in use.

"The Christian Endeavor Membership Record Book" is just the thing for this purpose. It contains divisions for writing the names of active, associate, and affiliated or honorary members. There are columns in which to state various facts about the members, such as the date when they were voted into the society.

The book also contains an absent members' list, with columns for the time when such members left town and when they returned to the society.

There is also a section for dismissed members and columns in which to indicate the dates of dismissal and the causes as well.

Finally there is a section for deceased members, with columns for the dates of their joining the society and the date of the death.

In the front of the book are many blank pages in which may be written or pasted the constitution of the society, the pledge, and other items, if desired. The book gives full suggestions as to how it should be kept.

A neat book like this is an absolute necessity if the society record is to be kept well.

The book has 144 pages, and the price is \$1.75. It is sold by the International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Massachusetts.

### TAKE PRIDE IN YOUR BOOK

#### For Society Treasurers

Every person that keeps a record of receipts and expenditures should take pride in the book that shows them. Accounts that are kept in a slipshod way are a sure sign of carelessness, ignorance, or inefficiency.

But to do good work as treasurer of a Christian Endeavor society one must have

### "UNCLE SI" REMINDS YOU

Helloa: Well, well, C. E.'ers! Jus' gotta tawk to yoo a littel bit every weak, don't i? Im so affraid yule fergit about that there C. E. konferense witch is bein' planned out by youre nasional officers fer yure speshel benefitt. Jes let me tell you now, that youre notta goin to fergit it very soon if you go to Ashland this yeer. And ennyhow yoo no how it is when a lotta folkes git together "in won Ackord"—ya jus' git so bloomin' full o pep that ya kin hardly wait until yoo git back to your own sosietie to pass the gude news on. Well, we'll be a lookin' for ya!

from  
UNCLE SI.



the proper kind of book in which to enter sums received and sums paid out. Any old book will not do; at least, will not do as well as the proper kind of book laid out for the purpose.

All treasurers of societies should know that the International Society of Christian Endeavor offers a Christian Endeavor treasurer's book, expressly made for society treasurers.

The pages are ruled for the various funds, for totals, and for the different kinds of expenditures, including those to home and

foreign missions. Besides this, there is a supplement for the monthly offerings.

The system is very simple, but it is practical. It will make the bookkeeping of the society an easy matter for the treasurer, and it will be easy at all times to examine his book with understanding. It would be a good idea, if you have not obtained one, to write for one today. It will pay the society to spend a dollar on a book like this. The International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Massachusetts, will send a copy for \$1.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary, Foreign Board  
1339 E. Third St.  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### To the Rescue

By Mary L. Emmert

A little black boy with large bright eyes well set under a broad forehead anxiously waits his turn with eighty other equally attractive lads who are lined up in front of the Mission Station teacher. He has slept four nights on the way in order to arrive for this great day. For weeks before he had heard the rumor that new scholars were to be taken for the school soon. He had failed to hear of the postponement of three weeks and had arrived with a group of other lads from neighboring villages three weeks in advance. They had been given a handful of salt, with which to buy food on their return trip, and a bundle of sticks by which to count the number of days yet remaining.

The teacher had shaken her head at this smallest one in particular and had said something about his being almost too small to be so far from home. What big tales he had to tell as he returned home for another three weeks. Great big houses he had seen, some of them made out of what the people called "brickie." Houses larger than his father's just to cook the food of the white people. He and his companions had been entertained royally that one night they had stayed at the Station by the boys who already belonged to the school. He surely had counted the sticks over and over and now here he is on the very day.

But listen, what is the white teacher saying? She is very sorry, but she cannot take all of them—only two perhaps from each village. They are to sit down in groups according to their villages. She goes from group to group with a paper and pencil, selects two here and two there, and sends them into a new group. Here she is before the four little boys huddled together waiting for their verdict. They stand before her. No, their faces are not the same after all. Which ones shall be taken and which left?

"What are your names?" she asks in order to get them to talk. One hangs his head and his name has to be pried out of him. Another gives his sullenly. Our little bright eyed chap smiles and answers up clearly: "My name is Dofora."

It is indeed a brief examination—perhaps an unfair one. But the smile has it, and Dofora and his friend, Nbo, a lad a trifle larger than he, are enrolled.

The group of new ones are asked if they will promise to stay two weeks without running away. They are warned that they will be expected to work for their food. If they stay two weeks then they can go home for a week and see their parents. The teacher has learned from experience that home-sickness is always one of the hardest foes to

fight for their first month. Yes, they all promise eagerly, for there are their friends who have not been chosen, hoping to see a break in the ranks.

What about those who are not selected? Some of them try to appear later in the day claiming that they are from a hitherto unrepresented village. Workmen come with their brothers, saying they will give them food and keep them if they can only come to school. The number of new ones is finally settled at sixty instead of the previously determined fifty. This is too many for good work in the school room, but then has not previous experience shown that the number enrolled will be cut in two during the first month by some-sickness? Those that prove themselves too stupid can be sent home in several weeks in order to leave a working group. So reasons the teacher.

So our little Dofora soon finds himself facing a harder kind of examination. This indeed is a new life. One must be on time to the morning service at 6:15 in the church, and on time at 8 o'clock at the school house. The strangest thing about it is that one must not talk, and oh, there are so many new things about which to comment. The teacher talks to the older boys in French, too, and one can't always tell just what is going on.

In a week's time, though, Dofora has learned to read a, e, i, o, u; to count to seven and to write a very little bit on his slate. All the old boys want to show him and his comrades how to read and count. The teacher's chief anxiety seems to be that they will go too fast, and in fact some learn to count to thirty before others learn ten. At the end of two weeks Dofora trots happily home to tell his folks all about it. His chief regret is that he isn't allowed to carry home his book and slate to show how much he knows.

A month passes. Strange to say practically none have left of their own accord.

Even though it is rather disagreeable to work every noon and evening, the same happy smile is always visible on Dofora's face. The teacher is afraid he is falling behind the others. They are tested one by one and a few are sent back to their homes, but the little bright eyed chap is not found wanting. It is pretty hard after all to send anyone away from the sunshine and light after one becomes interested in them. But for the good of the school some are told they must go home now.

Among those sent away is little Zamara, a chief's son. Word is sent to his father that he is too young, that another year perhaps he can return. But the next day the chief, Akora appears on his prancing horse with his little son.

"I want my son to come back to school," is his first statement.

"Yes, I know, but he is too small. The rest are too quick for him and he is behind them already," is the reply.

"That doesn't make any difference; he can learn what he can, and soon he will know," argues the chief.

"But if you don't know the first page, you can't learn the second, and I have so many children I can't show them all one by one," is the teacher's objection.

"The other children can show him," was the ready reply.

"Well, it is true that I want all the future chiefs to know how to read the word of God, and he does have a head (native idiom) but he is too young. Keep him another year and then send him to me," plead the teacher.

"No, you let him stay in school the year and then he will begin to know by another year."

"Remember he must work in the garden like the rest. He played too much last week."

"Yes, yes, I want him to work."

So a compromise of another month's trial is arranged. The chief demands that his son take off his cap and give it to him for safe-keeping. The little fellow nearly cries because he must part with his treasure but he yields to necessity, and the father goes off happy.

At the end of the month Zamara frankly doesn't know much. Shall he be sent back? Dofora is still holding his own but with difficulty. They both need individual attention. What will these two little lads become? Could any one be so heartless as to send them back to their village life—never to know how to read the Word of God perhaps? But they are only two out of many and how can one teacher manage a class of fifty beginners with two older groups of students needing constant attention? What about the many who remain in the villages who would like to come?

Yes, you have it. The answer is: send us more teachers!

Yaloke, par Bangui, Oubangi Chari,  
French Equatorial Africa.

### Argentina, South America

It was my privilege to visit the work in Tancacha again this week. It is always a pleasure to visit there because we have such a fine group of believers and there is always progress in the work. Brother Yett and Brother Sotola went along this time and we had a meeting with the building committee and arranged to begin the work of building. Brethren Yett and Sotola returned to Cabrera last evening while I remained for the night meeting at Tancacha. At this meet-

ing twelve made their public profession of Christ. Several of these have been believers for some time without having made public confession.

Tancacha is a new town but is growing rapidly. The chapel to be erected is not large, being only six by ten meters, but will have Sunday school rooms which can be opened into the main room making it ten by ten meters. For the present we have meetings in private houses. This time they

were in the home of Brother Humbert in a room five by five meters, with bed, cupboards, etc., and the winter's supply of bologna sausages hanging from the rafters.

However more than fifty people crowded in and after the dismissal remained for over an hour voluntarily giving their testimonies and calling for songs. We hope to have a pastor in Tancacha who can have branch missions in Hernando on one side and Alma Fuerte on the other. We wanted to occupy Rio Tercero but a Pentecostal work has been started there.

Heretofore the opponents of our mission work have been the Roman priests, but now nearly all the heretical sects have their agents who follow up the missionaries and consider it their mission to "enlighten" the converts that others have made, and thus cause confusion among the ignorant and give excuse to the unconverted to reject all religion.

In Rio Cuarto the Seventh Day Adventists

have come repeatedly and tried to disrupt our work but have failed. Now there are two North Americans who claim to be "apostles" but instead of preaching where Christ is not known they dedicate their entire time to our members. They deny that they are a sect and do not reveal their special doctrines as yet, but bear the marks of Mormons. We have put our people on their guard and are confident that they will be loyal. The Russelites and Christian Science teachers and Theosophists and Spiritualists and other heretical sects are all at work in the larger centers and are extending to the smaller towns. Pray for the believers, for they are not acquainted with the wiles and errors of these false apostles.

We are praying also for the church at home for it will likely be put to the test in the coming election. The entire world is watching to see if the United States will maintain its prohibition policy. If they do, the rest will soon adopt it also, but if not

the cause will be set back many years.

Here only a week ago five men were returning from a dance at two o'clock in the morning with a drunken driver who ran their fine new car into the bridge and demolished it. The men are in the hospital, all seriously wounded. It is reported that several have died. Wine and beer are the drinks used here, but they produce all the terrible results of the stronger liquors. One cannot find a business man who does not complain of the impossibility of getting good workmen, because they lose time and lack efficiency on account of drink. It certainly is a time for true believers to be vigilant and active lest they be found unfaithful when the Lord comes.

I must now go to Alejandro to hold meetings while the Bible coach is there. Then we have the midwinter pastors' conference here and a campaign in Rio Cuarto while the Bible coach workers are here canvassing the town.

C. F. YODER.



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### HOLLINS AND RED HILL, VIRGINIA

#### Hollins, Virginia

We have here a fine group of people, who have as pastor Brother Patterson. The church is located only a few miles from Roanoke on a well improved road.

The community is made up of a fine class of people, most of whom own their own homes and are of a permanent class. The work has promise of growth, as its location is close enough to Roanoke, that it will develop and new homes will be built.

I was impressed with the larger number being young married people, who take a great interest in the work. I was given the best of support and a good interest was shown in the college.

Brother Patterson is well thought of and a man of more than ordinary ability. He has been pastor here for many years and has seen the work make gradual and steady growth. They are planning a new annex for Sunday school work in the near future.

Here is a pastor who gives most of his time during the week to make a living and on Sundays preaches for three congregations. Brother Patterson is aiding the small churches at Red Hill and Boone's Chapel, not only this, but answers the many calls that come to him for visitation and funerals. It is reported that he has more funerals than any pastor in the vicinity, or at Roanoke. I enjoyed my work with these good people, who gave in fine spirit to the endowment. Their total gift was \$580.00.

#### Red Hill (Virginia)

This is another church which Brother Patterson serves which is located about eighty miles from Roanoke in the country I understood when I arrived why it was called Red Hill, the dirt is red and the church is on the top of a hill. The services here are of a union nature, the people are not rich in this world's goods and most of them have all they want to do in making an ordinary living. I found them very hospitable and interested.

These small groups are important and our

expresses an interest and proportionate to their means.

#### Boone's Chapel

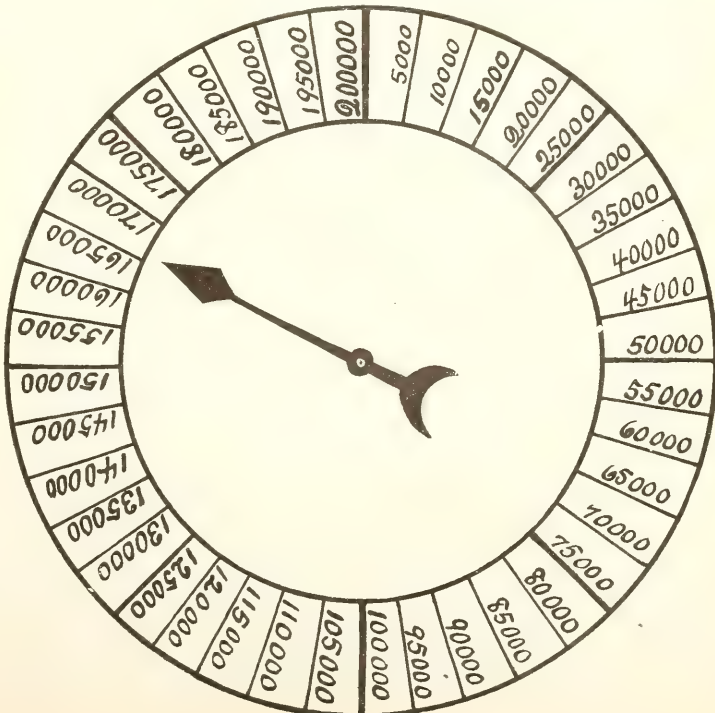
This place I did not visit, as the work is a union work and Brother Patterson did not think it advisable and worth my time. I found Brother Patterson very congenial and did all he could to give me aid. The total gifts of these churches was \$606.00.

W. S. BELL.

### NEWS OF THE COLLEGE

A student who is enrolled in the College this summer recently came into my office and decided to enter here for the school year beginning in September.

This student has recently received a letter from the president of an Ohio College where the young person had been enrolled for three previous years, saying that the college would discontinue this coming Sep-





tember, (due to the State ruling of which I have been writing so much recently) and advised all students of the fact and urged them to register elsewhere. This letter, with the change of the various names contained therein, could easily have been the one Ashland will have to send out, in case we do not meet the requirements. Of course we shall meet the situation, but when this very excellent student came in to my office with the letter, I was impressed with the fact, that what I was sure would happen, has already begun to happen,—certain Ohio Colleges must qualify or quit, and I want you to know it too.

I went to the College Blue Book and looked up the record of this particular college and found that it was founded thirty years before the Civil War; that it had more students than Ashland; that its faculty has several Ph.D.'s, one of whom I know; that it was recognized by our State Department of Public Instruction by New York State and Texas; that its Faculty numbered 24; that its total yearly income was more than \$80,000; that its tuition was high; but that its total endowment at the time of the printing of the Blue book was much less than \$25,000.

On this latter basis it found it necessary to quit, notwithstanding the fact that a new president had been called some years ago who raised much over \$100,000 dollars in endowment. I am very earnest in my desire for the church to both know and to realize the situation.

#### Prospective Enrollment.

Dean Anspach informs me that we have more advanced enrollments than ever before at this time of year. The fact that over thirty institutions for the training of teachers are quitting, has already brought an increase to our enrollment. Both summer sessions are larger than ever before, the total enrollment last year was 439, this year it was 452. We all expect a big year next year and what is more, when we meet the new conditions, there will be almost no limit to the way in which we may be both larger and more useful.

#### Mid-Summer Commencement

We closed the first summer term last Friday with Mr. L. L. Louthian, acting director of teacher training in the State Department at Columbus, as the commencement speaker. There were more than 75 on the platform while all the aisles were filled with chairs. I believe it was the largest crowd ever within the Chapel walls.

After the exercises were over we had the usual refreshments, free to all, purple and gold ice cream. No other colors would do.

More than all this, the graduating class gave \$465.00 to the endowment, all of which will be paid before February of next year so that it will be as good as cash and in fact much of it was in cash.

Dean Miller is at Shipshewana this week. Professor Haun and Stuckey were there last week. Professor and Mrs. Black are in Ann Arbor, Michigan, where Professor Black will take his M. A., this August. Professor Mason has started on his residence work at Ohio State University, where he will be for two summers and one winter. He has an assistantship there. Mrs. Leslie, dean of women, is in Chicago University. Professor Puterbaugh left recently for Northwestern University for work in Chemistry. Assistant Professor Horne, is also in Ohio State University where he has begun his graduate work in History. The rest of the Faculty are here connected with the summer school.

I expect to be with Brother Hammond in Vandergrift for two services, August 5th. Events are moving along here prepara-

tory for Conference, which I hope and believe will be well attended.

EDWIN E. JACOBS.

### TO GENERAL CONFERENCE

August 20 to 26

COME ON!

LET'S GO!

#### ASHLAND IS READY

I believe that I am within the facts, and not at all exaggerating when I say, "Ashland Is Ready" for the National Conference. One year ago when I reported that this Conference was to be held here, our paper carried the announcement with inch-high headlines. During the year several times, editorials have appeared in the same paper concerning the advantages to the city of so representative a people as will come and urging the greatest hospitality. Only yesterday, the paper announced a trip through the city by the Chamber of Commerce of the delegates of the Conference. Of course, we have not yet concluded all arrangements ourselves, but the plans are laid and will be finished, we are sure, before they will be needed. The fact that we recently entertained a conference which was larger than this one will be, and the other fact that some of the leaders of that plan are leaders in this and that we have the benefit of the mistakes of the other one, is all in our favor.

We believe that the church and college, together, will furnish more commodious arrangements and places for the various meetings than we are accustomed to, with shorter distances than we have had between the places of meeting. We do not believe that the number of visitors will in any manner, tax our capacity. We believe that our homes and hotels will more than house the folks who will come. Be it remembered that La Verne, California just entertained 8,000 of our sister church and I note that they have a population of less than 2,000. Let us remind you that the college and church are "on a hill," where the breezes blow kindly and that our atmosphere is doubtless much less humid than that of the place we usually meet.

Our city has a swimming pool well-regulated and more sanitary than any lake, anywhere. Our baseball diamond on the campus is available for that sport and we shall have sports and games well-directed. Mansfield is but 14 miles away and one of the finest new hotels of the country is there. "Billy" Otter has a wide reputation as a "feeder" for those who want the best that hotels offer and his place is in Ashland. What more do you want? "Ask and see if it is not forthcoming. Now, this is all said on the mechanical side of the conference. I believe the program will be exceptional and that this will really be a record event all around. Be assured that Ashland city and church and college will let nothing to be desired to show our welcome and hospitality.

CHARLES A. BAME.

#### OAKVILLE, INDIANA

It has been some time since there has been any report from the Oakville Brethren church. Since our last report two have been received into the church by baptism and four by letter.

The Sunday school continues to prosper under the able leadership of Brother Charlie Kern. During the month of June a very

successful Vacation Bible School was held. This was Oakville's first attempt and a two weeks' school was planned. It was held during the afternoon. Fifty-three children were enrolled. Miss Mary Hayes, one of our successful school teachers, had the work in charge. Her helpers were Mrs. Kesling, Mrs. Francis Swain, Misses Dorothy Ball, Virginia Skinner, Mary Holsinger, Phyllis Henderson, and Mrs. Heath. The school closed with a demonstration on Sunday evening. All the children voted it a grand success and desire a three week Daily Vacation Bible School next year.

Our Children's day was held the second Sunday in June. A good program was given and the offering was taken for Educational Day.

On the Fourth of July, our Sunday school picnicked at Memorial park at New Castle, Indiana. We were pleased to have Brother and Sister Deeter of West Alexandria, Ohio with us. Brother Deeter was one time pastor at Oakville.

At the July congregational business meeting, the pastor was given a call for the coming year. It was also voted to hold a series of meetings early this fall.

Oakville expects to be represented at Ashland during National Conference.

S. C. HENDERSON.

#### THIRD BRETHREN CHURCH, JOHNSTOWN, PENNSYLVANIA

Let us be reprimanded by the powers that be at the General Conference, not far distant, we make this report of our work. The report, of necessity, covers several months for, I believe, our name has not appeared in the paper at a recent date. The church at this place has not broken any records nor do we claim a perfect record by any means. Our one burning passion is to build surely and solidly. This we feel has been really accomplished. Every department of the church is in a healthful condition. Up until very recently the Sunday school attendance and spirit was above normal. Our Sunday school is fortunate in being manned by an entire Christian force. Every teacher is a member of the Brethren church and all remain for morning worship. The Sunday school cooperated in a community Daily Vacation Bible School. This was very profitable to the children.

Two live Christian Endeavor Societies are doing good work for the young people of the church. During the summer months while union services are in progress these societies are holding their services in the morning at 8:30. Our ambition is that more people might avail themselves of the fine programs and discussions every Sunday.

The Women's Missionary society and the two Sisterhood societies are always on the "Go." A very enjoyable banquet was sponsored by the two senior organizations. This is known as the "Annual Mother's and Daughter's Banquet."

Since last reporting the church is sponsoring a Boy Scout troop. The enrollment to date numbers around eighteen. This organization is for boys of all faiths above the age of twelve. It is in this organization that the boy discovers himself and makes a man out of himself.

The church in general is forging to the front in a forward constructive manner. The regular services are exceptionally well attended. Through July and August we are worshipping in the evening with the other churches of our end of the city. Prayer meeting, even through the hot summer months is still gratifying. The pastor is disappointed if he is not greeted with a

large attendance every Wednesday night.

The church edifice has been painted and decorated very artistically. The entire floor of the church auditorium is to be recarpeted. These new features will, we feel, lend dignity and reverence to the church in general and a worshipful atmosphere to the communicants in particular.

Before closing this report the writer desires to refer to a special meeting conducted at Vinco, Pennsylvania, where the Rev. J. L. Bowman is the efficient leader. This is the first time that we worked together in the capacity of pastor and evangelist. As far as the writer is concerned the fellowship was most congenial. Everywhere Bowman went he was at home, as the evangelist did likewise (made himself at home.) The Vinco people certainly treated us royally. The numerical result of the meeting was reported by the pastor, so we will not repeat. If the services would have continued for one more week or so, greater would have been the result. On the last night—the night of communion—five came forward to be received into membership of the Vinco church. There is a great opportunity in this portion of God's vineyard. Pray that it shall be well gleaned.

J. L. GINGRICH.

#### ELKHART, INDIANA

Our people are working with a zeal that is seldom surpassed. Even though the days are warm, and automobilizing tempting, our regular services are attended in goodly numbers. Many of our people make "church attendance" first and all other going secondary.

The mid-week prayer service continues to be the source of spiritual recreation.

The Sunday school is going strong under the leadership of Brother Merle Forrey, Superintendent and Brother Glenn Wood, assistant.

At our July business meeting Brother W. J. Sigerfoose was reelected Moderator and Brother Floyd Hoagland was chosen as Secretary for the coming year. The church called Brother W. I. Duker and wife to serve the church another year, making the seventh. Their services to the church have been invaluable and under their careful leadership we have grown in strength and numbers.

The church will be represented at the National Conference by seven delegates.

On our quarterly cash day recently, \$1,217.42 was turned in, which was applied on the building fund. The pledges for this fund are being met in a most wonderful way.

Our Christian Endeavorers are doing a commendable work. They have a membership of about thirty. Their willingness to work means growth. The first of July they held a picnic at Shipshewana Lake and in the evening held their regular meeting at the lake side—some on the shore, others in boats—an impressive service. May they be led on to greater service.

MRS. EDNA NICHOLAS.

#### LYING MENDACITY OF SMITH SUPPORTERS SHOWN BY NEW YORK TIMES' EFFORT TO SCARE DRYS

The New York Times, which prides itself on its claims of being an honest, accurate newspaper, on Wednesday, June 20th, printed the following editorial:

#### Ending a False Pretense

The General Superintendent of the Anti-Saloon League, Mr. McBride, declared on

Monday that his organization will not support the Democratic Party no matter how drastic a prohibition plank it may adopt. This, of course, is on the supposition that Governor Smith is nominated. In that event the Anti-Saloon League will be for Mr. Hoover even if the Democratic platform promises everything in the way of enforcing the Volstead Act. It may undertake to put the entire Army and Navy into action against violators of the law. It may pledge itself to appoint 500,000 additional prohibition agents. It may offer to dam the ocean against the incoming flood of liquor, and to build a wall 1,000 feet high along the Canadian border to prevent smuggling. None of these things would move the Anti-Saloon League. It has already committed itself to the Republican Party and to the candidacy of Secretary Hoover.

Thus is destroyed in advance the League's profession of political impartiality. It was going to wait and see what the two parties would do. Upon neither was it intending to put any pressure in favor of, or against, a particular candidate. The Anti-Saloon League was to be severely non-partisan, provided it could get the platform declaration it desired from either or both the great parties. But now that false pretense blown into smithereens by the boast, or confession, of its General Superintendent. He lets it plainly be seen that he and his society are irrevocably hostile to Smith, for the sole reason that the Governor is a Catholic. Thus we have the Anti-Saloon League, at this early date, putting upon itself the stamp of insincerity and bigotry.

For utter lying mandacity this is entitled to the premium to date. This surpasses the best previous efforts of the Times, which already in its efforts for Smith and against prohibition, had burrowed below the public conception of the ethical standards prevalent in the infernal regions.

The statement that the Anti-Saloon League is "irrevocably hostile to Smith for the sole reason that the Governor is a Catholic," is not only a lie, but a deliberate and wilful lie, and the whole Times crowd, from the top to the bottom, well knows there is not a scrap of evidence to support it.

The above is the extreme limit that has been reached so far in the attempt of the wet Romanist-controlled press to intimidate prohibitionists by the brutal falsehood that opposition to any Romanist Tammanyite because he is wet and a nullificationist, is really an attack on his "religion."

The American Protestant Alliance welcomes this with joy, for it believes that most Protestants instead of being thus intimidated on prohibition will be awakened on Protes. antism. A little more of this will convince the most somnolent, most stupidly "tolerant" Protestant that a criminal liquor traffic and political Romanism are Siamese twins, if not identical, and that no stroke for prohibition is effective that does not at the same time land a lusty blow on political Romanism.—Allied Protestant American.

#### DAILY VACATION BIBLE SCHOOL MINISTRY

Of the 30,000 children trained in Chicago's daily vacation Bible schools this summer, 3,000 were from the teeming downtown sections of the city. Just north of the downtown Loop is the congested region served by the vacation Bible schools of the Moody Bible Institute, which was the school nearest to this needy field.

In the buildings of the Institute on North LaSalle, at Chicago avenue, a constructive and typical program was carried through

under the direction of Miss Margaret Taylor. One hundred and twenty-five boys and girls, ranging in ages from six to fourteen, represented more than a dozen races and nationalities—Persians, Assyrians, Italians, Irish, Dutch, Negroes, and others.

A mile farther north, the Moody Memorial church cared for 350 in its vacation school. In both of these schools many of the Bible Institute students were teachers, utilizing the results of training in the Christian Education and other courses.

Among the activities promoted was workshop training for the boys, who made book racks and were instructed in woodcraft. The older girls were instructed in sewing and made many articles, including dresses, which were sent to the needy; everything made during the morning sessions being sent as a voluntary gift to someone.

In addition to handwork, suited to the age of each pupil, training of mind and heart was promoted, including memory work, Bible exercises, instruction in the beliefs of the Christian church, story-telling and church music. Picnics and supervised play added to the pleasure and profit of the happy young people.

WILLIAM A. RUNYAN.

#### BIG COLLECTION OF INSECTS

The most extensive and varied collection of insects of its kind has just been given ton. The specimens number about 300,000, and come from the Malayan Archipelago. They made a carload. They came from the Philippines by United States Army transport via the Panama Canal. They were collected under the inspiration of the late Charles Fuller Baker, dean of the College of Agriculture, University of the Philippines, and pinned and labeled entirely by his own hands when he was off duty. He spent fifteen years of spare time in making the collection. There are perhaps 50,000 more in the hands of the 115 specialists scattered over the world to whom Dean Baker had sent lots for identification before he died.

#### SOME COMMENDABLE RESOLUTIONS Passed at the 130th Annual Conference of the Church of the Brethren at LaVerne, California, June 26 to July 3, 1928

The following excerpts of resolutions by the so-called "Conservative" branch of the Dunker family show a progressiveness of thought, a breadth of vision and a concern for present day problems coupled with a devotion to Dunker idealism that are highly commendable. The term "Conservative" can no longer properly be applied to our sister church, though there will doubtless be occasion for using the designation in contradistinction to our own and other groups of the Dunker fraternity until both them and us grow in grace sufficiently to realize the sin of division and take steps to heal the breach. May God speed that day.—The Editor.Q

Further be it Resolved:

3. That we urge our membership to observe the Lord's Day with becoming reverence, attending the public worship and engaging in holy meditation, and refraining from activities which detract from the sacred nature of the Day.

4. That we recognize the growing tendency toward extravagance and frivolity, amusement rather than instruction, self-indulgence rather than discipline; therefore, we urge all our people to spare no pains in creating and maintaining the ideals of the simple life, to uphold and make them desirable, and thereby create an atmosphere in



which the principles of simplicity become the normal life of the follower of Christ.

5. That we regard the frequency of resort to the divorce courts evidence of a breaking down of the Christian ideals of family life; therefore, we urge diligent teaching to the end that the marriage relationship is sacred and indissoluble.

6. That we urge and teach that the Christian family is the foundation of Church and State. In order to glorify God in the home, and to conserve and perpetuate a deep religious consciousness we further urge that every family express thanks at meals and maintain the daily family altar.

7. That we urge the faithful cultivation of the principles of stewardship of life, as set forth in the Holy Scriptures. We commend the industry and thrift of our forefathers as a worthy example, and we further recommend the systematic and proportionate giving of not less than one-tenth of our income as a means of grace.

8. That, being a Missionary church, our first work is the advancement of the Kingdom of God in all parts of the world, as the Lord directs. We recognize Christian Education, Evangelism, and Medical service as part of the missionary program, and we encourage our people to a hearty support of the same, both in daily prayer and in proportionate giving.

9. That we appeal to our preachers to recognize the necessity of presenting the whole Gospel adequately to the church. Most of the fads and eccentricities of religion are due to the fact that people have not been fully grounded in the Faith once delivered unto the saints. We therefore urge our ministry to master the great Doctrines of the Faith, and the Symbols of the church, that loyalty may be based on insight and conviction.

Be it Resolved:

10. That we believe the use of tobacco, in any form, is detrimental to the physical, mental, moral and spiritual welfare of all people of the land, and is a real hindrance to character building and development in the religious life; therefore, we urge a continued campaign against the use of tobacco in all forms.

Further, Be it Resolved:

11. That we believe the Church of Christ is a holy institution, founded on love, peace and brotherhood, and therefore cannot bless warfare, or endorse the killing of our fellowman.

12. That every effort be made to foster the altruistic spirit among the nations and peoples of the world; that all propaganda tending to mislead peoples and create prejudice and misunderstanding be discouraged; that selfish economic imperialism by individuals or corporations be condemned as unrighteous and out of harmony with the Christian spirit which has been a cardinal principle of our American life; that military armament and preparations for war be abolished by the outlawry of war through peace treaties, and that only such forces be maintained as may be needed for police protection; that we advocate the settlement of all international differences by peace conferences and arbitration; that compulsory military training in universities, colleges and high schools, being un-American and un-Christian, be discontinued.

And further, be it Resolved,

13. That the Church of the Brethren reaffirms her position on the Temperance issue; that we oppose any attempt to modify, impair or weaken the Volstead Act, or any attempt to nullify the eighteenth amendment of our Constitution; that we support

only such candidates as are in sympathy with the amendment, and who favor a faithful enforcement of the law. Furthermore, we urge a continued campaign of education concerning the evil effects of liquor and alcoholic beverages, that the people may come to realize that the mere passage of laws will not assure the desired end.

14. Finally, Be it Resolved that as a Brotherhood, we diligently maintain the unity of the Church, seek in all things the guidance of the Spirit, uphold peace and good-will among ourselves and our neighbors, make self-sacrifice and self-denial our mode of life, that we live for others and make Jesus our Lord indeed, to the end that his joy may remain in us, and our joy may be full.

## THE TIE THAT BINDS

**HORNER-THOMAS**—Miss Eunice Horner, daughter of Mrs. Maude Horner, and Charles J. Thomas were united in marriage on June 7th, at the home of the bride's mother. The young couple were attended by Miss Catherine Horner, sister of the bride and John Thomas, brother of the groom. The impressive ring ceremony was used. Immediately after the ceremony an elaborate wedding dinner was served. The newly-weds spent the evening at the home of the bride's parents. The bride is a faithful member of the Third Brethren church and we welcome her husband to fellowship with her and us.

**STUTZMAN-GOUGHENOUR**—Miss Alice Stutzman, daughter of Mr. and Mrs. L. S. Stutzman and William D. Goughenour were united in marriage in the Third Brethren church, June 9, in the presence of a few friends. Miss Bertha Egnote of Youngstown, Ohio, a friend of the bride, and Leslie Stutzman, a brother of the bride, attended the couple. The impressive ring ceremony was used. Mrs. Goughenour has been a very faithful member of the Brethren church. While Mr. and Mrs. Goughenour are not living close to Johnstown we invite them to worship with us as has been their custom before the wedding. The couple left after the ceremony for an extended trip through the east. They will reside at Bellevue, Pennsylvania. Ceremony by writer and pastor.

J. L. GINGRICH.

**GREEN-STUTZMAN**—Miss Lorene Green, daughter of Mr. and Mrs. James H. Green, of Greensburg, and Russell B. Stutzman were united in marriage in the Third Brethren church, June 10, 1928. The ceremony was witnessed by the immediate families and a few friends. The ring ceremony was used. Mr. Stutzman is a member of the Third Brethren church. We invite Mrs. Stutzman to worship with us and become one of us. Mr. and Mrs. Stutzman left for New York and Canada where they will spend their honeymoon. Services by writer and pastor of the groom.

J. L. GINGRICH.

## IN THE SHADOW

**ROARK**—Frank Edgar Roark of Sunnyside, Washington, who made his home with his uncle and aunt, Mr. and Mrs. T. J. Acker, passed away Monday at his home at the age of 9 years, 4 months and 13 days. Frank met a very sad death. He was playing in the irrigation drop box in the yard, and when found his body was beneath the water with his limbs in the outlet pipe. He was alone and no one knows exactly just how it did occur. He was a good, honest, industrious and obedient boy.

Just one week previous to his untimely going he was baptized and received into the fellowship of the church. He was a member of the Junior church and the Bible school. He was loved by his teachers and all who knew him. We cannot explain why such a promising young life should be so suddenly snuffed out, but we are certain that God makes no mistakes and that all things work together for good." May the Lord comfort every sorrowing heart with all the blessed promises of his word. Funeral services held in the Brethren church by his pastor with a large sympathetic audience.

C. C. GRISBO, Pastor.

**BEMENDERFER**—Mrs. A. R. Bemenderfer departed this life June 30th, at the age of sixty years. Mother Bemenderfer, who was known by many of our ministers, because she with her husband cared for the dormitory at the college for a number of years, was a beautiful Christian character. She married wherever she went because of her jovial disposition. She was an ideal mother and wife, and for many years graced the home of Brother Bemenderfer as he engaged in the Christian ministry. At the dormitory she was a real mother to many a lonely boy and girl who were away from home for the first time. She bore her long suffering patiently and quietly, and peacefully fell asleep to be with her Lord. Funeral services were held from the Gesden church on July 2nd conducted by the pastor. Sister Bemenderfer leaves to mourn her loss her husband, Elder A. R. Bemenderfer, a daughter, Mrs. Florence Weiss, and a son, Samuel Bemenderfer.

H. A. STUCKMAN.

**LICHTY**—Mrs. E. D. Lichty, the daughter of Oliver and Margaret Smith, was born at Spruce Creek, Pennsylvania, May 7, 1864. Having come west in 1883, she was united in marriage to S. A. Birch, February 4, 1885. To this union were born the two children who survive this day, their last parent, Mrs. Sadie H. Asay of Lanark, and Albert Horning of Florence, Illinois. Mrs. Lichty was married to E. D. Lichty in 1911, he also preceding her in death.

Mrs. Lichty's aged father, two sisters, one brother, six grandchildren, and three great grandchildren, all remain to sorrow; yet not to sorrow as those who have no hope, but knowing that their departed loved one as Paul, yearned "to depart to be with Christ which is far better."

At the age of 12 years, Mrs. Lichty, then Anna Smith, confessed her Savior, uniting with the M. E. church at Pennsylvania, Pennsylvania. Moving to Lanark, she affiliated with the First Brethren church, August 12, 1906, in which her labor of love before sickness came, is not forgotten. Confined to her home for many past months, she remembered the service in the grave, and now leaves this commandment for a closer fellowship with him. Her children, her pastor, neighbors, and friends, testify to her heroism in trouble, to her faith through suffering, and to the sacrificial spirit which was in her. She died, loved, suffered and died. She departed this life, June 30, 1928, aged 64 years, month, and 23 days.

Services conducted by the undersigned, July 2, HAROLD D. FRY.

**DEETER**—Mrs. Phoebe Deeter, 78, widow of Michael Deeter, died July 7th. Sister Deeter was a charter member of the Pleasant Hill church and her sweet disposition endeared her to everyone. Funeral services were held at the home July 10, and interment was made in Sugar Grove Cemetery. One son Louis, together with his wife, two grandsons, one sister and five brothers survive her. We number her among our blessed dead. Services by her pastor, H. C. MARLIN.

## RESOLUTION

On July 4th, 1928 our Heavenly Father called our sister, Mrs. A. A. Bentz, to her home beyond. She was one of our most active and faithful members. A true soldier of the Cross. Her ever-ready smile made it a pleasure to work with her.

She was President of our local W. M. S. President of the Women's Missionary Society of the Ilkooka District, Vice-President of the Woman's Christian Temperance Union of Waterloo, and Corresponding Secretary of the church. Her death is a great loss she had also taught in the Sunday school for many years.

Although we are stricken with grief at her untimely death, we bow in humble submission to our Father's will. Therefore, be it resolved:

That we cherish her memory and emulate her noble example. Be it further resolved that we send a copy of this memorial to her bereaved husband; to the Woman's Outlook; and to the Brethren Evangelist; and that a copy be spread on the minutes of our local society.

EDNA WENGARD,  
MRS. C. E. KLINGAMAN,  
MRS. O. R. BRUNDAGE,  
Committee.

Waterloo, Iowa.

**LINK**—Sylvia May Link, wife of H. H. Link and daughter of John and Sarah E. Crouse, was born November 10, 1885, and died May 9, 1928, aged 42 years, 5 months and 29 days. Death was caused by pneumonia and influenza. Mrs. Link was a faithful and consistent member of the Third Brethren church for many years and her presence will be greatly missed.

Besides the husband and parents the deceased is survived by the following children, Grace Coleman, Louise Benshoff, Charlotte, Rhoda, Dorothy, Herbert, and Marion; one brother, a grandchild and one sister—Mrs. Edward Houston, besides a great host of friends. Our loss in this world is her eternal gain in Christ Jesus. Services by writer.

J. L. GINGRICH.

**KELS**—Sarah Ann Kels, wife of Jonathan Kels and daughter of Joseph and Mary Bowers, was born October 20, 1872 and died April 23, 1928, aged 55 years, 6 months and 3 days. Her entire life was spent in and around Johnstown. Mrs. Kels was a loyal member of the Third Brethren church. Her faith in God never wavered, and her desire was to have the children working in and for the church. Death was due to a complication of diseases.

Besides the husband and parents Mrs. Kels is survived by four daughters and three sons, Elsie Eys, Louise Emery, Wilbur, Fern, Mary; four grandchildren, one brother, Eljah Bowers, one sister, Mrs. Lester Watson, besides a myriad of friends. Services at her late home by pastor.

J. L. GINGRICH.

## ANNOUNCEMENTS

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# *The* **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



## **The First Brethren Church**

**Of Ashland, Ohio**

**Where part of the Conference Sessions will be held**

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*The Ashland Church and the College  
Are cooperating in the big task of  
Entertaining General Conference*



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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## EDITORIAL

### Messages on the Brethren Plea

#### III. The Christian's Cleansing Symbolized

The ordinance of Feet-washing is one of the most distinctive practices of Brethren people, and yet it is, perhaps, one of which we speak and write the least. We make altogether too little of its blessed symbolism, and it is to be regretted that we do, both because of the great importance of the truth symbolized and because of the clear and strong Biblical authorization. There is the danger that neglect shall grow into weakness of faith concerning the importance of the practice, or at least, that it may lessen our zeal for its propagation and dull our desire to give a reason for the faith that is in us. We need therefore frequently to have our minds refreshed and our convictions renewed at this point. And perhaps we can do nothing better than to follow the suggestion with an example, and give a testimony as to our belief in and evaluation of the ordinance of Feet-washing.

First, we believe in the practice of Feet-washing as a church ordinance because Jesus commanded it, laying the necessity of it upon his disciples more definitely and with more force than any other practice of the church. "If I, then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13:14). That "ought" of our Lord is both imperative and constraining, and his words are all the more significant in view of the sweeping statement in the third verse concerning the authority invested in himself: "Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God,"—knowing that, he proceeded to wash the disciples' feet and then enjoined them to do to one another as he had done to them. He leaves us in no doubt as to who he is, or by what authority he speaks. He is the Son and the representative of the Father Almighty, whose sovereign will creates, sustains and orders all. Such authority one dares not with impunity ignore or deny. It is both high honor and grave responsibility to be under command of One who has all authority and who himself is God. And the force of the constraint becomes all the more moving when we consider the motive back of the command—"having loved his own which were in the world, he loved them unto the end." Then he tells us in another place, "If ye love me, keep my commandments" (John 14:15). And again he challenges us, "Why call ye me, Lord, Lord, and do not the things which I say" (Luke 6:46)?

Second, we believe in Feet-washing as a church ordinance because Jesus definitely declared, after washing the disciples' feet, that he had set an example which he expected all his disciples to follow. "For I have given you an example, that ye should do as I have done unto you" (John 13:15). This is not the only instance

where Christ is cited as an example for men. Peter in his first epistle (2:21) urges his readers to endure suffering patiently even as Christ did, saying, "For hereunto ye were called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." The Apostle John points to Christ as an example of obedience and fidelity, saying, "He that sayeth he abideth in him ought himself also to walk, even as he walked" (1 John 2:6). Again in John 8:12, Jesus sets himself forth as one to be followed in these words, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Now, if by these references, it becomes clear that Jesus is to be an example unto men, it ought to be equally clear that we are to be his imitators. If Jesus is our pattern, then we are to faithfully copy him, even as Moses sought to reproduce accurately the pattern showed him in the mount. In all things wherein he is said to be our example, we ought to follow in his steps, and that includes the washing of the saints' feet. It means, when we read that Jesus "riseth from supper, and laid aside his garments; and took a towel, and girded himself", and "after that he poureth water into a basin and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded," that we are to do as he did. It means that we are to understand that he gave to the church the service of Feet-washing to be practiced as an ordinance.

Third, we ought to observe the ordinance of Feet-washing because of the spiritual significance with which it is freighted. It is designed to teach spiritual cleansing. It is a symbolic act intended to portray a work of grace within the heart, a washing away of sins. This is clear from Jesus' remark to Peter, "If I wash thee not," it was not physical cleansing that Peter needed, but spiritual. He had sin in his life and he needed to have it stricken out, and Jesus was the one who alone could do that. This significance of the act is brought out clearer by our Lord's further remarks occasioned by Peter's desire to have his hands and his head washed also, or to have his entire body bathed, if there was any virtue in it. But Jesus replied, "He that is washed (or baptized) needeth not save to wash his feet, that is, he does not need to be baptized all over again when he commits sin, but needs only to wash his feet as a sign of the washing away of sin. "And ye are clean," he said, still further emphasizing the spiritual cleansing, "but not all. For he knew who should betray him; therefore said he, Ye are not all clean." It was the blackness of Judas' heart that made him unclean in comparison with the rest, and not the condition of his physical body. It was sin that Jesus was anxious to get rid of, and is today. And the washing of the feet was a sign of the inward work of grace that he stood ready to accomplish, and still is, for every disciple. For are not all in need of it? Are there any among those who have named the Name of Jesus who do not get their spiritual feet soiled as they travel along the roadway of life? "Yea, all have sinned and come short of the glory of God;" "there is none righteous, no, not one." But "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." The Savior of men stands ready to lift up the fallen and to place their feet again on the solid rock. Those two facts—man's proneness to sin and God's readiness to forgive and to cleanse—need to be often and strongly brought home to the minds of Christian people. That is the significance of the Feet-washing service.

Fourth, Jesus pronounced a blessing for obedience and a rebuke with penalty for refusal. "If ye know these things, happy are ye if ye do them" (John 13:17), was the benediction with which he closed the service, and to Peter who refused for a time to submit to the washing, he said, "If I wash thee not, thou hast no part with me." Is it so serious a matter as that? Those are the words of Jesus and we know not how either to tone them down or to explain them away. Those who are wont to practice this ordinance know how rich and abundant is the blessing that comes in accordance with the Lord's promise for sincere and loving obedience. And may God deliver any of us from purposely turning aside with pride and rebellion after once we have been brought to a knowledge of the truth, and have experienced the joy of obedience.

And fifth, it was instituted at a most serious and solemn point in Jesus' ministry—when he knew that he was about to make atonement for the sins of the world and then to return to the Father. It was no time for meaningless, non-essential affairs. It was a time when every moment and every word he would want

to use for the most vital things in all the world, when he would be talking to them of the most important things pertaining to their future good. It was like to the last moments just before the passing of a friend. It was a time for the making of wills, and of covenants, the time for the saying of last words, and for thinking of the future. And because it was a time of such solemnity, we cannot but believe that these last words and acts of Jesus were freighted with vital and far-reaching significance for the future of the church.

Moreover, the apostolic church practiced Feet-washing, and so did the early church through many years. And because the apostolic church, whose leaders were taught by the Master himself, apparently understood the Feet-washing service to be given as an ordinance to be practiced perpetually in the church, we believe those who have great concern for the doing of the whole will of the Master are justified in clinging to its practice. May we not lose our devotion to Christ's every teaching, as they are symbolically or otherwise set forth in his Holy Word.

## Ashland Eager to Welcome Conference

The Brethren of Ashland are eager to welcome General Conference and are planning to see that nothing is lacking to make for a successful and happy conference in every way. Not only Brethren homes but many others will be thrown open for the lodging of delegates. The rates will be practically the same as we are accustomed to pay at Winona Lake—\$1.00 per day for one in a room and 75 cents each per day for two in a room. The Sisterhood girls will be lodged in the Dormitory at 50 cents each for two in a room, or 75 cents each for one in a room, and the girls are to bring their own sheets and pillow slips for their beds. Meals at customary prices served at the First Brethren church and on the college grounds, and at downtown hotels and restaurants. Those who care to do camping, will find places for pitching tents on the college grounds and nearby tourist camps.

Prospective delegates are requested to notify Helen Garber (see announcement elsewhere in this issue) of the local entertainment committee of the fact that you are coming and when you may be expected to arrive. It was suggested that some representative from each church notify the Ashland people how many delegates to count on from that place. This will help Ashland greatly in her plans.

Ashland can be reached directly by the Erie railroad, and the Cleveland, Southwestern Electric, the latter running a frequent schedule between Ashland and Mansfield (a point on both the Pennsylvania and Baltimore and Ohio railroads) and between Ashland and Galion (the nearest convenient point from the southwest on the Big Four). Also busses make frequent trips between Ashland and the following nearby points: Mansfield, Galion, Wooster, Mount Vernon, New London and Wellington. Those coming by automobile can easily find Ashland on their road guide. But for their convenience we will state that it is on U. S. Route No. 42, and State Routes 5—6—60—96—58.

Come in time for the first session on Monday night and prepare to stay through the last session on the following Sunday night. Hopes are entertained that this will be one of our best national conferences. Judging from reports, the attendance will be large. The program and the denominational interests headed up at Ashland make it abundantly worth your while to come.

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## EDITORIAL REVIEW

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Dr. W. S. Bell reports the result of the College Endowment canvass in the Bethlehem church near Harrisonburg, Virginia, where Brother John F. Locke is the capable and well-trained young pastor. Brother Bell was well pleased with the prospect of the church with its improved equipment. Their gift was \$650.00. At Dayton, Virginia, the home of Professor J. A. Garber, he found a faithful little group of Brethren who showed their interest by making a gift of \$227.00. These two gifts make the total endowment figures stand at \$167,898.20.

Brother E. M. Riddle, president of the National Christian Endeavor union of the Brethren church, has a word or two of special interest to young people. One is a report of the training in Expert Endeavor at Shipshewana Lake, Indiana. It was a great success and speaks with credit to the instructor, Brother Riddle.

"Uncle Si" reminds you of a registration fee of twenty-five cents.

Dr. Martin Shively, Moderator of General Conference, has a word about the approaching conference at Ashland. He speaks of the importance of this gathering and why there should be a large attendance as well as giving some particulars about the entertainment. In this connection, he would repeat the request made in former issues and elsewhere in this paper, that all prospective delegates who can will notify the Ashland people of your coming. Write to Helen Garber, Ashland, Ohio.

Yes, you will find places to pitch your tent, if you want to do camping, as some have inquired. There will be space on the college grounds and at Ashland's tourist camps.

On July 24th, 1928, at her home at Flora, Indiana, Mrs. Laura Slotter Williams, mother of Brother Ira Slotter, who for many years was head printer at our publishing house, passed to her reward, at the age of eighty-five years. She was buried in Columbus, Ohio, her old home. Sister Williams will be remembered by many as the donor of the gift to the publishing house that enabled it to move out of the college basement into its own quarters. She also showed her interest in Ashland College in former days in very practical ways. The Evangelist extends sincere sympathy to the sorrowing friends, and especially to Brother Ira Slotter, our former co-worker.

We are glad to announce that on July 17, 1928, there was a little daughter born to the home of Professor and Mrs. A. L. DeLozier of Ashland, Ohio. The little girl bears the name of Jeanette Ruth. We are told that she already shows signs of becoming a linguist, Brother DeLozier himself being a teacher of modern languages. But very seriously, we congratulate Mr. and Mrs. DeLozier on this blessing from God and pray divine protection over the little life through the years.

Brother R. F. Porte, pastor at Louisville, Ohio, reports his work as making some very definite marks of progress. An enlargement of their church building is nearing completion. This will be the realization of a long-cherished hope and will mean much for the future of the church. Four additions to the membership are reported. The work of the Sunday school and Christian Endeavor, under the handicapped conditions of remodeling is worthy of note.

Our correspondent at Falls City, Nebraska, reports the work as moving forward nicely under the enthusiastic leadership of Brother and Sister Herbert Rowsey. Ten have been added to the church, two by letter and seven by baptism, and one previously baptized but not reported. Brother Rowsey has been retained for another year as pastor at an increased salary.

The church at Berne, Indiana, reports a very enjoyable Bible Conference recently conducted by Dr. Pace. Brother John Parr is the faithful pastor of this substantial country church.

Brother Homer A. Kent, pastor of the church at Washington, D. C., reports splendid work being done in all the departments. The Christian Endeavorers are showing themselves quite active. A successful Daily Vacation Bible School was conducted in the church and Brother Kent is rightly enthusiastic about the importance of religious instruction of the young. Brother Hathaway's and Dr. Bell's visits were greatly enjoyed, as were those of other representatives of general church interests.

Brother H. F. Stuckman, pastor of the large church at Goshen, Indiana, says they have become adjusted to their new building and are greatly enjoying it. The Sunday school attendance marked up an average of 445 during the first quarter. "About a dozen" have been added to the church since dedication. Anticipating their Indiana conference, which will convene at Goshen, Brother Stuckman expresses a wish that fraternal delegates from other districts might attend their conference, and that such a plan might be wise to carry out among the several districts. And we are inclined to think that such a fraternizing policy carried on without the building up of any more machinery, would be a splendid thing. A more strong knitting together of our various districts into a brotherhood unity, in a voluntary way, would be a great benefit. We commend the suggestion.

Several expressions of appreciation of Dr. J. L. Gillin's travels have reached our office, and we are glad to make public mention of the fact, in view of the splendid service Brother Gillin has rendered. You will enjoy his letter this week also.



# GENERAL ARTICLES

## The Church Ordinances

By L. A. Myers

(Address at the Mid-west Conference held at Hamlin, Kansas, October 11 to 13, 1927).

Our use of the word "ordinance" is somewhat different, and yet it is similar to the religious and Biblical usage. The Bible use signifies laws and commandments of God and civic rulers. The example is seen in Exodus where Moses' father-in-law gives him advice as to the organizing of the Hebrews on their journeys through the wilderness to the Promised Land. "Thou shalt teach them ordinances and laws" (Exod. 18:20). The word also refers to religious ceremonies and religious rites. This sense of the word is shown in Hebrews 9:1 where the writer is giving a description of the forms and sacrifices of the Law. He says, "The first covenant had also ordinances of divine service and a worldly sanctuary."

But the word "ordinance" as we now consider it, refers to religious rites, ceremonies and forms. The religious ceremony is a formal rite, act or observance. It signifies the presence of forms to be observed. For example the form or rite of Baptism. As such it is a symbol representing a principle, law or commandment of God. It stands for some divine truth relative to man.

The church ordinances as commonly referred to are symbols of some great truth, law or principle of God. These ordinances are generally known as Baptism, the Lord's Supper, Feetwashing, Anointing for Healing Ordination, Laying on of Hands, etc.

1. We now consider them in their symbolic relation to the truth they represent. A symbol is an object or act which stands for some principle or truth and serves to visualize its truth to those to whom it is given. We here refer to these various ordinances as examples to reveal their symbolic sense.

The rite or form of Baptism is a washing, bathing, immersing, cleansing, purifying. Any of these terms mean to us a way or method of becoming free from uncleanness or imperfections. We bathe to refresh and cleanse the body. When we become soiled our first thought is to wash off the soil with water. Hence, we bathe that we may become clean. Thus our rite of Baptism shows us how God washes, bathes, baptizes, cleanses, purifies, our souls through the application of his divine energy. Sin is filth, it is impure, unclean and deadly. No one can come in God's presence with it on his soul. John the Baptist said, "I indeed baptize you with water unto repentance but he that cometh after me is mightier than I, he shall baptize you with the Holy Ghost and with fire." Jesus said to Nicodemus, "Ye must be born again;" ye must be born from above, "ye must be born of water and of the Spirit." This signifies a cleansed, purified life just in its beginnings. It is sinless, that is free from sin, as the new born babe is sinless, because it is a washed soul, purified by the cleansing power of God's spirit. Paul says, Crucify the old man, put an end to his sin and bury it deep and leave it buried, but you should come forth and walk in a clean, new life (Rom. 6:4). The symbolical sense of our baptism points us to all these terms, which signify divine washing, the cleansing of our hearts and lives.

The rite of Feetwashing is very similar in its symbolical sense, but here we get the idea of a traveler, pilgrim, one who is journeying, a wayfaring man, and on each step of the journey he comes in contact with dust and

the dirt of the roadway. Each night at the close of his journey he bathes his feet, to cleanse them and to refresh himself. Here is the very type of life. Life is like the pilgrim, the sojourner, the traveler. We have no abiding city here but we seek one to come. We are on the way. The distance is marked by the day's journey. We come in contact with sin. It fastens itself upon us but every day God cleanses us and keeps us refreshed and free from its pollutions. This prepares us for another day. This feetwashing service is a sign to us of the fact that God cleanses us every day. It symbolizes that truth.

Likewise the Lord's Supper and the Holy Sacraments are symbolical and seek to exhibit to us the great principles of brotherly love, equality, fellowship with one another, and with the Lord himself. The feast, banquet, or full meal in which certain people partake, portrays the existence of a common tie of friendship. Those who are invited to the banquet are always of a certain class, all being friends of each other. The very fact that a certain group sets a date, and prepares a meal to be eaten by that group at a certain place and at a certain hour, always is an indication of friendship among the group. No enemy can obtain admittance to such a gathering except through disguise and deception.

When such a meeting is called by such a group it is not so much for the eating of the hour as for the enjoyment of the friendly fellowship, fraternalism, common equalities of love and respect which inheres in all. Here again is our symbol, the Lord's Supper, standing for friendship, fellowship, communion, brotherhood, equality among all the members of the Lord's brotherhood, he himself being the Elder Brother of all. It signifies the existence of all these now and in eternity. Paul rebukes the Corinthians for coming together at this time without seeing the significance of this rite or ordinance. He says, "Have ye not houses to eat and drink in? One is drunken, another is gluttonous, and still another is not represented in the eating. This is a sacred service. He says, "The Lord Jesus the same night in which he was betrayed, took bread and when he had given thanks, brake it and said, this is my body which is broken for you; this do in remembrance of me. In like manner, the cup after supper. Jude refers to spots in the Love Feasts, having reference to greedy church members. Peter refers to certain ones reveling, while feasting with the saints. These are all rebukes to those who ignore the symbolical sense and seek to gratify their own appetites.

The symbol has also a significance with regard to eternal life. It is a type of the coming marriage supper of the Lamb. When instituting this ordinance Jesus referred to it when he said, "I will not drink henceforth of the fruit of the vine until I drink it anew in the Kingdom of God (Matt. 26, 29). Here this feast is a type of the marriage supper of the Lamb.

The Sacraments, which hold very close relation to the Supper, stand for the body and blood of Jesus with the entire significance of both in his death. At the close of the Supper Jesus took bread and brake it and gave it to his disciples saying, "Take, eat, this is my body which was broken for you." After the bread he took the cup and blessed it and said, "This is my blood which was shed for you." Here it is clear that these emblems both stand for something rather than be taken in a literal sense. The

significance of these sacraments was in their prophetic nature; they were intended to reveal to the disciples the death of Jesus, but it was then hard for them to see the meaning. It was but a few hours after this service that the body of Jesus was literally broken and his blood was literally spilled. But it took the actual accomplishment of the event thus foreshadowed to cause the full significance of these symbols to stand out in the minds of the disciples. After that they were able to see how literally the prophecy of Jesus as set forth in these symbols was fulfilled.

But aside from this prophetic sense they were objects to refresh the memory. Their purpose was and is to have all people of God remember the death, suffering, and atoning work of Jesus. He said, "This is my body which was broken for you." Paul said, "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he comes" (1 Cor. 11:2). This was Jesus' hour of glorification. He said to the disciples, "Mine hour is not yet come." It was the time when his body would be lifted up to draw all men to him and the time when his blood would be spilled to atone for the sins of the entire world. The church of Jesus Christ dare not forget it and it will not if it will observe these rights.

The Lord's Supper, the Feetwashing, and the Eucharist are a triple service, and stand for three of four great truths. Baptism represents the new birth. This service represents, cleansing, exercise and nutrition. Baptism provides the beginning of life. Feetwashing, the Lord's Supper and Eucharist have to do with its growth and continuance. Feetwashing represents cleansing for communion and service. The Love Feast represents the exercise of Christian love and the Eucharist, union with God.

We now take up the symbol which has to do with one's health and life, namely, the ordinance of Anointing with Oil for the healing of the sick. It introduces us to the application of divine energy applied to another phase of our interest and welfare. Jesus refers to the anointing of the sick at different times by commanding and empowering the Apostles to do it. Luke says, "Then he called his twelve disciples together, and gave them power and authority over all devils and to cure diseases (Luke 9:12). And he sent them to preach the Kingdom of God and to heal the sick.

The symbol at once brings to our mind the medicinal quality of the oil. Oils are used for healing and in those days probably more so than now. This quality in the symbol suggests healing and the symbol stands for healing as brought about by the divine agency. The Prayer of faith is the means of securing the application of this divine healing energy to our physical affliction. History records the demonstration of many concrete instances. Scarcely a minister in the Brethren church has failed to have an experience of the portrayal of Divine healing energy.

Our next symbol deals with the individual disciple upon entering the realm of Christian service. This is commonly known as Confirmation and immediately follows baptism. It is also a symbolical act, or rite, and it is the act which portrays the endowment of the Spirit. The elders' hands, accompanied by prayer, laid upon the applicant's head somehow represent an anointing of the spirit, setting the individual aside for the service of Christ in the church. The qualification is Spirit-possession. It comes immediately after baptism at the very beginning of the new life. And it is important that the individual be prepared and be willing immediately after the new birth. The ordination symbol is very similar in both manner and method, except it endues for a special service. The ordination symbol is called into use only after the lay-

ing on of hands has been observed and after the individual has properly proved himself to be qualified for a special endowment for a special service. It is distinct from the laying on of hands and yet anoints, or sets aside one by empowering him to do a special service.

Thus far we have sought to show the symbolic relation between the sign, rite, or ordinance to the object or truth with which it is concerned. We must admit that each not only has a unique position in the plan of salvation but each is adapted to the work to which it is assigned.

But with all this uniqueness and adaptability not one of these count for a single thing aside from the word of God, which must make them both valid and significant. It is the Word of authority, which must accompany them, command them, and stand beside them. Our next purpose is to test each one and see if they hold true to the test.

Jesus said to the disciples, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Here is a plain command from Jesus himself accompanied by the necessity of acceptance of his gospel on the part of those who hear in order to receive salvation. Acceptance through belief and baptism is salvation but rejection is condemnation. Peter's sermon after Pentecost contained the statement, "Repent and be baptized... for the remission of sins." Jesus' commission to the disciples in Matthew was more explicit, for it commanded the apostles to make disciples of all men, "baptizing them in the name of the Father, and of the Son and of the Holy Ghost." Here each person of the Godhead must be recognized, according to the baptismal formula as given by our Lord. Truly these are enough to convince us that Baptism is a required element of cleansing.

The rite of Feet Washing, another cleansing symbol, is stamped with the command of Jesus. John tells us that Jesus, knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, knowing that the Father had given all things into his hands, and that he was come from God and went to God, riseth from supper. This sounds like the Father approved Jesus' action in instituting this rite and that Jesus was conscious of that approval. Peter said, "Thou shalt never wash my feet;" but Jesus said, "if I wash thee not thou hast no part with me." It was the words of Jesus which made this a vital service to Peter. He immediately replied, "Not my feet only, but also my hands and my head." Jesus again said to the disciples, "I have given you an example, that ye should do as I have done unto you." This followed the still more definite injunction, "If I then your Lord and Master, have washed your feet, ye ought also to wash one another's feet." Then said he, "If ye know these things, happy are ye if ye do them." Here the Father approves of the rite and Jesus exemplifies and commands it. Hence our scripture authorizes and makes it valid.

Regarding the Lord's Supper, Jesus said, "With desire I have desired to eat this supper with you before I suffer." Paul said, "Wherefore, let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." According to John 13:1, 3, the Father also approved the act of Jesus eating with his disciples as he did, when instituting this part of the triple ordinance. The fact that the early church observed this Supper for many years after the apostles is evidence that they recognized it as established by Jesus to be perpetuated by his church.

(To be concluded next week)



## "Andrew Jackson"

By Ernest H. Cherrington, L.L.D., Litt.D.

Director of Educational Department, Anti-Saloon League of America

(Review of "Andrew Jackson" by Gerald W. Johnston; Minton, Balch & Co., New York City).

In these days when special pleaders for an outlawed evil are urging nullification of the federal constitution, it is as stirring as a trumpet call to read in Gerald W. Johnston's "Andrew Jackson, an Epic in Homespun," the challenge of Old Hickory to the nullification sophists of his day: "The Federal Union; it must be preserved!" One might commend to credulous readers of the liquor group's nullification arguments Jackson's address to South Carolina, especially that part where, speaking as the first magistrate of the country, he warns: "In that paternal language, with that paternal feeling, let me tell you, my countrymen, that you are deluded by men who are either deceived themselves or wish to deceive you." They might also read thoughtfully how Jackson, in the last months of his life, replied to the query as to what he would have done with Calhoun and the other nullifiers if they had kept on: "Hung them, sir, as high as Haman. They should have been a terror to traitors to all time, and posterity would have pronounced it the best act of my life."

One would like to send this book to some advocates of the liquor traffic, who curiously enough, have several times allowed their unbridled imaginations to persuade them into the claim that Jackson, if alive today, would be an enemy of prohibition. Jackson's friendliness to sternly repressive measures on the subject of public morals is set forth by Johnson who thus tells of the General experience at Pensacola when he was Governor of Florida: "At Pensacola he went further. The population of the place was predominantly Spanish, with a few French, and they had the Latin conception of Sunday. It horrified Rachel and she communicated her sense of outrage to her husband; whereupon the new Governor slapped upon Pensacola a set of Blue Laws fit to win the warm commendation of Jonathan Edwards."

The Biographer well brings out one essential fact in Jackson's public life which was of much more far-reaching importance than some dramatic episodes upon which history has lavished more attention. This was the transfer of political power from the classes to the masses, from the few to the many. It was the Jackson group which did this. Johnson points this out, saying: "Andrew Jackson, however, was elected, not by the Caucus, but by a tremendous and far-flung organization built carefully from the ground up. Most of the great and powerful leaders were against him, but in every State in the Union scores of very small fry indeed had labored, hard and faithfully at the organization of their counties, townships and precincts. Like a modern war, this campaign has been won less by the General Staff than by the second lieutenants." It was by like methods that the dry forces of this nation won their fight by organizing counties, townships and precincts rather than by relying upon the influence of a few political machine leaders.

Dry-as-Dust will not enjoy this book. It is not documented. It contains no foot notes. It has neither index nor appendix, but it tells the story of a real man with a swing that suggests Dumas rather than Smelfungus. Without any attempt at fine writing, Johnson has set the figure of the old champion of the Constitution marching through the pages of his book with the force, fire and feeling which made him the idol of the people.

## Why Go To Church?

By J. S. C. Spickerman

Why should every Christian attend every service of the church as far as possible?

You need the church. You need the fellowship of believers. The Christian is not an isolated unit, but a member of the body of Christ. The members of the church are, or should be, bound together by bonds of love and mutual sympathy and helpfulness. You not only need the help that they can give you in various ways, but you need the experience of helping them, and bearing with their frailties and faults. For none of us liveth to himself and none dieth to himself. Romans 14:7.

You need the inspiration that comes from public worship. It is true that every Christian can and should worship God in private. But there is an added blessing in joining with others in his worship. Psalm 22:22; 35:18; 122:1; 149:1; Hebrews 10:25.

You need the instruction of the Sunday school. However much you may study the Bible at home, you can learn something more about it from your teacher, who has, or should have, made a special study of the lesson for the purpose of teaching it. Besides, each member of the class who has studied the lesson has probably seen something in it that the others have not, and the mutual exchange of ideas is helpful.

You need the sermon. A faithful pastor does not preach at random, but prepares, with study and prayer, a sermon adapted to the needs of his congregation; but it does you no good if you do not hear it.

You need the prayer meeting. Jesus taught his disciples to pray in secret, but he also taught them to pray together. Speaking of prayer, he said, "Where two or three are gathered together in my name, there am I in the midst of them." Matthew 18:20.

You need the blessing that comes from serving. One thing for which the church was instituted was to serve God, each other, and mankind. We are all prone to selfishness, and service, such as the church calls for, is an antidote for it. Paul quoted Jesus as saying, "It is more blessed to give than to receive." Acts 20:35: In thanking the Philippian brethren for the much needed gift which they sent him while in prison, he put the blessing which came to them from giving above the benefit which he got from the gift. Philippians 4:17-19.

Your church needs you. Your very presence is a help in the services. All the good that you get from the fellowship of your brethren, you can give to them. It is a disappointment and a discouragement to your pastor and your Sunday school teacher when those for whom they have prepared the lesson and the sermon are not present. It is an encouragement and help to them when the attendance is good. The efforts that are made to win sinners to Christ are more effective if the members assist with their presence and their prayers.

The church needs your help in the manifold services which it renders in relieving distress and preaching the Gospel at home and abroad. Jesus has commanded us to preach the Gospel to the whole creation. Matthew 28:19, 20; Mark 16:15; Luke 24:47; Acts 1:8.

That there should be no schism (division) in the body, but that the members should have the same care one for another. 1 Corinthians 12:25.

Maryville, Missouri.

"I confess I see no hope of moral progress, save in a religious revival which shall fire men with simple and sincere enthusiasm for the teachings of Jesus."—The Lord Bishop of Birmingham.

## SIGNIFICANT NEWS AND VIEWS

### CHARACTERISTICS OF ARGENTINA

A recent traveler through Argentina has noted that in a number of respects this South American republic has characteristics common to our own United States. Physically Argentina is said to resemble the Western half of the Mississippi Valley. That is, in climate, extent and configuration Argentina resembles the vast plains which stretch from the Rockies to the Mississippi. Spain and Italy are contributing most of Argentina's new stock, and the newcomers seem to be responding to the challenge of this new and spacious land much as the people of north European stock founded homes and speedily became a part of our national life. The traveler referred to finds in Argentina the pride of country and the high ambitions so characteristic of the North American who glories in bigness. Naturally Argentina is a land with many problems—education being one of the big problems in a new country that is changing as its population rapidly increases. We also note: "In an important respect the development of Argentina differs from that of our country. With us the land was usually held by the government until it could be occupied by settlers tilling small plots. In Argentina the good land was early granted to certain families in enormous tracts, and has so continued for the most part until this day. Some time this old system of land-holding must be modified. In the meantime the population piles up in Buenos Aires while the country itself remains sparsely settled. One interesting question for the future is the industrial development of Argentina. Like the United States at a nearly day, it exports food-stuffs and imports manufactured articles. If it should learn to satisfy its own needs, it would make a great difference in the trade of the world. Undoubtedly there will be a tendency in this direction—and yet the lack of iron and coal apparently sets limits to its industrial development. The religious development of Argentina lags. Neither its early nor its later settlers were inspired by idealistic motives. Economic adjustments have absorbed its energies. That the Argentine is not interested in religion is a common statement. Yet the writer found more evidences of religious interest than he expected." We learn further that the Roman Catholic church does not seem to molest Protestants as much in Argentina as in some lands where it is disestablished. Also that Protestantism is gradually getting under way. Doubtless it will be of interest to those of our readers who do not already know it, to read that the Brethren church (Progressives) has a mission work in Argentina.—The Gospel-Messenger.

### DEFINITE ANTI-SMITH MOVEMENT IN THE SOUTH

The conference called by Bishop James Cannon, Jr., of the M. E. Church South and Dr. Arthur J. Barton, a distinguished Baptist minister of Atlanta, Georgia, decided to open headquarters in Richmond, Virginia, to fight against the candidacy of Governor Alfred Smith of New York for the presidency. Local organizations will be formed in Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North and South Carolina, Tennessee, Texas, Virginia and West Virginia. It will be several days before the Executive Committee members from all of these states are selected. Efforts will be made to organize in every election precinct. These organizations will be known as "Anti-Smith Democrats." The battle will be waged to "preserve the purity" of the Democratic party and this, it was decided, can best be accomplished by the election of Herbert Hoover as President.

Four reasons for the defeat of Smith will be urged: His repudiation of the Houston platform on prohibition; His wet record; His selection of a "wet" Republican as National Democratic chairman; and His relation to Tammany Hall.

Every reason given here is convincing. Millions of dry Democrats in the South, as well as the North, will find them sufficient for sensible and patriotic action. We have no doubt the dry voters of States mentioned will give great heed to the leadership of these two distinguished churchmen, and that there is likely to be sufficient response to defeat Smith in several southern States.—The Christian-Evangelist.

### METHODISTS REDUCING DEBT

In the past four years the debt of the Foreign Missionary Society of the Methodist Episcopal church has been reduced from \$3,000,000 to about \$1,250,000. The debt was inherited from the early centenary years. Its reduction was made possible by the cooperation of other boards, who agreed to forgo a portion of their normal share of the annual receipts for World Service, so that out of the latter a preferential payment of \$50,000 was made each month before the regular distribution to the several boards. The plan was modified at the recent meeting of the World Service Council, reducing the preferential payments to \$25,000 monthly. The Foreign Mission secretaries protested earnestly against the reduction, as the present plan will increase from two to four years the length of time when the debt will be entirely liquidated.—The Evangelical-Messenger.

### PLAIN TALK TO LAYMEN

Bishop Fiske of the New York Diocese of the Protestant Episcopal church, so **The Churchman** reports, told a gathering of his laymen very bluntly that they didn't read their church papers, that they were ignorant and so unqualified to vote on the affairs of the church. Says our contemporary:

"Bishop Fiske rather went to the mat with the laymen gathered at his diocesan convention. He told them bluntly that they were profoundly ignorant of the church of which they were members. Yet you are here, he said, in convention assembled, voting for those who as our representatives will deal with matters of faith in the General Convention. Their ignorance was due, he said, to the fact that probably not one in twenty among his hearers subscribed to a general church paper; perhaps one in three to the diocesan paper; a still smaller number ever read a church book. They were satisfied to take their news and views of the church from the secular press.

"You do not know the history of your own church, he added, or of the English Reformation; you do not know the simplest truths of the Christian religion; you do not even read the story of Jesus Christ; and as to the church's family ways, you would fail miserably in any examination which asked you to explain our customs, much less our beliefs."

The churchman concludes with this comment: "We applaud the bishop. He is perfectly right in saying that if we are to have a church which will do its task in the modern world we must have a better informed laity than that which now gathers in our diocesan conventions or in our parish churches on Sunday mornings."

The man who pays according to his feelings often does not feel like paying.



# THE BRETHREN PULPIT

## Our Sure Foundation

By Harold D. Fry

**TEXT:** Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And Let every one who nameth his name depart from iniquity.—2 Timothy 2:19.

The apostle has been writing to his son in the faith of false men and false theories which have overthrown the faith of some. Error is always proselyting and winning adherents from among those who outwardly are Christians. Paul warns much of apostasy, heresies, indifference in the church. With their direful results; and with the other inspired writers makes it plain that the world persecuting from without, would some day be within, overthrowing faith and making difficult spiritual fruit. This passage offers a consolation to the believer in the face of such endeavor on the part of error. It is a combined balm and antiseptic to true believers today.

### Nevertheless

Nevertheless is a triumphant conjunction. Its use in scripture often introduces a precious truth or a blessed promise from the heart of a faithful God. How comforting his word:—"I said in my haste I am cut off from before thine eyes; nevertheless thou heardest the voice of my supplications when I cried unto thee. "So foolish was I and ignorant; I was as a beast before thee, **nevertheless** I am continually with thee; thou hast holden me by thy right hand."

"But even unto this day when Moses is read, the veil is upon their heart; **nevertheless** when it (their heart) shall turn to the Lord, the veil shall be taken away." And the apostle writes, "When we were come into Macedonia, our flesh had no rest; but were troubled on every side; without were fightings, within were fears. **Nevertheless** God who comforteth the cast down, comforteth us." Ah believer, "the heavens being on fire shall be dissolved, and the elements melt with fervent heat, **Nevertheless** we, according to his promise, look for a new heavens and a new earth wherewith dwelleth righteousness."

Our text offers such comfort, encouragement in time of apostasy—a healing balm to the heart depressed and torn by the inroads of those who forgot God. And does not God offer to every burdened heart his promises—powerful statements of blessings yet to be? In them we forget the present anguish and disappointments. Whatever the grief or perplexity, it is heartening to the Christian to know that despite the burdens of our pilgrimage, the foundation of God will not be moved.

### The Foundation of God

In Proverbs it is written, "As the whirlwind passeth so is the wicked no more; but the righteous is an everlasting foundation." The invisible church of Christ—made up of genuine believers and whose true constituency is known to God alone—stands firm and sure, it is immovable. Did not the Head state, "Upon this rock I will build my church, and the gates of hell shall not prevail against it?"

But the foundation of God is not the church: Jesus Christ is the foundation of redemption and of his household of faith. He is the basis, the center, the sum of all things; and by him all things exist and are sustained. In him the believer is stayed and shall not be moved. When in the flesh, he taught, "whosoever heareth these sayings of mine and doeth them, shall be likened unto the man that built his house upon a rock. The rain descended, the floods came, the wind blew, and beat upon that house, and it fell not; for it was founded upon a rock." All the

oppression of world, self and satan bent in vain upon the one in Christ Jesus. He standeth firm. Unless you are founded upon that Rock you cannot stand in this day, or in that; you have no security, no heavenly home, and your portion will be with the abominable and the hypocrite.

The apostle in another place declares, "other foundation can no man lay but that is laid, which is Jesus Christ the Lord." He is the center of God's whole redemptive purpose, and he stands the attacks of critics, the scorn of agnostics, the indifference of lukewarm church members, as the ocean endures the rust of the vessels that ply her surface. The preaching of his gospel by laymen and ministers will yet save the penitent sinner or nothing else will. That which has weathered the storms of hate and hell through the centuries, that has staunchened the wounds, and nursed the broken hearts of God's children for 1900 years, will abide forever.

Oh, you who are troubled by any grief, or error, or person, of earth's vanity, "rest with us when the Lord Jesus Christ shall be revealed from heaven in flaming fire taking vengeance on them that know not God, and obey not the gospel of his Son." Our foundation standeth sure, having this seal—"The Lord knoweth them that are his."

### God's Security

For the believer is again expressed. He knoweth us. How wonderful the spiritual mysteries of the Trinity, the relationship between Father, Son, and Spirit. Their oneness in three Persons is infinite. Salvation was purposed by the Father, performed by the Son, perfected by the Spirit. God the Father loved us; God the Son saved us; God the Spirit seals us forever. And the seal of that imperishable covenant is, "The Lord knoweth them that are his."

He knows, he cares, he prepares, he provides. And his knowledge, care and provision are both present and eternal. You may be the gem of purest ray serene, the dark unfathomed caves of ocean bearing—but if God knows you, what lack you yet? Or I may be the flower born to blush unseen and waste its sweetness on the desert air—but if God knows me as his own, what care I what man shall do or shall not do unto me? Think not that those in sheep's clothing deceive the Great Shepherd, or that when the Chief Shepherd shall appear, any with false profession will ascend to the marriage feast of the Lamb. That very seal that guards his own also guards the pure realm of God's home from intruders.

He knows the reason for our chastening; understands the purpose of our trials; guides the action of our faith; reproves us when erring; blesses us in his will. He knows the temptation, the tempted and the tempter, and we should let him be victor over all three. Does he know us now? He will know us then. Some happy hour—we know not when, but we hope soon—the trumpet shall sound and the Lord Jesus, the sure foundation for accepted faith, shall descend, and his own that sleep in the earthen vaults, in the depths of the ocean, in the ashes of the fire, while their spirits rest with him, will be raised incorruptible in spirit and in body, and we shall be changed, caught up to ever be with the Lord. Oh, blessed

fact then—"My sheep hear my voice, and I know them and they follow me." The Seal is the guarantee, but also has the application.

It is a part of the seal inscription and to all of us a Divine admonition—"And let every one that nameth his name depart from iniquity." Only holiness becometh those whom God seals. He will not tolerate known and wilful sin. All that is not of faith is sin; and he that knoweth to do good and doeth it not, to him it is sin. With iniquity in his holy vessels, he will either cleanse or destroy the vessels. Where does God find us this morning? "The Lord's ear is not heavy that he will not hear, nor his arm shortened that it cannot save; but your iniquities have separated between you and your God, that he will not hear you."

As in the olden time, "I am a Roman," was the boast of integrity, so "I am Christ's" should be the rebuke for every temptation, and suggestion of evil. For that habit, that pleasure, that companionship which is below, Christ is also below you, if you are his. Does the world take knowledge of us that we have companioned with Christ? Lucian, when asked by his persecutors, "Of what country art thou?" replied, "I am a Christian." "What is your occupation?" "I am a Christian." "Of what family dost thou come?" "I am a Christian." Yes, we name his name, we bear it, then let us avoid the very appearance of evil, hating the garment spotted by the flesh. For we have him!

Whatever the disaster, the tragedy, the despair that awaits us in this life to sweeten us for heaven's purity. Our Lord abides faithful and he knows his own. When streams have dried, those streams of glad refreshing

Friendships so blest, so pure, so rich, so free;  
When unskissed skies give place to clouds depressing  
Lord, thou nearest! Still my heart hath thee!  
Lanark, Illinois.

## What About November Sixth?

By Mrs. C. M. Sams

While we're all anxious about the election results this year, perhaps more anxious than we have ever been in our day, there may be things we can do, but are not doing, to effectuate the results we want. NOW is the time to be up and doing—not when the eve of election has dawned. The news in the papers here last Sunday was alarming, because there were columns and columns in the reliable press in Washington to the effect that sections of the country and individuals whom we believed to be dry, were leaning strongly toward favoring a wet president. It is serious enough to make us realize that something must be done!

Voting is, of course, the primary thing we think we can do. While we of the capital city, have no vote, the importance of voting for those who are so privileged, cannot be too deeply stressed. Vote either personally or by proxy, if your state allows it, but VOTE, for each one is another small voice that may sway the results in this great conflict to the right side. "Put your creed into your deed."

Then happily there is another thing we all can do. That thing is to pray. In our prayer meeting the other night our local pastor prayed that God might rule in this great matter, and it made some stop and realize that the Brethren church ought to enter a campaign of united prayer. We must work as mightily as is within our power that the prayers, efforts, time and money of the faithful ones who some years ago made possible the fulfillment of the slogan "A saloonless nation by 1920," have not been in vain. May we abide by the slogan "A dry nation forever." Think it over.

Washington, D. C.

## Our Worship Program

DAILY READINGS AND COMMENTS

### MONDAY

IF WE BELIEVE NOT—2 Tim. 2:11-13. "If we believe not, yet he abideth faithful." It makes a difference whether we believe or not. It has been widely stated that it makes no difference what we believe, so we are sincere. But it does, a vast difference. A noted literary man gave his wife poison, thinking it was medicine. He was thoroughly sincere in his belief, but what a difference! In every realm it makes a difference what we believe, and it does in religion. If we believe not in Christ we have no forgiveness, no imputed holiness, no infilling of the Holy Spirit, no fellowship with the Father, no light or hope concerning the life beyond the grave. So the deepest life problems hang upon what we believe.

### TUESDAY

PREACH THE WORD—Mark 2:1-12. "He preached the word unto them." That was Jesus' custom. He wasted no time on the latest intellectual fad. He preached the word. He did not fail to make the word practical, to apply it to the problems of daily life, but he preached it. And Paul was but taking his cue from the habit of his Lord when he said to Timothy, "Preach the word." The minister who does not do that is failing in his mission. So is the Sunday school teacher, or the Christian worker. And more, let us apply it to every Christian. Preach the Word, by the witness of your life and by the word of your testimony.

### WEDNESDAY

THE HEALING TOUCH—Mark 8:22-25. "He put his hands again upon his eyes." What a blessed thing it is to have the Lord Jesus touch a life. There is healing power in his touch. There is new vision in his touch.

"Ope thou mine eyes, O Lord my God,  
That I may see with vision sure,  
That thou art near to every life  
Whose inmost heart is brave and pure."

### THURSDAY

THE HEART WITHOUT FEAR—1 John 4:15-18. "There is no fear in love; but perfect love casteth out fear." The child loves his mother and has no fear of her, but a stranger he will fear because he has not learned to love and trust him. When we come to know God as a gracious Father, and believe in his kindness and care, fear will be driven from our hearts. Love and fear do not dwell together.

### FRIDAY

THE JOY OF PRAISE—Psalm 22:22-25. "In the midst of the congregation will I praise thee." That ought to be the attitude of all God's people when they come into his house; they ought to look upon it as an opportunity to praise him. Praise is comely; every child of God ought to know how to offer praise. The blessings of God are so innumerable, his goodness is so beyond computation, and we are so utterly dependent upon him, that our hearts ought to be praising him continually. Especially in the midst of the congregation ought we to be praising him. Every song, whether we join in it or not, ought to be an echo of the gladness and praise of our hearts; every prayer ought to be a thanksgiving; and the reading of the Word and the preaching of the sermon ought to come to us with thoughts of gratitude.

### SATURDAY

MAKING RELIGION REAL—1 John 3:18-24. "Let us not love in word, neither in the tongue, but in deed and in truth." Moffatt gives new force to these words when he translates them, "Let us put our love not into words, or into talk, but into deeds and make it real." Love is the foundation of our religion, and in that it is unique; no other religion has given it such place. The Christian ought above all people manifest love in his relations toward others. If our religion does not make us give up our hatreds and prejudices and cause us to be kind, generous, helpful and forgiving, it is not real.

### SUNDAY

THE AGONY OF GETHSEMANE—Luke 22:39-46. "And his sweat was as it were great drops of blood falling down to the ground." The agony of Gethsemane was for us no less than the cross. It was the beginning of our Lord's passion. It was the sins of the world he was facing in the garden: their great weight and the shame of them bore him down. Let us go with him into the garden and fellowship with his sufferings, then we shall rejoice with the more exceeding joy at his triumph and glory.—G. S. B.



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Goshen, Indiana

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## The Teacher with the Shepherd Heart

By Marion Lawrence

Taken from "My Message to Sunday School Workers." Pages 79-90.

(Continued from last week)

### V. The Teacher with the Shepherd Heart Seeks his Scholars.

Nothing is more touching in the Bible accounts of the shepherd than his solicitude for those who have gone astray or have forsaken the fold. We see the shepherd leaving the ninety-and-nine who are safely housed, and seeking the one that is far away upon the hills at night. We learn from Matthew's Gospel that the shepherd yearns for those lost sheep, and Luke tells us that he seeks for the lost sheep "until he find it." In the beautiful song we sing, we remember the words:

"But none of the ransomed ever knew  
How deep were the waters crossed;  
Nor how dark was the night that the  
Lord passed through,  
Ere he found his sheep that was lost."

He seeks the absentees. Here is the weakest point in our Sunday school work. It is well known that the average Sunday school changes its personnel approximately twenty-five per cent every year, and nearly all of these are lost to the school because they are not looked after when they are absent. It ought to be the rule of every teacher, and of every school, that not a single absence must occur but that there should be a visit or some account taken of the absence—if not by visit, then by writing or by telephone. If the scholar is absent because of sickness, this may be the bending of the grain for your sickle. Our Sunday schools ought to be a little harder to get into, and a good deal harder to get out of. A friend of the writer's, on one occasion, had been telling his little boy the Bible story of the sheep that went astray. To make it a little more real to the boy, he indicated that the sheep probably got out through a hole in the fence. The boy listened with keen interest, and when the story was finished and the shepherd had found his sheep and brought him home, very wisely asked, "Well, Papa, did he fix the fence then." Scholars are dropping out of our Sunday schools by the thousand, indeed, by the million every year in our own country, and it ought not so to be.

How often should we follow up an absent scholar? Fortunately, we have a good answer for this. We ought to follow them up as often as our Lord Jesus Christ follows us when we ourselves go astray and wander away from his fold and loving care. Here is the teacher's challenge, for there is nothing that will hold these scholars to the Sunday school and the church like anchoring them to Jesus Christ as their Savior and Great Shepherd.

### VI. The Teacher with the Shepherd Heart Gives his Life for his Scholars.

In the tenth chapter of St. John, Jesus bases his claim upon his own statement of being the Good Shepherd, that he gives his life for the sheep. This is what Jesus actu-

ally did, and the real teacher does the same thing, in a way. We are not asked to lay down our bodily lives for those we are trying to win, and yet many of our missionaries are doing that very thing. As an illustration, a touching example of this, recall sainted Dr. Shelton in Tibet.

He lives for his scholars, and living for him is giving his life for them. The teacher who carries his scholars in his heart continually, thinking about them, planning for them, praying for them, is actually giving his life for his scholars. These things simply indicate that he is carrying them in his heart, and that he lives for their welfare. "Greater love hath no man than this, that a man lay down his life for his friends." It is comparatively easy to lay down one's bodily life, but it requires far greater consecration and devotion to give one's life in unselfish and untiring service for those we are trying to lead and save. The real teacher lives to the point of sacrifice, and this is, after all, real teaching.

Many of the readers will remember that wonderful old man, Peter Cartwright, who built himself into the lives of so many people of this country, a generation or so ago, because of his devotion to the boys and girls of the Sunday schools with which he was connected, and, indeed, all the boys and girls who came to know him. On one occasion when a visitor was asking the scholars in a certain Sunday school some questions, he gave them this, "Who is the Great Shepherd?" and, without hesitation, one of the young girls called out, "Peter Cartwright!" And, indeed, he was the great shepherd to thousands of boys and girls; that is, he was not the Great Shepherd but a great shepherd, and this is the challenge for all the teachers and workers who read these words.

The Sunday school teacher who knows his scholars, who leads his scholars, who feeds his scholars, who protects his scholars, who seeks his scholars, who gives his life for his scholars, is the teacher with the shepherd heart, and he will have abundant occasion for rejoicing, not only in this world, but in the world to come.

#### My Shepherd

The King of love my Shepherd is,  
Whose goodness faileth never;  
I nothing lack if I am his  
And he is mine forever.

Where streams of living water flow  
My ransomed soul he leadeth,  
And, where the verdant pastures grow,  
With food celestial feedeth.

Perverse and foolish oft I strayed,  
But yet in love he sought me,  
And on his shoulder gently laid,  
And home, rejoicing, brought me.

And so through all the length of days,  
Thy goodness faileth never:  
Good Shepherd, may I sing thy praise  
Within thy house for ever.

—H. W. Baker.

## MENACING THEORIES OF RELIGIOUS EDUCATION

By Walter Albion Squires

Board of Christian Education of Presbyterian Church in U. S. A.

Christian people hold widely different opinions as to the place of religious education in the program of the church. There are many who believe that religious teaching is our most dependable instrument for the evangelization of the world. There are others who look with suspicion upon the educational method of propagating the Christian religion. These opposing opinions grow in part out of the fact that the term "religious education" is a general term. It stands for a process so large that its limitations are not clearly defined; a process which has many phases and which may have many different ends in view; a process which is always dominated by some theory when it is efficiently directed, but in which the guiding theory may assume any one of many different and sometimes antagonistic forms. It follows that the term "religious education" does not stand, in itself, for anything to be accepted without reservation, or rejected without consideration. We must make inquiry as to the particular type of religious education. We must ask concerning the ends it has in view and the theories which dominate its methods. If we fail to make such inquiry, we make but a blind choice, no matter what our decision as to religious education may be.

Two classes of church school leaders are blundering badly today because they have overlooked the facts which have just been stated. It is tragic to hear an earnest Christian minister deride religious education in a wholesale way; to hear him set over against one another education and regeneration as though they were antagonistic, and mutually exclusive. It is equally tragic to see directors of religious education catching up enthusiastically every educational fad, even those which rest on philosophical theories which are the implacable foes of the Christian religion.

#### The Menacing Theories

It is with this latter class that this article attempts to deal. There are several theories dominant in religious education today which are a menace to the Christian religion. It is a consciousness of this fact that causes many evangelical Christians to look with suspicion on anything bearing the name of religious education. It is unconsciousness of this fact that causes many directors of religious education to fall into the trap set by forces which would undermine the faith of the church. Both classes must develop the power of discrimination. The conservative must learn not to discard the good along with the evil. The progressive must learn not to accept the evil along with the good.

Some of these theories which are leading church school leaders astray are not erroneous when properly balanced by a consideration of their limitations. The danger lurking in them lies in their over-emphasis, or their exclusive emphasis. Other theories are irreconcilably antagonistic to the basic beliefs of the Christian religion, and these usually get into religious education in some disguised form. People responsible for the noble task of guiding the young into the religious way of life should make a careful study of the theories which are to be considered in the following paragraphs. They must know about these theories, or they will be little more than blind leaders of childhood and youth.

(To be continued)

## Editor's Select Notes on the Sunday School Lesson

(Lesson for August 12)

### The Council at Jerusalem

Scripture Lesson—Acts 15:1-35; Gal. 5:1-15.

Printed Text—Acts 15:1-11.

Devotional Reading—Psalm 133:1-3.

**Golden Text**—If therefore the Son shall make you free, ye shall be free indeed.—John 8:36.

### LESSON LIGHTS

#### Introductory Note

The council of Jerusalem, occurring in 50 A. D., was most significant in that it brought the early church face to face with the necessity of divorcing Christianity of the narrowness and exclusiveness of Judaism, and thus enabled it to become the world religion that it has proven to be. Only so could that early church have been true to the task committed unto it by him who was and is the founder of Christianity and the head of the church. "It would seem a strange statement to us," says Hermon Eldredge in the Herald of Gospel Liberty, "to hear anyone say that no one could be a Christian unless he were an American. But that is the substance of the contest of the Council at Jerusalem when the 'certain men' opposed Paul and Barnabas, insisting that converts must become Jews through Jewish rites before they could become Christians.

It is hard for men to learn that Jesus came for the whole world and as such for the Chinese and the Hottentot as for the Canadian and the American. In the picture of Jesus and the children of different races around him there is one little fair-faced girl which we, of course, think of as an American, but at the World's Sunday School Convention at Glasgow, Scotland, a Primary teacher with a decided Scotch flavor to her talk, in describing the children around Jesus said of the fair-haired child, after she had described the other children, "And of course this is a wee Scotch lassie."

"In the background of our thinking we have a consciousness of our own that seems to tell us that Jesus and Christianity are more natural for 'our folks' than for the yellow or brown or red or black man and that we have the 'white man's burden' because we are a superior race. If we are superior, it is because Christianity (a religion from Asia) has made us so."

#### The Lesson Explained

The events of this lesson follow the return of Paul and Barnabas to Antioch from their journey in Asia Minor. After leaving Derbe they visited the scenes of their late persecutions; Lystra, Iconium, and Antioch in Pisidia. It is possible that the reason for the apparently peaceful retracing of their steps was that this was a journey of private nature in which they visited their converts but made no public appearance. From Antioch they went down to the lowlands of Pisidia and Pamphylia, visited Perga and set sail from Attalia for Antioch.

It is evident that the church in Jerusalem had developed the Judaistic principle that the church should require Gentile converts to become proselytes according to the Jewish customs. A debate in the church at Antioch on this question led to the appointment of a commission including Paul and Barnabas to confer with the church in Jerusalem.

Phoenicia is the long narrow strip of coast land north of Palestine, of which ancient

Tyre and Sidon were the chief cities. It is interesting to learn that this region, said to have been the only really foreign country visited by Jesus, was also visited by these early disciples.

Samaria was the province lying between Judaea and Galilee, west of the Jordan River. During the relatively short time since the close of the ministry of Jesus there were evidently communities of Christian believers throughout all that region.

The Early Church took over the term **elder**, a word representing the chief men of the local church or community and traceable to the sheik, or head man of the primitive clans of Israel.

An account of the choosing of Peter to carry the Gospel to the Gentiles is found in Acts 10. It is probable that there were long discussions intervening between the opening of this council and the statement made by Peter.

A controversy between Paul and Peter is vividly described in Galatians 2.—Church School Journal.

#### Saved Through Grace


There was much discussion in that council, but Peter's words are of special significance, when he said, "But we believe that we shall be saved through the grace of the Lord Jesus." That was Paul's contention. That was the contention of the Reformation under Luther. That is the heart of the Gospel. We are saved through grace, and not

through any merit of our own, nor by any rite or form, though these may be the channel through which God bears witness of his saving power. We are saved by the merit of Christ's sacrifice and grace and by that means made worthy to become members of his body, the church.

#### The Conclusion

James, "the brother of our Lord," writer of the epistle and bishop of the Jerusalem church, Jewish in every fiber, gave a wise and broad decision to which both sides could easily agree. In the character of the head of the church of Christ in Jerusalem he welcomed the Gentiles into the church without the ceremonial requirements of the Law, but insisted on its moral demand, the prohibition of all impurity in life. He also required, as a concession to Jewish feeling, and as almost necessary to render free intercourse possible between Christian Jews and Gentiles, that the latter should follow the Jewish regulation that they should abstain from eating meat that had been offered to idols.

So the decision was put in writing and sent to the Antioch church. To make the matter more authoritative, they sent two members of the Jerusalem church back with Paul and Barnabas to confirm their report and make certain that it was not biased by their personal wishes. These were Judas Barsabas, of whom nothing more is known, and Silas, who became a little later a companion of Paul in his missionary work.

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>L. V. KING,</b> Associate New Lebanon, Ohio</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## Selected Committee Suggestions

### AN ACTIVE PRAYER MEETING For Prayer Meeting Committees

Two quick-witted leaders, a good pianist, and a chorister are needed. The members are divided into two groups as they arrive. The whole meeting is in the form of a contest. Certain Bible verses are called for. The first to find the verse stands and reads it. One point for that side. Next, a point for sentence prayers. (Should we limit each person to one prayer?) Then the singing. Points for the best singing, for a voluntary solo, duet, or quartette. Then the topic. Points for prepared talks. Points subtracted if an assigned topic was not prepared.

A chance might be given any one to lead the singing. Maybe a new song-leader will be found. Credit could be given for voluntary Scripture verses.

Other things may be added. Of course the leaders or prayer meeting committee plan for the meeting in advance, and decide on how many points for each act done. This is a good way to enliven society meetings,

if perchance they have become dull. New talent may be found, friendships will be strengthened. **ROBERT P. CHAPMAN,**  
Lima, Ohio.

### ARE YOU COMING TO CONFERENCE? Please Tell Us

The Ashland entertainment committee kindly requests all who are planning to come to General Conference August 20 to 26 to send notice of their coming. It would be a fine thing if some one from each church will be kind enough to write us telling how many are coming, and where possible, give the names. It will help us if you will do us this favor. There will doubtless be many who will decide at the last minute to come, when it will be too late to notify us. We want you just to come right along. But where possible, please notify us and address the following:

**MISS HELEN GARBER,**  
420 College Avenue, Ashland, Ohio.

### CHRISTIAN ENDEAVORERS AT TRAINING SCHOOL

The Shipshewana Training School for young people conducted again during the early part of July was a huge success. It is my desire to say a word as to the interest which was taken in the Expert Christian Endeavor course. Owing to the large enrollment for this class, it was necessary to hold it at an hour when no other class was in session, to avoid conflicts. There were twenty-seven in this class. This school af-

Deer Readers: I forgot to tell ya last weak that the rejestrasyon fea is twenny-five sense. Spoze yoo remembered it from a kuppel weeks ago but then weer all lible to fergit—just like I did last weak. **UNCLE SI.**



fords an unusual opportunity for our young people to take this course, so that hereafter they will be worthy to wear the C. E. Expert pin, and most of all to do more efficient Christian work.

This class was taught by the National President of Christian Endeavor in the Brethren church. This summer training school can be used to a great and lasting advantage to our church, if we will. Let's be boosters for even a greater school next year.

E. M. RIDDLE.

#### NOTICE TO C. E. PRESIDENTS

The hour for National Conference is drawing near. Will you not choose some one from your society to represent you at the conference? All young people coming to the conference should be delegated to attend the C. E. sessions and banquet. Uncle Si is an enthusiastic booster for this conference, keep your eye on him.

Yours for Christian Endeavor.

E. M. RIDDLE, President.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1330 E. Third St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Has Christian Work in China Collapsed?

By Frank Rawlinson

(Note—The following article concerning the missionary situation in China will be of interest to our readers. It appeared in *The Evangelical-Messenger* under date of May 19, 1928.)—Editor.

Some missionary observers of events in China during 1927 saw only the dust and the fumes raised by various and disastrous revolutionary events. Not being able to see behind these clouds they have concluded that Christian work has gone down with a number of other movements in China once considered by them as showing a measure of promise. But some of us were able to see behind these swirling screens of disaster. We know, therefore, that Christian work looked at in the large never came within reasonable distance of being wiped out during 1927.

Christian work in China has experienced many shocks during 1927. Compared with the events of the Boxer Uprising the criticism of and attacks upon Christian work and workers far exceeded what happened in 1900 with the exception that loss of Christian lives in the last year or two cannot, in number, begin to compare with that cataclysmic event of twenty-seven years ago. The disturbance and disruption of Christian work in 1927 was much more widespread than in 1900. Nevertheless 1927 came no nearer, is as near, wiping out Christianity in China than 1900.

The departure of the missionaries after the Nanking maelstrom was a disaster. No one desires to minimize it. About two years ago there were about 8,200 missionaries on the rosters of the various missionary societies having work in China. These were reduced in number during the early summer of 1927 to about 3,000 actually then still resident in China. Most of these were marooned in the treaty ports or other centers. But all through the most exciting times of the year the number of missionaries working somewhere in the interior never went below five hundred so far as could be ascertained. Even in some of the most disturbed areas some missionaries continued to carry on. A group of missionaries remained in West China. A few remained in the interior of Fukien. Missionaries never entirely evacuated Hankow. Even in parts of Hunan, one of the most disturbed provinces, some missionaries remained at their posts. Some of them even deplored the absence of their colleagues as this militated against their taking full advantage of existing opportunities for Christian work.

Most stations where missionaries were

resident were deprived of their assistance. A considerable proportion, however, of the missionaries have now returned to China and to their stations. At present the number of missionaries resident in China is something like 4,000. During their absence many of the missionaries received warm and sympathetic letters from their Chinese colleagues and those who returned were cordially welcomed. Whether or not the number of missionaries at work in China could or should return to that obtaining before 1927 it is not possible to say. Opinions differ as to whether it is either possible or desirable. But it is quite clear that while the status of the missionary has changed he still has much work to do in China. Opportunity for western Christians to serve the Chinese people is still an important aspect of Christian work in China.

It is still impossible to get conclusive statistical data as to how much Christian property was destroyed, damaged or commandeered in the last year or two. The total loss was undoubtedly considerable. Yet one feels safe in asserting that most Christian property remains and will probably again, for the most part, become available for Christian uses. The Y. M. C. A., for instance, had a number of its local plants commandeered. But according to the last report all of these had been returned and in most cases with little serious damage. Churches and schools have not all been as fortunate as the Y. M. C. A. in this regard. Even in this connection, however, one is safe in asserting that only the minor proportion of such Christian property has been permanently affected.

Christian hospitals suffered heavily. Here again final statistics are not available. The reports were, however, made in the "China Medical Journal" (I imagine these myopic pessimists do not take time to read such authoritative publications!) The first report showed that of 170 hospitals in twelve provinces sixty-two per cent of them managed to continue in operation, many of them of course under Chinese management and some of them not up to their normal effectiveness. The second report stated that of eighty-four other hospitals ninety-five per cent were running under conditions somewhat similar to those mentioned above. But another way, these reports showed that of 165 hospitals in Nationalist territory all but 35.7 per cent remained open; under the Northern Government all but 5.7 per cent remained open. In many cases these hospitals were kept open under great difficulties and often with loss of efficiency. Nevertheless Christian hospitals were very far

from being wiped out. There is now good reason to believe that most of them will resume fairly much along the lines formerly in vogue. Even during the war time these hospitals did not come near, as a whole, being wiped out.

Early in the year many Christian schools closed. A proportion of them are still closed. Enrollment in Christian schools has undoubtedly fallen below what it was in 1926. But Christian educational work never stopped in 1927 in any complete sense at all. Many schools temporarily disrupted were resumed by Chinese often at considerable sacrifice and sometimes at considerable heroic risk. In a number of cases the Chinese left responsible for these schools voluntarily reduced their salaries to meet the cramped financial educational situation. In one case in Nanchang volunteer teachers were secured because the school could not be run otherwise. But so far as I can ascertain, the majority of Christian schools managed to keep going though like the hospitals many of them perforce lost in their momentum of efficiency. Canton has been disturbed frequently. Nevertheless, in September, 1927, only one Christian school had registered with the government and all of them opened.

The departure of the missionaries seriously disrupted the work in most Christian colleges and universities. Most of them suffered from internal or external disturbances. But the majority of them managed to keep open nevertheless. Most of them are still open. The story of how the Chinese staff kept Nanking University going is one of heroic Christian determination! During the year most of these colleges have secured, either as presidents or vice-presidents, Chinese of excellent educational calibre and moral capacity. That the transition from foreign to Chinese presidents or administrators could be effected in a time of such disturbance shows that never at any time were these institutions in danger of being wiped out even though they have not escaped the disturbances unscathed.

The church likewise has suffered. Not a few churches have been raided. From a comparatively small number of places congregations have disappeared, though on this point likewise no final statistics are available. Reports show that in a considerable number of cases church membership has decreased for various reasons. Church work has of necessity slowed up. But taken as a whole it did not stop in 1927. The faith of many Christians has been revealed as weak. But the faith of many more is now seen to be of that type which endures even loss of goods and sometimes life. The Anglicans, in spite of the turmoil, ordained ten clergy in Wuhan and one bishop in Fukien in the latter part of 1927. Early in January the Methodists held a conference in Shanghai composed only of Chinese delegates. This conference set forth a program for the future conduct of the work of this denomination. Among other things this conference revealed what is true of most, if not all, other communions that the events of 1927 instead of breaking the bonds between Western Christian workers in China and their Chinese Christian communities has strengthened them.

Of course, Christian work is not wiped out. It has suffered. It has lost prestige to some extent. It has been shaken. In some places it reeled. But it never came near a real collapse. Taken by and large, the sufferings of 1927 have served to awaken the Christian church in China to a new sense of its responsibilities and opportunities. Christians in China are thinking

deeper and harder than they ever did before during the century and a quarter of the modern Christian Movement therein. 1927

has proved that Christianity in China cannot be wiped out!—The Evangelical-Messenger. Shanghai, January 28, 1928.



## NEWS FROM THE FIELD

Our Lord's Greatest Apollie  
was a great correspondent



# ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

## BETHLEHEM CHURCH, VIRGINIA

This church is located in the beautiful Shenandoah Valley, just a few miles out of Harrisonburg and only a short distance from Dayton.

Brother Shaver for many years was pastor here and was held in high esteem. I had the pleasure of holding a meeting here 22 years ago and found many of the people that I knew.

I was surprised at the growth of Harrisonburg, which has been almost extended to our church. This is a small congregation, but they have always shown an interest in our general work by giving aid as they were able.

I was pleased to see the church in such good condition; they have built a splendid Sunday school annex and the building is in good repair.

Brother John Locke is their pastor. He is a graduate of Ashland College and Yale College. He is a splendid young man of ability and training. Bethlehem is very fortunate in having him. He is giving part of his time to the State Sunday school work in the interest of Week day school of religious training. I preceded Brother Locke's coming one week as he was to take up his work the following Sunday.

It was a pleasure to meet the people here again and I found them interested in the college. This work is well established and has promise of a good future.

The total gift here was \$650.00.

### Dayton, Virginia

This church was the home of Brethren J. A. and William Garber, their mother still lives here and I had the pleasure of meeting her and could easily understand how two of her sons were led to the ministry. This also was formerly the home of Brother George Hedrick and his wife, Laura Grosnickel Hedrick.

The church is only about two miles from Bethlehem and no regular services are being held, yet there are some very faithful members who still keep their membership here and hold communion once a year. Among these are Elders John Raish and J. W. Thompson. The members who can, attend the services at Bethlehem church. I enjoyed meeting these people, and although few in number they responded to the support of the College, their gift being \$227.00.

The total gift from these churches was \$887.00.

W. S. BELL.

### THE WASHINGTON CHURCH

Before we leave on our vacation we want to send a letter to the Evangelist family. Although this is the latter part of July and the end of a torrid month in this city we do not feel as though the bottom had dropped out of our work. There is interest all along the line and splendid work being done by the different departments of the church. Last evening there was held a

Christian Endeavor Rally at our church and a live meeting it was with a goodly group of young people present from the different Christian Endeavor societies of Southeast and Southwest Washington. The singing and speaking were inspirational. And, by the way, last month our society won the shield from the entire District of Columbia for attendance at the monthly Christian Endeavor Rally. The young people at least are on the job during the hot weather.

On the Sunday night of July 15th the closing program of a three weeks' Daily Vacation Bible school was held before a church which was well filled. The children did themselves proud and again showed the possibilities of Bible teaching among those of this impressionable age. The program was of a good solid, Biblical character. We believe that more and more we as Brethren should give attention to this sort of work. One of the failures of the present day church is its failure to properly care for its children and young people. Yet they are the hope of the future church.

A few weeks previous to this Children's

Day was observed with fitting services both morning and evening.

One of the special treats we have enjoyed as a church during the past spring was the visit of Brother Hathaway, Superintendent of our African Mission. On Sunday night, May 21st, he gave one of the most inspiring and enlightening missionary addresses that our church has ever listened to.

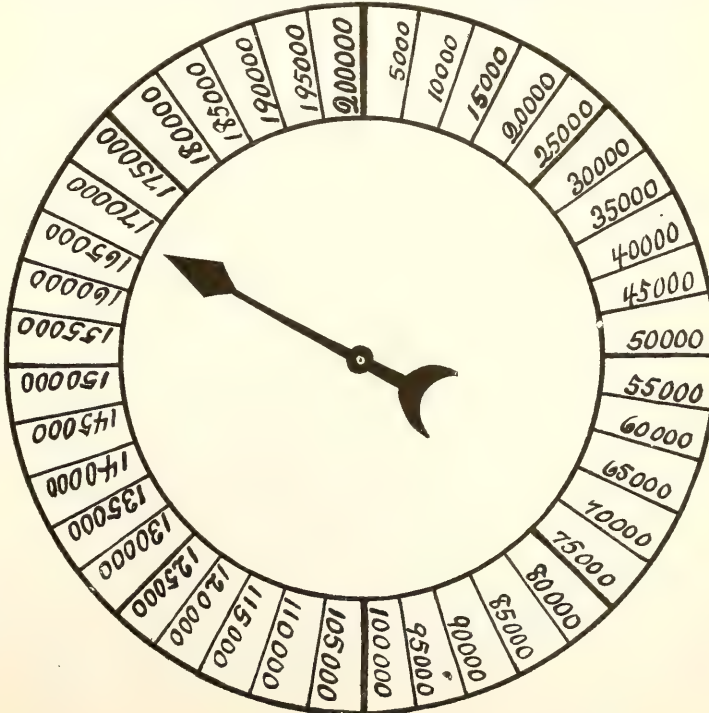
It is our hope that every church may have the privilege of having Brother Hathaway with them. He stayed over Monday night and gave an informal talk on the African work and opened the meeting for questions. So interested were the people that they did not leave the church till a late hour, and one young woman was influenced to give her life for full time service as a result of this meeting.

Dr. Bell has written about his visit to Washington in the interests of Ashland College. But I might add that his visit was enjoyed by us all though he did extract a goodly sum of money from a people who are trying to build a church. Dr. Bell has the happy faculty of making people glad to have a part in a worthy causes, so when he left there were no regrets that he had been with us. Dr. Bell is always welcome in Washington. He gave us a helpful Bible talk in our Thursday evening prayer meeting.

Other representatives of the denomination who have paid us welcome visits are Miss Leedy, National Secretary of the W. M. S., Miss Romaine Keyes, Secretary of the S. M. M., and Miss Doris Stout, Junior C. E. Superintendent, who is now with us and will speak in the church next Sunday.

Now we are looking forward to Conference. Then comes the Fall with its renewed activity. We expect to hold a meeting the latter part of October with Brother W. C. Benshoff as our leader. Brethren, we earnestly seek your prayers for spiritual success.

THOMAS A. KENT, Pastor.





## BETHEL CHURCH, BERNE, INDIANA

Dear readers of the Evangelist:

It has been some time since our congregation has made a report in this paper. The writer feels that the work has been going along nicely. We have just been privileged to have Dr. Pace with us for a week's meeting. You who are familiar with the Sunday School Times have probably seen the cartoons which Dr. Pace has submitted to bring out Bible truths. The theme of Pace's lectures was "Redemption in the Three Tenses." In the past we believers were redeemed from the penalty of sin. In the present we are redeemed from the power of sin. In the future we are redeemed from the presence of sin. The three tenses of redemption he explained very fully and plainly. He labeled them in this order: Justification, Sanctification, and Glorification. The writer regrets that he can not tell you more of Pace's messages but is glad to say that the churches of Berne and surrounding churches were wonderfully blessed from his lantern slide pictures and lectures.

We are thankful to our pastor, John Parr, that he invited Pace to be with us and furthermore are we thankful to God that he has wonderfully blessed us.

CLARK SIPE.

## GOSHEN, INDIANA

In order to have church news, we must write church news. The undersigned agitated the idea of more church news in the Ministerium, so must himself make good. Our work has slowly adjusted itself to a radically new environment. Some might think that to move into a new building like ours, could be done without accompanying difficulties, but not so, it has taken all this time to get perfectly adjusted to the changes. We do enjoy worshipping in a building that is commodious, beautiful and well equipped for worship. Our morning worship has been beautiful and inspiring. We find the organ adds greatly to our worship hour. The Sunday school attendance was 445 for the first quarter in the new building. Just now it has slumped badly, it always does in hot weather, and in the midst of beautiful lakes, that folks can reach in a few minutes' drive. All our departments are functioning perfectly, and we plan to survive the summer, without any great shock to our work. The pastor has been granted a vacation through August. This is not our habit, but we do feel the need of it just now. Brother Wirick will come up from Shipshewana Lake and take care of our work during that time.

Evangelistically, we have not yet struck our stride, too much of the material side of the work pressing for solution, thus far. But we have added some fine folks, about a dozen since we dedicated. In November we will put on an intensive campaign for souls, under the leadership of Brother Ashman who will preach, and the Richers who will lead us in song. We plan to enlist every member of the church in this undertaking, and approach sanely every unsaved person in the community, before we are done. Our slogan is, Victory for Christ and the Church. In the meantime we are to entertain the Indiana State Conference. You folks on the border states are invited to enjoy this gathering with us. We will take care of you if you come. Our Indiana Conference is fast approaching in attendance our National Conference. But we are equipped to care for all who come. It would be a fine thing if the districts bordering on Indiana would fraternize with us, and we

with them. Just now we need to understand each other very clearly, and we can afford to know what each group is doing, looking forward to the day when we can borrow the best of organization methods out of all, and weld ourselves together into a more compacted body nationally. My own opinion is that right now we suffer more from our lack of cohesion, than any one other thing. Our groups are too absolutely independent of each other. At any rate we at Goshen will be glad to have representatives from other states attend the Indiana Conference, and of course our arms are open to receive Indiana and her delegates.

H. F. STUCKMAN.

## LOUISVILLE, OHIO

There may be two reasons why our pastors do not write oftener for our church paper—one reason being the old familiar one of not having the proper amount of time at their disposal; the other reason is the more important one, that of not wishing to seem commonplace. We wait until we have something very important to tell before we think of writing. There are some very interesting things to tell about our churches which happen every month. Perhaps we should get in the habit of writing shorter letters and more often.

Without trying to excuse ourself but wishing to voice our appreciation for the good news from other fields we write a short message from our field in eastern Ohio. The work here has made some permanent progress during the past nine months. Our people have always been sympathetic toward the interests of the brotherhood. The college, the mission boards, and other benevolent interests have been generously remembered. The membership here, like that in churches similarly situated, is small from the fact that many of our young married people are taken to other places for work. This condition leaves a wide gap between the younger and older groups which is very hard to bridge. Particularly is this difficult in regard to finances and also in developing a solid group consciousness. It seems to the writer that at this time we have developed a greater spirit of congregational unity between the older group and the younger group. This unanimity of feeling has manifested itself in the formulating of a definite improvement program which is now in progress. With a fine new brick addition to the main building for Sunday school and assembly purposes the church here is being equipped for modern work in religious education and social work. This will mean a more influential standing in the community and more successful work to be offered to our own people and others in religious training. Instead of being a mere church, we are becoming a factor in the religious work of the community.

The writer shall omit any descriptive reference to our building program, only to say that the building is making commendable progress toward completion. The congregation hopes to be able to enter the remodeled church about October 1. Much might be said here of the sacrifice of several individuals in order that this program might be carried to completion. The church goes forward by the consecration of life and talent.

We have received four valuable additions to the church membership since April 1. There is good reason to expect a substantial growth in the numerical strength of the church when the congregation again is settled in their church home. The more at-

tractive and more modern church plant will be a decided incentive to better work on the part of the membership and a real attraction to those we hope to reach. At present we are meeting in the City Hall. We were very fortunate to secure a place in which to hold services. There was some fear for the safety of our Sunday school and the interest of our congregation when we were deprived of our regular meeting place. The attendance has been very good at Sunday school and at the regular worship service. The fine interest being maintained under conditions not at all ideal makes us optimistic for the future. The Christian Endeavor is meeting at the homes of friends. We are having an attendance of 16 young people in age from 12 to 20 who are attending Christian Endeavor. We are fortunate in having good leadership both in the Sunday school and in the Christian Endeavor. There is nothing to be discouraged about here as far as the work of the church and the prospects for the future are concerned.

We are interested in the progress being made by other congregations of our fraternity. We invite the brotherhood to watch for a more complete report from Louisville in the near future. May all of God's elect keep faithful and hold fast as the day of the Lord is at hand.

R. F. PORTE, Pastor.

## FALLS CITY, NEBRASKA

It has been several months since the work here was reported, and I am happy to state that the church is moving along nicely under Brother Rowsey's able leadership. He puts forth special effort to make the church services count for consistent living, with challenges for soul-winning. From the standpoint of attendance, the Sunday services continue to be encouraging. This is accounted for, I believe, because of the striking informational posters which he prepares and sends out through the mail—"Lest we forget."

The Rowseys have begun their second year here, with increased salary, which is one evidence of our esteem for them and that their services are appreciated. They have proved to be consecrated and loyal workers in this part of the Lord's vineyard. They have the cause of our young people at heart, and are trying to find ways and means to gather and keep them in the fold. Our problem evidently is no different from other churches. Complacent worldliness is blinding the eyes of far too many parents, in the church, who are not only stumbling blocks to the "lamb" but are hindering the working out of our leaders' program.

The various auxiliaries are alive and endeavoring to carry on their programs—regardless of the "at ease in Zion" attitude of some. Our young married members take an active part in the work. Besides meeting their individual obligations, the Sunday school paid for the spring cleaning of the church, the W. M. S. had oak floors laid in the parsonage, and the S. M. M. is helping with the \$5,000 National S. M. M. pledge. Besides being S. M. M. patroness, Mrs. Rowsey is the Intermediate Sunday school superintendent. Her musical talent, too, is highly valuable here. Her obliging efforts in filling the place of chorister, and occasionally pianist, cannot be too highly commended.

Seven have been added to the church by baptism, two by letter, and two await baptism. One previously baptized was not reported.

At our recent Quarterly Business meeting

our efficient treasurer, Brother Frank Lichity, gave an encouraging report of the finances of the local church. At this time we granted our pastor a month's vacation, with regular salary and expenses for trip to General Conference.

Mrs. Grace Snack was with us Monday night, June 29, speaking on the Kentucky work, and gave an informational and helpful message. She is an able Bible teacher, and we are fortunate to again have her services at Riverside Institute. She has the missionary spirit, giving her time and energy in efforts, as opportunity offers, to help others to a clear understanding of Bible truths.

"Where there is no vision, the people perish." This truth is underlined in my Bible, with marginal note, recalling Brother Rowsey's initial sermon here. It was a stirring message and a splendid example of the spiritual food he brings us in the Sunday morning services. Sunday evenings he gives illustrated Bible lectures. We are now having the series on Paul's life. His program has solved the vacant seat proposition—to a great degree.

To guard against discouragement, Christians should heed this challenge with its precious promise: "Be ye strong, therefore, and let not your hands be weak: for your work shall be rewarded."

MRS. H. J. PRITCHARD,  
Corresponding Secretary.

#### MODIFY THE LAWS

Let us admit for the sake of argument that the prohibition law cannot be enforced. Neither can any other law be enforced 100 per cent. There is a law against murder, against stealing, against forgery, against embezzlement, against fraudulent stock dealing, and against burglary; but last year, approximately \$2,000,000,000 were secured through violation of these laws. What are we going to do about it? According to the logic of the liquor men, there is only one thing to do: modify the laws. We are too strict about murderers and forgers and burglars anyway. We ought to establish union hours when burglars may "burtle" without being molested. We ought to limit the choice of weapons to axes and crow-bars; no machine guns should be permitted. Besides this, all murderers, burglars, porch climbers, and embezzlers should be compelled to wear a license-plate and to pay a license fee. The government may as well profit by this business because burglars are bound to steal anyway. This will permit the government to reduce our income tax, and it will put all bootlegging murderers, burglars, porch-climbers, and embezzlers out of business. Why not? Under present conditions we cannot enforce the law against crime anyway.—Selected.

#### PUCKER'S PERPLEXITIES

By Rev. William Osgood Rogers  
Religun

Deer Skinny:

Our C. E. Sossociety used to be awful interesting. The Comitty thought up moar Skemes and Stunts than a circus.

One night it would be a Concert by some outside Talunt. Then they would have a Speaker on "The Mirakels of Siense," or Stereopticon pictures of Salt Lake City.

But the attendance kept Dropping off till they didn't No what to Do. They even tried a jazz orchestra one Sunday night, playing "Show Me the Way to Go Home." But the next Sunday night the members didn't GO home, they STADE home.

Then the Preechur made a wise crack. "You've tried everything else," he says, "why not try religun?"

"Why," exclaimed the committy, "in this jazz age, if you don't pep things up yung peepul won't come."

"They don't come anyway," he says. So he persuaded them to try it. They went back to a regular Prayurmeating. The Leedurs opened with Him and Skripture and Prayur. They talked about living Christ-like lives and overcoming temptations, and winning other Yung Peepul to Christ. They had sentence Prayurs, and stuff like that. Not an interesting thing on the Hole program.

But somehow it made you feel good, and like you wanted to come again. The Sossociety begun to Grow, and it hasn't never quit Growing yet.

Ain't it queer? Yours,  
Pucker—C. E. World.

Love all denominations, but grow on your own trunk. Envy not another's branches and leaves.—Anon.

#### FROM THE PHILIPPINES TO BRITISH MALAYA

It was with a feeling that our visit to the Philippines had been very much worth while that we sailed from Manila on the President Monroe on January 19th. Everyone had been more than kind to us. We had met many nice people. We had seen something of the life of the people. We had been permitted to visit the most interesting and promising penal colony under the United States flag. We came away feeling that nowhere else in our trip would we get such consideration as we received there. So far that has been true. Friends make all the difference in the world. Where we have visited since after we have shown our credentials they have treated us with great kindness, but no newspapers have been sending their reporters around asking our opinion about things as if our opinion mattered. These British officials out here never heard of Gillin. The experience is good for one's soul. Had they all treated us as we were treated in the Philippines we might have been spoiled. They have kept us humble. Moreover, it has had its advantages. A stranger and free lance whose opinions do not matter can sometimes get opinions and views which a "great man" cannot get.

Four days on the China Sea brought us to Singapore at the Southern end of the Malay Peninsula. Here the ship stopped for three days, taking on a cargo of tin and rubber. We stayed with her for two days and then, since I wanted to visit a man at Ipoh and see the prison of the Federated Malay States at Taiping, we took the train for Penang where the ship was to stop again. This is a state owned railroad and is supposed to be very fine. It happened that our compartment was over the front wheels of the car. We were in the air about half the time that night. I was disgusted with British trains, if that was to be a sample. Fortunately that was our only night trying to sleep on that railroad. It gave us misgivings concerning the trains we were to have to live on for the most of four weeks in India.

During the time we spent in Singapore we had taken time to take a motor trip around the city and up to Jahore, the capital of the state of that name still governed—under British supervision, of course,—by its own Sultan. Rubber plantations and rubber mills

were to be seen everywhere about Singapore. Moreover, everything looked prosperous. At Ipoh we saw some more rubber and cocoanut plantations, but there we also saw a tin mine. The Malay Peninsula is the most important producer of tin in the world. Our friend, the commander of the British troops at that place, took his car and took us out to see the mine. Incidentally it lies right in a tiger country. Col. Rae had himself killed a fine one just near the mine. The mine manager told us that just a year or so before a man eater had come down into the mine settlement, attacked and mauled one man and had killed and eaten another. Back in the jungle farther wild elephants still are to be found and snakes many in variety and great in size still abound. The Colonel also took us to a great cave temple. The Buddhists have made use of the cave, worn out ages ago in the limestone rock, and have set up altars and images within the dark recesses. As in Japan religion has been commercialized. All kinds of stalls for the sale of things have been set up at the entrance and beggars swarm.

Tin is mined by turning great streams of water upon the gravel and sand in a pit where borings have indicated that there is tin. These great streams of water loosen up the stuff and it is then sucked up through great pipes to a high scaffolding and allowed to flow over gradually descending sluices at the bottom of which there are transverse cleats. The tin ore being heavier than ordinary sand and small rocks sinks to the bottom. After a certain amount has accumulated, it is then taken out, washed more carefully and then dried around a kind of furnace. From there it is sent to the mills where it is treated to extract the metal from the ore, and cast into bars weighing 250 pounds. That is then put on board ships and sent to various parts of the world where it is used to tin our domestic pans, and for many other purposes.

At the close of a very interesting day we lodged in a Chinese hotel, as we were unable to get a room in the Railroad Station Hotel. Well, that was a new experience, and wholly unnecessary to repeat. Once will last a lifetime. The next morning we left for Taiping, where we found lodging in a Government Rest House. This is a kind of hotel built by the Government in order to have some place where officials and travelers may stay, since there is no hotel in the place. This was the scene of the famous Taiping Rebellion against the British in the early days of British occupancy of this country. I must refer you to your histories or encyclopedias for the occasion of the Rebellion, as I have no time or space here to relate the story. It was an interesting place with a British regiment, a garrison and the Federal Prison. We drove by auto from Ipoh to Taiping in order to have a look at the country. It is one vast stretch of rubber plantations. This Malay Peninsula and the Dutch East Indies produce most of the rubber of the world. The high prices consequent on the great demand for automobile tires (by the way out here they are spelled "tyres") has made this country very prosperous.

The Federal Prison here has nothing to teach us in the United States except the sharp classification between different classes of offenders and the fine hospital they have for the prison. It is clean and well run as British prisons go. But they still use the cat-o-nine-tails for punishment, and have only hand work in the prison workshops.

On the whole I was surprised at the cleanliness of the towns, the fine buildings



erected by the government, and the progressive appearance of the business houses. The British have done a good job in Malaya. The people seem to be contented and prosperous—perhaps that should be put the other way, prosperous and contented. The rubber and coconut plantations are well kept, and look like great gardens. They are owned by Chinese and British.

The prosperity of Malaya is a good illustration of the international relations of invention and commerce. Here is a people very few of whom use motor cars, but who have been made rich by the use of motor cars in America. Moreover, who among you who ride along in a motor car ever think that the rubber in those wheels was gotten out of a tree in Malaya or the Dutch East Indies by a black man going from tree to tree tapping it, as we tap sugar maples, and collecting a small cup full of the white milky juice once a day and carrying it in a pail from tree to tree and then carrying it to a rubber factory where it is evaporated and worked into thin sheets. Paul said long ago, "No man liveth unto himself." Here we see it in the matter of rubber. In certain matters we are members of a world-wide society. What they do in Borneo or Malaya affects us in the small villages of the United States. What we do there affects millions of human beings on the other side of the world.

After our pleasant night in the Rest House we took the train for Penang where we joined our boat for Colombo. After the heat and dust in Malaya the boat seemed a haven of cleanliness and comfort.

Penang is located on an island of the same name off the coast of Malaya. It is a prosperous city due largely to tin and rubber. Here the ship, as at Singapore, took on immense quantities of both. Strange to say, all that tin and rubber is carried on the backs of men to the ship's side where it is placed in huge nets and hoisted onto the ship. There again in the hold it is stowed away by black coolies clad only in a breech clout. They work night and day until the ship is loaded. On January 28th we sailed for Colombo. I shall have something to tell you about Ceylon and India in the next.

En route to Suez, March 6, 1928.

J. L. GILLIN.

## OUR LITTLE READERS

### HIS FIRST BUFFALO

Tell us a story, Aunt Nan?" cried the children, crowding around my knee.

"An adventure story," begged Billy.

"No, an animal story," pleaded Ruth.

"Ruth and Billy always want them about boys having adventures or about animals," said Peggy. "Tell us one about a girl, Aunt Nan, do!"

"Well, well," said I, "so you each one want something different. Still, I think I know one that will please you all. It has a boy, a buffalo, and a little girl in it. How's that?"

"O, tell us it!" exclaimed all three.

"Years ago," I began, "pioneers who lived on the Western plains saw buffaloes in plenty—Indians, too, and outlaws. A very hard time they had of it. When traveling from the East or from place to place in the West on the lookout for a good spot on which to build a new home, they journeyed in wagon trains. Each wagon was of the prairie

schooner kind covered with canvas and drawn by several teams of horses or oxen. The men traveled on horseback, or sat on the high seat in the front of the wagons and drove the horses while the women and children rode inside."

"I know; I've seen them in picture books," put in Billy wisely.

"So you have," I answered. "Well, one day a band of three wagons going to Kansas joined a caravan, or wagon train, going to the same place in order to have greater protection if they should be attacked by Indians. There were signs of them lurking about; and as for the buffaloes, immense herds of them thundered away a few miles in the distance every day or so. One night when the wagon train made camp on the bank of the Platte River and everybody was busy, some unharnessing and caring for the horses, some bathing in the stream, some cutting wood, some making fires, and some cooking food or preparing to eat, little Mamie Perkins's brother began crying for a drink.

"Bring up a bucketful from the river," said the mother.

"Mamie had just time to reach the water and fill her wooden pail when a monster buffalo came charging into camp. He was bellowing and snorting with rage and upset everything that stood in his path. The men fired at his huge, swiftly moving body, but the shots went wild. Little Mamie was on her way back just as he tore through the came and, swerving to one side, rushed down the trail leading to the river. She knew nothing of the terrible visitor until he had swept through the astonished camp and was coming straight at her. She dropped her bucket and stood still, too frightened to move. With head down, tail high in the air, and hoofs pounding out a terrible tattoo on the hard earth of the plains, the buffalo came toward her a furious speed. Not one of the men knew little Mamie was at the river, for they had neither seen her go nor missed her from the camp, so none of them tried to follow and save her from the mad-dened creature."

"O, don't let him get her, Aunt Nan!" begged kind-hearted Ruth.

"He didn't get her, dear. A boy saved her, a boy who happened to be riding as an extra hand to help with the freight. He had heard Mrs. Perkins send Mamie for the water as he lay tired and half asleep under a wagon behind her. His name was William Cody."

"Buffalo Bill!" cried my wee Billy.

"That's who it was," said I, "though he wasn't called by that name yet. He ran out, rifle in hand, and, sure shot that he was, steadied his gun coolly, aimed, fired, and the great buffalo lurched, staggered, and fell to the earth not ten feet away from the little girl, who broke out sobbing in relief.

"Goody!" cried the children.

"Didn't every one think Buffalo Bill was very brave?" asked Peggy.

"Yes, dear, they did. I suspect he feared he might be thanked quite a bit for what he had done, because he picked up Mamie's pail and went back to the river to fill it with water again, while some men who had run down carried Mamie to camp. When he came back with the water, men and women were loud in his praises (you may be sure Mamie's mother was); so he just set the bucket down and went away to his tent, where he stayed till morning. That was his first buffalo, and of course he must have been proud of his skill; but though he was brave and manly, he was modest, too, and

no one that day or ever afterwards heard the great scout of the plains boast."—Greta Gaskin Bidlake, in The Presbyterian.

## TO GENERAL CONFERENCE

August 20 to 26

COME ON!

LET'S GO!

## THE COMING GENERAL CONFERENCE

All gatherings of the church are highly important, because they furnish opportunity for reports on things done by the servants of the church, and for the united planning which is necessary for successful achievement during the year ahead. This furnishes the basic reason for such meetings, but it is not to be denied, that among the most helpful results growing out of such gatherings, is the deepened interest in the things of the Kingdom, growing out of association with those of like precious faith. The conference which is called to meet a month hence, is perhaps more important than any which our church has held in a long time, because it will furnish occasion for the seeing of things about which all the Brethren have been hearing and reading, for many years. Here, in the college and the publishing plant, the church has an investment of more than a million dollars, and every member of the denomination ought to be anxious to see these plants, and to know at first hand, how they function. It will not be an easy matter for the local church and the institutions named, to furnish the kind of entertainment which we would like to offer to our guests, but we invited you to meet with us because we wanted you to come, both for our own sakes and for yours, and no one need have any fears about the matter of entertainment. With open hearts and homes we again invite you to come, and more, we urge you to do so. We may not be as well equipped as Winona, for such meetings,—yea we know that we are not, but Ashland will have some advantages over even Winona, for here we shall occupy all the scene, with every meeting being held in Brethren institutions. We want you, and feel that you cannot afford to miss it. We would be glad to entertain all who come, absolutely free of cost, but, of course, that is out of the question, because we are not big enough, and because we are not, we must depend on others to help. The cost, financially, need be no greater here, than at Winona, but that depends entirely on our own guests. If you should prefer to bring your camp equipment, and make an outing of the occasion, room can be found for a goodly number of tents, on the campus, for sleeping purposes. Come, expecting a profitable time together; come in the spirit of prayer, ready to help or to be helped, but be sure to come.

MARTIN SHIVELY,  
Moderator, General Conference.

## ANNOUNCEMENTS

### GENERAL CONFERENCE CREDENTIALS

By the first week in August all credentials for National Conference will have been sent out. Kindly write me if you have been missed, or are in need of more.

O. C. STARN, Secretary,  
Gratis, Ohio.

Volume L  
Number 31

August 11  
1928

# *The* **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



## **The New Ashland College Gymnasium**

Where the Evening Conference Sessions will be held



Besides this fine new building, President Jacobs authorizes us to say, all the equipment of the college is offered for the accommodation of the Conference. Let every church send its full quota of delegates to help celebrate the Golden Jubilee of our beloved Ashland College, inspect our Publishing House and enjoy one of the greatest conferences of our history.



# THE BRETHREN EVANGELIST

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## EDITORIAL

### MESSAGES ON THE BRETHREN PLEA

#### IV. The Feast of Fellowship

In the midst of the service of the Holy Communion, as taught by the Word and as practiced by the Brethren, is the Feast of Fellowship, or the Lord's Supper. Thus the program of this holy observance is of three parts, namely, the Feet-washing, the Lord's Supper and the Eucharist. Each part has its own separate function and bears a distinct message, yet all combine in the accomplishment of a great spiritual end—the bringing of the soul into more satisfying, vital and permanent relationship with the Father.

The keeping of the Feast of Fellowship as a church ordinance is one of the very distinctive and very significant practices of Dunkerism. And because it is so distinctive and so significant, it behoves us to be ready to give a reason for the faith that is in us in this regard.

We observe this feast, which is a full meal, as a church ordinance, first, because we believe it to have been thus ordained by our Lord, both by precept and example. There can scarcely be any doubt that Jesus set a significant example by eating a fellowship meal with his disciples on that last night in the upper room. This is pointed out by all four of the Gospels. In John 13:2, the apostle mentions the "supper" in connection with the Feet-washing service. In Matthew 26:20-23, we read, "Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me." And when they had inquired who it was, he replied, "He that dipperth his hand with me in the dish." This indicates that Jesus actually ate a supper with his disciples on this occasion. In Mark 14:17-20, practically the same situation is recorded, only the fact of Jesus' eating with the twelve is made more definite. The recorded words of Jesus are, "Verily I say unto you, One of you which eateth with me shall betray me." Luke's record (22:14-21) harmonizes perfectly with those of Matthew and Mark, but he makes it clear that the meal of which Jesus partook with his disciples was the Passover feast which Jesus transformed and filled with new meaning. Henceforth it was to be no more a Jewish Passover, but a Christian festival; it was to be a memorial feast and to be known as the "Lord's Supper," as Paul calls it in 1 Corinthians 11:20. It was also called a feast of love, as in Jude 12. This example of our Lord, so filled with significance, should not be viewed lightly.

Moreover, the fact that this supper was the connecting link between the Feet-washing service and the Eucharist and that both

of these were definitely enjoined makes it reasonable to believe that Jesus actually taught the Love-feast by precept as well as by example. Concerning the Feet-washing he said, "Ye ought also to wash one another's feet" (John 13:14), and concerning the bread, "Take, eat, this is my body," and the cup, "Drink ye all of it" (Matt. 26:26, 27). This which is so vitally bound up with two definitely commanded practices must itself also be required.

This view is made all the more certain when we consider that John prefaced his record of that evening's service with the statement, "Jesus knowing that the Father had given all things into his hands." What was the occasion for this statement? What was the purpose of this consciousness of authority? Doubtless our Lord was never without knowledge of his authority, but he seems to have been possessed of a specially distinct consciousness on this occasion. And what was the reason for it? Was it not, as the Scripture suggests, because he was about to leave his disciples and return unto the Father, and he knew the time had come for him to give to the church its final instructions, to ordain such means of grace for its highest eternal welfare as his infinite wisdom might deem essential? That is just what he proceeded to do under the consciousness of such authority, and in the face of that hour fraught with such responsibility. Such was the occasion for the ordination of the beautiful symbolism of the Holy Communion, including the Love-feast.

Yet more plainly still does the obligation for the practice of the Love-feast take on the appearance of a command when we recall that the Master commanded Peter and John to prepare for this meal (Matt. 26:17-19, Mark 14:12-16 and Luke 22:7-13), and doubtless they were instructed in every particular, and the meal prepared was just what the Lord had demanded. He who had all authority directed the preparation of this feast, he presided over the eating of it and gave to it its significance. Why therefore should we not consider it to be of perpetual significance to the church and an invaluable source of edification.

Second, we believe in the Love-feast as a church ordinance because the teaching and practice of the apostles require it. Paul urges it very definitely. He says, "Purge out therefore the old leaven that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with the old leaven, neither with the leaven of malice or wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. 5:7, 8). And when Paul says, "Let us keep the feast," he has in mind a full meal, the principal meal of the day, for that is what the word means. Again, in 1 Corinthians 11:20ff, Paul bears witness to the importance of the practice of this ordinance when he writes correcting certain abuses that had crept in. Here he very definitely refers to a full meal. As on the occasion mentioned above, the word he uses requires that meaning. He rebukes the church at Corinth with the charge that their coming together "is not to eat the Lord's Supper," wherein each is required to tarry on the other, but to get each the largest share, and so to display their ravenous appetites and to make themselves drunken with wine. Peter also refers to the custom of keeping the feasts when he warns the Christians against the false, hypocritical teachers who revel "while they feast with you" (2 Epistle 2:18). And Jude makes further reference to the ordinance and tacitly sanctions it when he speaks of those who are "spots on your feasts" (Jude 12). Such Biblical recognition of the importance of the Lord's Supper cannot be ignored by those who have pledged themselves to an unwavering, implicit obedience to the whole Gospel of Christ.

Third, we believe in the Lord's Supper as an ordinance because the earliest extra-Biblical records of the Christian church are practically unanimous in their testimony to its observance. Ignatius, who was born 69 A. D., and suffered martyrdom at Rome 110 A. D., says (We take these quotations from Dr. C. F. Yoder's book, "God's Means of Grace") "Let that be deemed a proper Eucharist which is administered by a bishop or some one whom he has entrusted to it. It is not lawful without the bishop either to baptize or to present sacrifice (the Eucharist) or to celebrate a Love-feast" (Ad. Smyrna, ch. 8). Clement of Alexandria, speaking of the love symbolized by the agape, says: "For the supper is made for love, but the supper is not love (agape); only a proof of mutual and reciprocal kindly feeling." Minucius Felix (second century) writing of the care with which they practice the ordinance and the spirit inculcated thereby, says: "We practice sharing in banquets which are not only modest, but also sober; we do not indulge in

entertainments nor prolong our feasts with wine . . . Thus we love one another, to your regret, with a mutual love, because we do not know how to hate. Thus we call one another, to your envy, brethren, as being men born of one God and Parent, and companions in faith and fellow-heirs in hope" (Octav. 31). The mighty Oregon in his "Reply to Celsus" (Bk. 1, ch. 1) says of this perverter of the faith: "His wish is to bring into disrepute what are termed the 'Love-feasts' of the Christian, as if they had their origin in the common danger." Many other quotations might be given, but these are typical of the testimony of the early church writers and should be convincing to open minds.

Sixth, we believe in the Love-feast because of its spiritual significance. From this standpoint it is worthy of our practice and should win our allegiance even if we had no evidence of the Biblical requirement. And on this solid foundation of practical value, we believe all the ordinances of the church can be made to rest, if we will but put them to the test. It is so with this one. Here are some points of its significance, which indicate its value:

(1) It serves as a reminder of the love of Christ, of whom it is recorded as he sat with his disciples before the prepared meal, that, "Having loved his own which were in the world, he loved them unto the end." It was a love that was willing to go to the cross and would never let go. It was the kind of love that he wanted his disciples to keep in mind, and to catch the spirit of. He wanted them to perpetuate it, to keep it alive. For it was during this very night that he gave his new commandment, "That, ye love one another as I have loved you" (John 13:34). This eating together, Jesus himself being spiritually present, he knew, would help his followers to keep in mind that incomparable love and would spur them to endeavor to re-incarnate that love in their lives.

(2) The Love-feast is also a pledge of love one to another, and speaks of the love and kindness that ought always to characterize the Christian in all his relations. The act of eating together has ever been and is today a token of love and friendliness. And when clothed with religious zeal and symbolism it becomes an act of incalculable worth. We need it today as much as Christians ever needed it. So many things enter into life to cool our love one for another; we are so inclined to harbor prejudice, to deal unjustly, to show ourselves haughty and unsympathetic, and such attitudes belie Christian profession. We need to be made to remember the words of the Lord Jesus when he said, "By this shall all men know that ye are my disciples if ye have love one for another" (John 13:35). That is the central spirit of Christianity, the thing that makes it powerful and gives it worth. It builds up a fine spiritual fellowship; it brings down the mountains of class hatred and division and makes brothers of all men; it binds together people of all races and makes them one body in Christ. If a religious symbol such as the Love-feast will help to make love burn more widely and intensely,—and it will if it is practiced sincerely,—God knows that we need to preserve it.

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## EDITORIAL REVIEW

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Brother L. G. Wood, pastor at Fort Scott, Kansas, reports three accessions to the church recently by baptism. There are other indications of progress and the pastor feels encouraged with the conditions that obtain.

Brother Henry Rinehart, treasurer of the Brethren Home at Flora, Indiana, makes a report of recent financial receipts to that institution.

Dr. W. S. Bell, Endowment Campaign Secretary, tells of his visit to the Mount Olive church, Virginia, where Brother G. W. Chambers is the faithful pastor. He points out certain elements of interest aside from the campaign features, among which, and of special interest to the church, is the fact that from this section came two prominent ministers of the Brethren church—Brethren I. D. Bowman and J. F. Koontz. Though this church has not a great stock of this world's goods, yet it showed its interest in the college by doing what it could. Its gift of \$364.00 makes the total stand at \$168,262.00.

We are informed that the opening session of General Conference will be held in the new First Brethren church of Ashland, situated on Park street, just off of College Avenue, and just a

block and a half from the college campus. Remember the date—August 20 to 26. Let us meet you there.

From Masontown, Pennsylvania, comes a report of remarkable progress. Since January one hundred have been added to the membership list of the church. The Sunday school averages 277 in attendance. Prayer meetings have an attendance of from 40 to 60. Splendid work is being done along Teacher Training lines. And very worthy of mention is the Junior church with an attendance of from 60 to 100 children. Brother Herman Koontz is the capable and consecrated pastor of this fine church, and his good wife is his very efficient assistant. Brother Koontz has been called to remain in charge of the work for an indefinite period.

Brother Edwin Boardman, Jr., pastor of the church at Waterloo, Iowa, writes an appreciation of their lamented sister, Mrs. Anna J. Bontrager, whose passing means a severe loss to that church.

Christian Endeavorers, do not fail to read your department this week. Aside from "Uncle Si's" weekly comments, you are favored with a report of Christian Endeavor activity and progress in the Argentine. Brother Yoder was a leader of Endeavorers when he lived in the United States, and he continues to give encouragement to that splendid work in his great mission field. Also Helen Garber of the Ashland society has a word to say about the good time in store during the coming conference at Ashland. You will want to be there.

Brother A. B. Cover, pastor of the First church of Los Angeles and past moderator of the Southern California Conference, reports some of the good things they had during their recent gathering at Long Beach. They had a goodly list of speakers, one among them from out of the state and of our own church was Brother Willis E. Ronk of Meyersdale, Pennsylvania. The special Bible lecturers were Prof. Alva J. McClain and Dr. Lewis S. Chafer. Brother A. V. Kimmell was chosen to head up the conference for another year.

Brother T. F. Howell writes of his change of pastorates from Grafton to Terra Alta, West Virginia. The good people of Grafton showed their appreciation of his services before he left, and he has found the Terra Alta people to be very appreciative. Their support has been shown in very material ways. Eighteen were received into the church, twelve by baptism and six by letter as the result of an evangelistic campaign in which he and another minister shared the preaching.

Dr. R. R. Teeter announces the winner of the motorbike contest this week. You are all anxious to learn the result and the name of the winner. Just turn to his "Corner" and read the names. We wish to congratulate the fine little canvasser of Carleton, Nebraska, who won the bicycle. We also congratulate the little girl from Bryan, Ohio, who was not so far behind the winner. We thank all who co-operated in this effort to broaden the influence of the Evangelist and at the same time to do a service to their local church. We trust the new members added to the Evangelist family will enjoy the fellowship so much they will never drop out.

Brother B. H. Flora, pastor of the church at New Paris, Indiana, announces the date for the dedication of their remodelled church. The time is August 12th and the visiting preachers are Brother J. L. Kimmel, who is to have charge of the dedication, and Brethren A. T. Wirick and W. I. Duker. We congratulate the pastor and people on achieving this coveted goal, and we are sure they will find a larger future in store because of their larger equipment. We shall be pleased to give space to a picture of their new building and a description after dedication.

On page 16 you will find out how to get to Ashland, whether coming by train or auto. Also there is to be found information about lodging and eats.

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"Christian perfection is not a condition: it is a direction. It is not a state: it is a progressive movement. It is not the perfection of the wide-open flower, but the perfection of the bud that unfolds its beauty in rain and sunshine."—Costen J. Harrell.



## GENERAL ARTICLES

### On to General Conference!

#### EDITOR'S NOTE

For this issue we have moved our "General Conference Department" forward from page 16, owing to the number of contributions received, giving it this greater prominence in the hope of emphasizing more strongly in the minds of our readers the importance of this assembling of the Brethren. It is very important in every way that this conference shall be a success, and not the least of the essential elements of success is a large attendance. Let every pastor and lay leader press the matter upon the rank and file of every congregation. Everything possible to make for the satisfactory entertainment of Conference is being done by the Ashland Brethren, and they are counting on a large delegation. **Come on, Evangelist family, let's go!**

#### THE COLLEGE INVITES YOU

This will be the first time in more than fifteen years that our National Conference will meet at Ashland. I saw a picture yesterday of the conference group when it last met here and a small picture it was at that. Many faces there, will not be here this year because they have gone on before and there will be many new ones.

At that time, the College plant consisted of two good buildings and the old Gymnasium. The campus was unkempt and unimproved. This time when conference convenes here, it will find every foot of the 18 acres well kept. All of the ground that needed tiling has been drained and all of it is now mowed with the power lawn mower.

There are four splendid buildings, all of which will be at the disposal of the Conference. The grounds are well shaded and there will be benches under the trees and no signs, "keep off the grass." There will be opportunity for kitty ball, horse-shoe pitching, five tennis courts, (three just finished especially for conference) on the College grounds and other sports near by.

The Gymnasium will be properly seated, decorated, and ventilated. There are many side rooms in the building for small meetings. There will be parking space for hundreds of automobiles, and room for a few tents.

All in all, the College presents an ideal place for the Conference. I hope everyone who can will take advantage of this opportunity to see their own college and enjoy a week here.

EDWIN E. JACOBS,  
President Ashland College.

#### THE CONFERENCE IN ANTICIPATION

Looking at the calendar the other day we were astounded to realize that we must at once plan to go to Ashland. With this realization came a sense of delight at the prospect of the good time we will have together this fall. We have held this Conference in our hearts and minds ever since it was planned. The possibilities are unlimited. There is so much we as a people wish to know and see at Ashland, the Publishing House, the College and the people and above all the "Spirit" of the Brethren. Surely a "great time is to be had by all."

The spirit of the Conferences in the past has been so fine that we are assured of a happy renewal of acquaintances and enjoyment of spiritual life such as is possible among people with a common faith. Of all this we may rest assured. This, without doubt, is in store for us who attend. What we are really anxious about is the number who attend. The possibilities of making history lie before

us. With a great surging crowd of enthusiastic men and women, bent upon the purpose of putting across a splendid programme, will first of all have a mighty influence for good upon the city of Ashland. Then this spirit of accomplishment and success felt within the city will spread until every local church within the brotherhood shall have felt its force. Such are the possibilities within our grasp. Will we take advantage of them?

The only way that we can go to Ashland is to "plan for it." There is but small possibility that some one will drive up to your door and after planning your home responsibilities, take you along to the Conference. Things do not happen that way. The accomplishment of things worth while are the result of careful planning. Plan first to go to the fall Conference. Then build your other activities around this splendid plan. Yes, many of us say that this is impossible. But just like our other reaction to the command, "First seek ye the Kingdom of God," our blessings will be in keeping with our planning. Certainly there are those who can not go. But among those who can go is found the possibility of the greatest Conference ever! Why be satisfied with an ordinary conference when a better one is possible? Let us give Ashland a taste of the Brethren church as a whole. We shall be pleased to meet you at the second pine tree at ten-thirty Monday, the 20th. Wear a smile and say, "Hello."

W. I. DUKER Member Executive Committee  
of General Conference.

#### ARE YOU GOING TO CONFERENCE?

This 1928 General Conference of Brethren churches promises to be a real red letter conference. Just fifty years ago, Ashland College was founded. During those fifty years, "she has served the church with tongue and pen." It is fitting that the conference this year be held in the beautiful little city of Ashland. Ashland may rightly be considered the center of the church. As children we knew it as the place where our Sunday school papers, quarterlies and the Brethren Evangelist were printed. Later we heard of Ashland College. This year's conference will give many Brethren the first opportunity to visit the headquarters of the church. To many of us, it will be like going back home. It will be reunion time to the old "grads" and the former students. It will be a fine opportunity to fathers and mothers wishing to investigate the fine educational facilities that Ashland College has to offer their boys and girls. High school students expecting to attend college later will find it to be an excellent way to get acquainted. Our Brethren who attend this conference will be able to look with satisfaction upon these institutions they have helped to build and maintain.

Then don't forget the Publishing House. We have a fine plant right down in the heart of the city. Editor Baer and Dr. Teeter are going to keep open house for conference visitors. After you have visited this institution you will more fully appreciate what these noble servants of the church are doing and might do more if the laity of the church only gave them a wider cooperation.

The conference will be one of the largest in recent years. Many of our Eastern Brethren from Pennsylvania and Virginia will attend because the conference is nearer. The Indiana folks will enjoy getting outside their own state once for a conference. Yes, we are looking forward to a great conference. No state has a better system of highways than Ohio. Ashland is an easy place to

reach from all parts of the country. Make your plans to attend conference this year.

Member General Conference Executive Committee  
S. C. HENDERSON,

### ON TO ASHLAND

Once again the time has rolled around when all good Brethren commence to think and plan for the climax of the church year, The National Conference. An opportunity has been presented the brotherhood this year not only to attend Conference but likewise to pay a visit to the institution that has done so much for the church. Ashland College, long made famous through the Evangelist and in song and story of the students who have passed over her campus and through her halls, has thrown wide open her doors and her arms and bids the faithful make a pilgrimage to the Mecca of the Brethren church.

Former students will require no urging, but will be eager to visit again the scenes of their College days, pointing out places of interest and places dear to them because of their associations. Those who may have boys and girls looking forward to college days will have an opportunity to come with perhaps an appraising eye as to the beauty of the institution and the high grade work it has to offer. The little maples that greeted some of us former students will surprise us by their growth, but the murmuring pines will whisper again as they have done of yore, but this time they will whisper to men and to women whose heads have silvered in the work of the Master.

Let us each and all plan to make this semi-centennial a grand Jubilee for the College and the mark of the beginning of a new epoch for the Brethren church. Therefore, let us go. On to Ashland!

FREEMAN ANKRUM,

Member Executive Committee, and Class of 1914.

## Things By the Way---XIV

By Dr. A. D. Gnagey

(One thing this time)

### A Question and an Answer

**Note.**—The following question and answer concerning Protestants and Roman Catholics appeared in the *Congregationalist*, issue July 19, 1928, with the accompanying editorial note:

In the "Broadway Tabernacle Tidings" for June Dr. Jefferson, pastor of Broadway Tabernacle Church, New York, answers at length, with all his rare power of analysis, the question, "Why are Protestants so prejudiced and so bitter against Roman Catholics?" It is a masterly article which, while with freedom from narrowness and prejudices, none the less faces facts and situations with frankness and courageous candor of statement. If better relations between Protestants and Roman Catholics are ever to be developed upon a sound and permanent basis there must be no side-stepping of the issues which Dr. Jefferson states with such clearness and definiteness. It is no service to the cause of harmony and the promotion of better feeling to ignore the things that more than anything else tend to perpetuate division and conflict.

### Question

Why are Protestants so prejudiced and so bitter against Roman Catholics?

### Answer

The question is not a fair one because it smuggles into the mind a false assumption. It assumes that all Protestants are prejudiced and bitter. This is not the case. The question should be put in this form: "Why are so many Protestants prejudiced against Roman Catholics, and why are some of them so bitter?" The answer is that there are various reasons, five of the most important of which are here given:

I. The Roman Catholic hierarchy maintains an insolent attitude toward the Protestant church. The Roman church officially turns her back on us. She gives us the cold shoulder. She refuses to recognize us. She will have nothing to do with us. She denies that we are a true church at all. We have no place whatever in the real Church of Christ. Our ministers are not successors of the Apostles. They have no right to officiate at the Lord's Supper. Our sacraments are not valid. There is only one true Church of Christ in the world, and the Roman Catholic church is it. Many Popes have said this. The present Pope said it again only the other day. Such conduct awakens resentment. In some it stirs up bitterness. To Protestants it seems an odious form of bigotry. So long as the Roman Catholic church maintains this attitude, she is debarred from saying anything against the bigotry of Protestants.

II. The Roman Catholic church officially refuses to fellowship with Protestants in any religious council or conference. She will not allow her bishops and priests to

sit down with Protestant bishops and pastors to talk over the urgent problems with which the Church of Christ in our day has to deal. Only the other day she declined to send even one delegate to meet in Lausanne with the representatives of the other branches of the Christian Church throughout the world. It was the greatest Christian conference held in the last four hundred years, but the Roman Catholic church alone refused to have anything to do with it. Such intolerance awakens resentment. It renders some hearts bitter.

III. The Roman Catholic church refuses in every community throughout the United States to join with the Protestants in any form of distinctly religious work or worship. All union prayer meetings are ruled out, and so are all union evangelistic campaigns, and so are all union Thanksgiving services, and so are all union Lenten observances. No priest dares to permit his people to unite with Protestants in public prayer. Such snobbishness awakens resentment. It does not work toward good feeling. The surprising thing is not that there is so much anti-Catholic feeling among Protestants, but that there is so little.

IV. The Roman Catholic hierarchy is the persistent and malignant enemy of the public school system. Roman Catholic bishops and priests and editors and theologians have, during the last fifty years, poured out on our public schools a flood of slander and abuse. Now the public school system is dear to the native American heart. It is counted one of the corner stones of our greatness. We are proud of it. We prize it. When Roman Catholic priests year after year use disparaging and insulting language concerning one of our most revered institutions, it is not to be wondered at that the Protestant American heart protests. To read a volume filled with the utterances of prominent Roman Catholics on our public schools is sufficient to set the coldest Protestant heart ablaze. This attitude of the priesthood is all the more galling because of the persistent policy of the Roman Catholic church to shove into our public schools the largest number of Roman Catholic teachers possible. This is one of the sickening inconsistencies of Rome. She calls our schools godless and damnable and vile, and yet assiduously trains thousands of Roman Catholic girls to become teachers in these same ungodly schools. There could be no better way to reduce Protestant prejudice against Romanism than for the Pope to call a halt in this everlasting denunciation of our public schools. Catholics obey when



orders come from the top, and the fact that this attack on our schools goes steadily on is conclusive proof that the Vatican is willing to have the public schools in the United States incessantly traduced. There are few things more wonderful in the American people than their inexhaustible patience in the presence of this pitiless storm of Catholic vituperation against our public schools.

V. Multitudes of Protestants are afraid of the Roman Catholic church, because of what the Popes have said in regard to the relations of Church and State. The Pope is called the "Vicar of Christ." He alone is supposed to speak for Christ. What he says is binding on all the faithful. We know what the Popes have said. Their encyclicals are public property. These have been reprinted again and again. Their contents are well known to all Protestant scholars. They make serious reading for everyone who believes in the fundamental principles on which our Republic is founded. A recent volume by Charles C. Marshall, entitled "The Roman Catholic Church in the Modern State," published by Dodd, Mead and Company, has brought the most important of the Papal utterances within the reach of the ordinary reader. This book is not likely to reduce the Protestant prejudice against the Roman Catholic church. When we listen to the Pope we listen to the Roman Catholic church. He speaks for the entire church. He speaks with authority. He is supreme. The opinions of a Roman Catholic layman in regard to the doctrine or government of his church count for nothing. He has absolutely nothing to do with shaping the policy of his church. The policy is determined entirely by clergymen. The programs are made in Rome. All the Roman Catholic laymen of the United States are a mere cipher when it comes to deciding what shall be believed and what shall be done. It is because all these highest matters are held tight in the fist of a coterie of Spanish and Italian ecclesiastics that many American Protestants are not at all quiet in their mind in regard to the future.

All these things should be borne in mind by our Roman Catholic brethren when they find themselves the objects of Protestant suspicion and ill will. There are tens of thousands of Roman Catholics who have never read a Papal encyclical and who know nothing of the theories of the Roman Catholic theologians. They have in their hearts nothing of the bigotry and snobbishness for which the hierarchy stands. One of them, a priest, recently has written a series of articles for the Atlantic Monthly which both Catholics and Protestants should read. Many Catholics are steadfast friends of the public schools, and cannot be cajoled even by threats of damnation into sending their children to the parochial school. There are millions of Roman Catholics under our flag who love their country as deeply, and who are as loyal to it in thought and feeling as any of the descendants of the Protestant founders of New England. It must often puzzle such Catholics to understand why so many Protestants are afraid of them, and look down on the Roman Catholic religion as a menace to our Republic. It is only fair that these Catholics should be offered an explanation. Protestants are not senseless creatures who set themselves without provocation against their fellow citizens. They are not a gang of fanatics and bigots hostile to all who differ from them in religious faith and practice. But they are human beings and they have self-respect, and they rightly protest against the official attitude of the Roman Catholic hierarchy. They are also justifiably fearful of the power of a close corporation of astute ecclesiastics who are dominated in their thinking by a foreigner who is held in the grip of the eraditions of the mediæval world. There are multitudes of Protestants who have only kind-

ly feelings for their Roman Catholic brethren, and who lament deeply the tragedy of a divided Christendom. There is a greater measure of generous feeling among the Protestants of the United States toward those outside their fold than in any other equally large body of religious people to be found on the face of the earth. The contrast between the treatment of Protestants in Roman Catholic countries and that of Roman Catholics in Protestant countries is astonishing. Thousands of Protestants deprecate all bitter feeling and all violent language; they repudiate all unfounded rumors and all slanderous gossip; and they despise all rivalries and trickeries of every sort. These Protestants do their utmost to discourage all such movements as the K. K. K., and refuse to read venomous sheets filled with cheap and lying anti-Catholic propaganda. They do what they can to keep the atmosphere calm and the heart sweet; but their work is most difficult because of the mischief created by the operation of the forces mentioned above. When Catholics claim that Protestants do not know them, they should remember that this is largely the fault of the Roman Catholic policy. Roman Catholics when obedient to their superiors studiously hold aloof from their Protestant brethren. They will not cooperate with them in work for Christ. They follow the policy of segregation. Catholics are not allowed to worship with Protestants. Even their children must be educated apart from other children, thus deepening the chasm and laying the foundation for still more distressing misunderstandings and alienations. If the Roman Catholic hierarchy were only a little less bigoted and intolerant and snobbish, and a little more friendly and sociable and co-operative, there would come into our political and social and religious life an invigorating and cleansing spirit which would make many things new.

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## SIGNIFICANT NEWS AND VIEWS

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### AMERICA'S INCREASE IN WEALTH

The staggering record of increase of our material wealth in America is the amazement of the world. A 4,400 per cent increase in the wealth of the United States since 1850 has carried the total worth of the country to \$320,000,000,000, according to a compilation by economists of Stone & Webster and Blodget, Inc. A survey of the American investment situation, soon to be issued by this firm, contains these comparisons of the present day in 1895: Population has increased from 62,000,000 to 117,000,000; 18,500,000 telephones have been installed, and wireless telegraphy, radio and television developed; tons of freight carried by railroads have increased in value from \$77,200,000,000 to \$444,000,000,000; farm products have increased in value from \$2,460,000,000 to \$19,700,000,000; exports have risen from \$850,000,000 to \$4,870,000,000; individual deposits in banks have increased from \$4,060,000,000 to \$48,880,000,000; 23,000,000 automobiles have been built, and a debt to Europe of \$600,000,000 replaced by a credit abroad of about \$14,000,000,000.

Inevitably one question emerges. It will not down. It is this: Are we increasing spiritual wealth? Are we enjoying soul prosperity? Are we translating this vast material wealth into the finer values of the spirit? The rapid increase of scientific discoveries have placed at our disposal undreamed of conveniences. And the great peril today is the temptation to rely upon our stupendous wealth and our scientific conveniences. We shall be utterly undone if we depend upon the world of things rather than upon the kingdom of the spirit. We are stewards of God. He requires stewardship of the rich man who

rides in his multiple-motor car just as he did of the pioneer citizen who trudged wearily along the mountain road beside his team of oxen. Steel and cement, batteries and motors, trains and ships,—these all are gifts from our Father, and we must use them for his glory and for the furtherance of his kingdom in the world. Are we rich simply because we are surrounded by vast material resources?—The Christian Index.

### RELIGIOUS CENSUS OF OHIO PENITENTIARY

Some striking observations were made by Director John E. Harper of the State Welfare Department in his annual report to the Governor of Ohio. He says that in the last four years no prisoner appearing before the board of clemency was able upon request to repeat the Ten Commandments and the Lord's Prayer. This situation obtains in the face of the fact that 98.5 percent of the population at Ohio penitentiary claim affiliation with some religious denomination. "The religious data is collected from the individual prisoners, and older men know that it pays to claim some kind of a religion," says Director Harper. "Prisoners themselves must smile when they glance at the funny page of prison statistics—the page devoted to the religion of the inmates. The entire population on June 30, 1927, was 3422, hence those without religion were fewer than 1.5 per cent, or in other words, 98.5 per cent of the population had religion so well defined that, excepting some 432 who call themselves merely 'Protestant,' they know to what sect they belong. If this is true, the quickest way to save Ohio is to lock the people up in prisons." Director Harper further states that many prisoners are converted while in the penitentiary. He calls the attention of church people of Ohio to the religious census at the Ohio State reformatory where the population is composed largely of youthful offenders. At the reformatory, twenty per cent of the prisoners received in the last four years profess no religion. These are startling statements which doubtless are true not only in Ohio but in other States. It should command serious consideration on the part of church leaders and those responsible for the religious education of youth.—Religious Telescope.

### WHY NOT?

A plan recently inaugurated by Rev. Dr. Ross H. Stover of Messiah Lutheran church, this city, should be adopted in a good many congregations. In announcing the appointment of a recent graduate of Gettysburg Seminary as assistant pastor for a year. Dr. Stover states that he plans to secure each year a graduate of the Theological Seminary who will have the privilege of serving a one-year internship at Messiah church. This is along the same line as the plans used in hospitals for graduates of medical colleges. It is well-nigh indispensable for embryo physicians to experience such an internship; and surely the church at large will be tremendously benefited if her theological graduates have the further opportunity in the laboratory of a large parish to find themselves and to secure just the sort of training they most need. Why should not many pastors and consistories give graduates of the Seminary such a chance? Surely the day is coming when some such practical provision must be made. Again we are moved to say: "Eventually, why not now?"—Reformed Church Messenger.

### DIVORCE RATE INCREASING

Forty years ago there were 5.5 divorces to every 100 marriages, while today there are 15 divorces to every 100 marriages. This is the conclusion reached in a voluminous analysis of marriage and divorce statistics published this month by the National Government. The last few years have accelerated the divorce movement, the tables prepared by the census bureau showed Divorces in 1926, the

last year for which all figures have been set down, totaled 180,853, compared with 148,815 in 1922 and 27,919 in 1887. Five wives are granted divorces to every two husbands, according to the 1926 figures. This shows increasing independence of what once was known as the weaker sex, because only four years before, the ratio was four wives to two husbands in the divorce decrees. Both sides of domestic disagreement choose desertion and cruelty as favorite grounds. More than 70 per cent of the divorces used these grounds.—Zion's Herald.

### FAITH AND OBEDIENCE

Christian faith is more than the simple acceptance of salvation. Christ exhorted his disciples not only to believe in him and expect to be with him in glory, but to follow his example. He laid stress on duty and service. "If ye love me, keep my commandments." He is our example. "The works that I do shall ye do also." "I have chosen you and ordained you that ye bring forth much fruit." His disciples understood this. Salvation means not only hope, but love and helpfulness. Love means new obligations to fellow-men: "show me thy faith without thy works and I will show you my faith by my works." Paul was debtor both to Greeks and Jews. Orthodoxy is more than belief of doctrines. It involves obedience and the service of humanity.—The Presbyterian.

### PARASITES

A pastor recently was heard to say, "I've been taking my officers and teachers to conventions for the last ten years where they have heard the same speeches over and over. Now they got help out of the meetings, but two observations worried me; firstly, I discovered that I was developing professional 'conference attenders' and, secondly, my leaders got the idea that two days in a convention gives sufficient training for a year. These conventions made them parasites, as it were, prone to depend upon others for inspiration and help. They asked for help of all kinds, 'canned' programs, and so forth, by which they might do their work with little effort."

Well, this pastor, Rev. M. M. Snyder, of Youngwood, Pennsylvania, decided that conventions and lesson helps were not enough. So he began an intensive program of leadership training, both of present leaders and of future leaders with the result that fifty-two people of a school of approximately five hundred are taking training in the Standard Leadership Training Curriculum. He has a class during the church-school hour and two other classes through the week. Last year, thirty-eight people completed one unit or more in the Standard Curriculum. "Now," says this pastor, "Conventions mean more to my people because they can be creative when in cooperative sharing with leaders from other churches."

We only help leaders when we help them to help themselves.—International Journal of Religious Education.

### A SIGNIFICANT GIFT

—If all our men of wealth were of the type of John D. Rockefeller and his son, there would be little cause for the average man to take exceptions to the accumulation of wealth by individual citizens. The father and the son are frequently making donations of immense amounts of money. Recently they gave \$2,000,000 for the new student quarter at Paris. The significance of this to people here in the homeland may not appear at once. It is perhaps one of the greatest and most far-sighted benefactions that has been made to France in the name of good will. In the future there will be a University City where students, artists, and tourists may head up in their journeys and find friends and solve their personal problems.—Western Christian Advocate.



# THE BRETHREN PULPIT

## The Church Ordinances

By L. A. Myers

(Address at the Mid-West Conference held at Hamlin, Kansas, October 11 to 13, 1927)

(Continued from last week)

The eucharistic symbols of the Lord's body and blood also have the stamp of scriptural authority. A bit of bread and a sip of wine certainly could not avail much if they were both independent of our Lord and his word, but he has the Apostle Paul to say, "As oft as ye eat this bread and drink this cup ye do show forth the Lord's death till he come." He also said to the disciples, "Take eat, this is my body, which was broken for you." Paul says in effect, "This bread which we break is the communion of the body of Christ." Since these elements have such vital relation with the Word of God, there is no service which is more sacred and capable of creating a richer experience than the observance of these rites. They are realistic in nature and carry one back to the very event itself. The church will never die as long as it observes this ceremony.

Healing the sick by the laying on of hands and with the anointing of oil also is a rite practiced by the early church, as history shows and is also endorsed by the Holy Word. Time does not permit us to make use of any reference outside of the word of God at this time, but the scripture itself tells us that Jesus sent his disciples forth to preach the kingdom and to heal the sick (Luke 9:2, 6). Mark says, "And they cast out many demons and anointed with oil many that were sick and healed them." This is Mark's report of the result of Jesus' sending out his Apostles and commissioning them to heal by the anointing with oil. The church undoubtedly kept up this practice, because James says in the Epistle, "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil, in the name of the Lord: and the prayer of faith shall save him that is sick" (James 5:14, 15). It is not the oil, nor the elders, nor the church, that have started many on a speedy recovery but it is the presence of the power of God as conveyed by his word. Any rite or ordinance becomes significant with power when it is practiced according to divine law.

The laying on of hands and the ordination of elders may not be accompanied with such direct commands as the preceding rites we have considered, and yet they are rites which the church has practiced since the days of the Apostles. All Orthodox denominations ordain their elders and mark any special service by this rite. At one time the entire church also received their members by the laying on of hands, but in this day of Modernism since many desire to be up to date, many denominations have dropped it. But the history of the church in its beginnings portrays the fact that this order was always regular. In the Acts of the Apostles (8:12-17), the Apostles laid their hands upon certain converts and they were received into the church. Also the Ephesians were received (Acts 19:1-6) with exactly the same ceremony. These with other instances and the continuation of the rite after the Apostolic age, reveals the stamp of God's approval. With regard to the ordination many historical instances can be sighted which also manifest its scriptural basis. For example, the seven men who were chosen to look after the poor were set apart for this work by prayer and the laying on of hands (Acts 6:6). When Paul and Barnabas were set apart for missionary work they were also ordained by the church for this special service (Acts 13:2).

When Timothy received this same rite he was in turn told to lay hands suddenly on no man (Tim. 4:4). Each convert and each deacon and minister whose service has been so sacredly guarded and its importance so divinely recognized, should give due diligence to his office, since each must answer to God for the service rendered.

III. Now these ordinances all stand upon the merits of the word of God, back of which is his own authority. If man fails with them with this label, it is his failure and not that of the ordinance. Because Scriptural authority is sufficient upon which to base any rite of the church. In II Timothy 3:16, 17, Paul is saying "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The scripture just quoted is sufficient to show us that the Word of God is given and inspired by God for certain specific purposes. Doctrine is one, and as we have already shown, one use of this inspired message is to reveal doctrine through the figure, which is made definite by both the symbol and the symbolic act. It is the action carried out through baptism which gives us a clear knowledge of one thing, and that is regeneration, or cleansing of the soul from sin. Leave it off and divine cleansing is more or less vague. God had a clear, definite purpose in giving every symbol. The sacraments are symbols but it takes our personal use of them to give them a personal signification to us.

Scores of people do not even know that such significant scriptures are between the covers of the Bible. Others know it by hearsay only and have been satisfied with it. They take what they hear as being true and make no investigation. We have many people in the Brethren church who practice these doctrines and believe them, and some who have done so for a life time, and yet have never made an examination of the scriptural message for themselves. It is possible to take the hearsay message as the source of reliance and live a lifetime under a delusion. To me this kind of church membership is uncertain, unreliable, and to some extent cannot be trusted. If they trust a hearsay message at one time, they may do so at another time, and the second one may carry a few added attractions which may lead to a change in church relation, or to no church at all. If at first they had been firmly set on the message as recorded in the book, direct from God, there would have been no change in church relationship, for God's word does not change, it brings forth no added attractions, it offers no amendments to make things easier or to suit the imaginations of men. May it not also be true that herein lies one of the reasons for the shallowness of faith and experience with many of our people, as well as with those of other denominations? If we are going to take the fundamentals by faith by hearsay, then our faith will be determined by what we hear. Today there are multitudes of voices clamoring for a hearing. To which one are we going to give attention? There is but one answer, and that is always, Give attention to the voice of God as he speaks through his own inspired word. This means, Search the Scriptures diligently, and listen while searching for the still small voice which whispers to the soul; meditate, pray, and seek for the truth, and no man need ever go away without results. We still maintain the position that every time the Word of

God is given a chance it will stand upon its own merits. Too often it has no fair trial. We refuse to give it its way, and it is then that the critic arises and condemns the Christian on the ground that his life is superficial and will not stand the test of modern times.

As I am seeing this proposition, it is not so much necessary to prove the authenticity of the Word of God, it is not so much the task to convince men of the virgin birth, the Resurrection of Jesus and the second advent, as it is to stimulate an interest in this Word, to create a desire to know what is in it, and an ambition to possess what it offers. More people should be studying, investigating, searching the Scriptures. Entirely too many are ignorant of its content. There are many people who do not know that the doctrines as represented by these ordinances, are in the Scriptures. There are those who do not believe in Baptism by immersion, in Feet Washing, in the Laying on of Hands because some one else has said there is nothing to it. So far as they are concerned, they have no personal knowledge as to its place in the Book. They do know they do not believe in it and that is all. A young man once said he could accept trine immersion as well as single immersion, because the formula for trine immersion was as clear as the formula for the single action. His was a stand based on ignorance. He did not know that the same formula is used by all baptizers. When informed of this fact he said, "Well, I do not profess to know anything about the Bible. His confession was not necessary. Be certain of your position, and that it is in the Book.

Our work then is to place more emphasis upon the individual personal study of the Word of God. We should preach it, teach it, and in every way encourage Bible reading and investigation, so that more people may know what is in the Bible. Urge the seeker to follow his findings as his guide, establish his conviction on God's word and build his faith upon his conviction. Today there are about three courses that folks take to get into the church. One is to follow parents or other relatives; another is to join because of friends or other associates, in order to be with them; still another is to join because of certain special features or attractions which a church provides. There may be other reasons for joining a church which may be as unsatisfactory as these. But too often people do not seek out a church because it is a Bible church. We are too much for following, too easily led. It is possible to follow friends to purgatory. It is possible to be attracted to Hades by the magnetism of the prince of devils. My one appeal is, Follow the Word, it will always lead you right.

Morrill, Kansas.

### THE JESUITS

A report of the activities of the Jesuits has just been published in Rome. This report contains the following interesting items: The Society of Jesus has 2,200 missionaries at work among non-Catholic peoples. It directs the spiritual life of 1,859,000 Catholics worshipping in 6,807 churches. It conducts 15 theological seminaries, 8 universities and colleges with 4,663 students, 35 secondary schools with 16,269 pupils and 7237 primary schools with 293,516 children. This religious order has founded and maintains eight leper colonies with 6,000 lepers, 27 hospitals with facilities for 13,553 patients, 110 orphanages caring for 10,128 orphans, and 357 dispensaries providing medicine for the poor. The Jesuits were founded in 1534 by Ignatius Loyola. The order is organized on a military plan, with a general at the head who is elected for life and is subject only to the pope. It is a militant Catholic organization.—The Methodist Protestant.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

CHRISTIAN FELLOWSHIP—1 John 1:5-9. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sin." To walk in the light is to walk with God, for God is light. But that is only half the truth; the other is fellowship with one another. We are drawn together by a common love for God, and that fills us with an interest in and a love for one another. That which we have in common makes possible the communion of the saints, which is one of the most precious and enriching factors in the Christian life.

#### TUESDAY

THE POWER OF WORDS—John 6:61-63. "The words that I speak unto you, they are spirit, and they are life." Words! Words! they are everywhere. They pour forth from pulpit and press, from conversation and lecture room. And what a mission they perform! "Words are the soul's ambassadors, they go abroad upon errands, to and fro." As Kipling writes with much feeling, "The magic of words . . . words . . . that become alive and walk up and down in the hearts of the hearers. And that truth applies to the words of the gossip as well as to those of the Sunday school teacher, to the words of the blasphemer as to those of the prophet. If only we realized that more fully, how it would sober our hearts, make us slower to speak, and more cautious in our use of words."

#### WEDNESDAY

THE TEST SUPREME—Matt. 7:15-20. "By their fruits ye shall know them." There are many different notions of what constitutes a Christian. Worldly-minded people have their views, and earnest Christian men and women have their views, all varying greatly among themselves. Some imagine that overflowing religious emotions, or deeply-felt experiences of grace are the outstanding characteristics. Others think that giving assent to a creedal statement is the truest test. But Jesus gave encouragement to neither of these views. On the contrary he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." The supreme test then is that we "keep his commandments."

#### THURSDAY

SOBER THINKING—1 John 1:5-9. "But to think soberly." Paul's admonition to the Christians at Rome is that they must not allow their minds to become intoxicated with egotism and pride. It is a message we need today. "The nations have been drinking the wine of lust, of power and place. We need sober thinking in international affairs. In the church some are drunk with emotionalism and some with intellectualism. We need to keep sober and well-balanced in religious affairs."

#### FRIDAY

IN ANOTHER'S PLACE—Job 16:1-8. "If your soul were in my soul's stead." Job's comforters were miserable comforters because they could not understand him. So they criticized him. If they could have placed themselves in his stead for an hour or two and experienced the pain and sorrow that he knew, they would have understood, and would have had sympathy rather than criticism. If we understood each other better, we would love each other more.

#### SATURDAY

WON BY ONE—John 1:40-52. "He first findeth his own brother Simon." Not much is said in the Bible about Andrew, but he did one thing that makes his name revered for all time—he brought his own brother to the Lord Jesus. In recent years much has been said about the importance of personal contact in evangelism, of winning them one by one. It is no new method; it was Andrew's way, and we have not improved on it.

#### SUNDAY

UNDISCOVERED TREASURES—Psalm 119:17-24. "Open thou mine eyes, that I may behold wondrous things out of thy law." The world is full of wonderful things which we have not the eyes to see. Even more are there spiritual realities whose glorious splendor would fill us with wonder and awe; they transcend the imagination. O let the psalmist's prayer be ours, "Open thou mine eyes," take away our blindness and enlighten our understanding."—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
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Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N MAGAZINE SECTION

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# Menacing Theories of Religious Education

By Walter Albion Squires

(Continued from last week)

## The Social Theory

The religion of a few decades ago was over-individualistic. It was individualistic all too often in its goals as well as in its theories as to how religion has its origin. There came a reaction and the thought of the social elements in the Christian religion surged to the forefront. This reaction, as is often the case, over-reached itself. It went to absurd extremes. Religion was conceived of in terms of social relationships. God was reduced to social ideas projected and personified.

This over-emphasis on the social elements in the Christian religion had its influence on religious education. The church school program was to consist primarily in social contacts and group activities. The error is a very subtle one. It takes one of the noblest fruits of the Christian religion and makes this fruit a source. But there is really only one source for the Christian life. That lies in the individual's acceptance of Jesus Christ as Savior, Lord, and Ideal. Social contacts may be an immense help in leading the individual to such a choice, but they can never be a substitute for it.

## The "Job-Analysis Theory"

This theory developed in classes for vocational training. If a pupil was preparing to be a druggist, what would be more sensible than that the knowledge and the skill and the character traits necessary for the successful apothecary should become the chosen outcomes and objectives of the classroom work? Some one jumped at the conclusion that here was the key to efficient religious education. Just make a list of the character traits necessary to a successful carrying on of the job of being a Christian, put on a program which will secure these educational outcomes, and the thing is done!

Well the first century Christians were not made that way. Paul did not make a list of character traits for the Philippian jailor. He came near doing something of the kind in some of his epistles, but he was writing these messages to guide professed Christians in their development, and he tied these desired character traits up to the high ideal in Jesus.

There is some good in this detailed "job analysis" of Christian character, but it easily falls into the error pointed out in the case of the social theory of religious education. If the individual's relationships to Jesus Christ are overlooked, the desired outcomes will never be established in any large way.

## The Situationist Theory

There are those who believe that education takes place only when an individual is face to face with a situation demanding a choice and actually makes some decision. That such choices have profound educational significance is not to be denied. The error in the theory arises out of its sweeping negation, its denial that any other experience than that of making a choice has any educational significance.

The church school program suggested by the thorough-going Situationist consists in bringing pupils into situations where they make choices under the guidance of the teacher. Instruction is ruled out unless it has a bearing on some problem which the pupil is facing consciously and earnestly trying to solve.

The theory is founded on a biological psychology, a conception of the human individual as an animal organism seeking adjustment to a physical and social environment. It does not take into consideration the fact that all sorts of experiments may have educational value for the individual. It looks on education as adjustment, but is apt to leave out of account the most fundamental fact in religious development, namely, the adjustment of the thought and feelings of the individual to the ideals revealed in the life and teachings of Jesus.

## The Pragmatic Theory

Pragmatism is a philosophy which identifies truth with usefulness and good with satisfactoriness. It denies the existence of objective, eternal, and absolute truth. It denies the existence of good that is objective, eternal, and absolute. There values exist only in relation to the individual. Both truth and good are subjective, temporary and relative.

This is the most dangerous theory in the religious educational world today. It appears in many forms and under many disguises. It is seen in the opposition, which some church school leaders make to any sort of definite instruction for children and youth. Children must be urged to launch out for themselves, to make experiments in conduct so that they may find out which is true and good for them. The experiences of the race are of little value, for they may be misleading. What was true for our forefathers may not be true for us. What was good for them may not be for our good at all.

It will be seen how this theory strikes at the very root of the Christian religion. It repudiates the authority of Jesus and the Christian ideals which have been tested through the centuries. It aims to overthrow all moral standards in the name of a false freedom.

## WHAT IS TRUE CHRISTIAN EDUCATION?

By Dr. G. Campbell Morgan, Bible Institute of Los Angeles

It is an ancient and very wise proverb which charges a cobbler to stick to his last. I propose to follow its advice. Whether for good or ill, I have devoted my life exclusively to the Holy Letters that I am unable to approach any subject save through their light—and I do not hesitate to say that if they have no light on the subject of Education we are without light.

I turn, then, to words from the pen of Paul, that great Hebrew-Greek-Roman-Christian writer, and in them find the light I seek remarkably focused. They are found

in the letter to the Ephesians (6:4), when in addressing fathers he said, "Ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord."

When Paul wrote these words to Gentile Christians he was carrying over into the realm of Christianity, the ideals and methods of his Hebrew birth and training; for in the Hebrew world fathers were held responsible for the training of their children. I am not now interested in the negative aspect of this command, important as it is; but rather in the positive:—"Nurture them in the chastening and admonition of the Lord." That covers the whole ground of Christian education.

The word which we have translated "bring them up," or "nurture them," is a word which was in common use at the time, —but more was meant by it than we mean by nurture now. There is in the word a suggestion that reveals a conception to which I think we must return.

It is not possible to convey its meaning any more perfectly than by going back to an Old Testament verse. "Train up a child in his way, and when he is old he shall not depart from it." Not "Train up a child in the way he should go;" a most mischievous translation and an inaccurate one; but train up a child in his way. That is to say, the training of a child is the development of that which is already within the child.

## Discover Hidden Possibilities

Those who are responsible for the training of children, have first to discover in each case what lies within the child, and then to set themselves to straighten it out, to develop it. That which is involved is to be evolved; that which lies there slumbering, a potentiality, is to be realized, is to be fulfilled. That is the true significance of the word itself.

The business, then, of those who train the child is to discover these hidden possibilities and realize them. This is the great scheme of child-training suggested by this carefully chosen word of the Hebrew-Greek Apostle who wrote under the inspiration of the Spirit of God. This applies to the whole child, its physical nature, its mental faculty, and its spiritual essence; and any training that neglects any part of a child, is false. There must be the development of the whole fact of the child.

(To be continued)

## Editor's Select Notes on the Sunday School Lesson

Paul Carries the Gospel Into Europe  
(Lesson for August 19)

Scripture Lesson—Acts 15:36 to 16:15.

Printed Text—Acts 16:9-15.

Devotional Reading—Isa. 60:1-6.

Golden Text—Come over into Macedonia and help us. Acts 16:9.

(From the Illustrated Quarterly)

## LESSON LIGHTS

Paul and Barnabas were among the choicest saints the earth has ever known. But they were of very different natures, just as a flower, a fruit, a gold coin, a watch, a steam engine, are all good, but in entirely different ways. Two parts of a tune, each one perfect of its kind, will make wonderful harmony if set to the same key, but the same perfect parts bring only discord if set to different keys. I can conceive of two angels as working best in different spheres. This the legitimate way in

which different denominations arise—one wishes to shout in meeting, another to be quiet, one loves to worship with a liturgy, another with words born of the occasion. All are right; but they must act separately in order to be in perfect harmony. There is one flock, but many folds. There are many different kinds of work to do, and more is done for the cause when thus there are different regiments and departments of service in the gospel army all working for one end, under one leader, with one spirit, in perfect harmony.

**Timothy.** This young man's name, meaning "honored of God," was most appropriate to his character. His mother was named Eunice, and she was a Christian, as was also his grandmother Lois (2 Tim. 1:5). They had given him a wonderful training in the Bible, and in the faith of God. The Bible training was of course on the Old Testament, but it must have been illuminated during the last two or three years by the wonderful revelation of Jesus the Son of God. Timothy probably became a Christian at the time of Paul's first visit to Lystra, and the three Christians had been growing in grace ever since. Timothy's preparation for the work was thus unusually good. His father was, apparently, an idol-worshiper, not even a Greek proselyte to Judaism. That would make it more necessary to see to it that there was nothing about Timothy which would antagonize the Jewish Christians.

**Our Bithynias.** It is interesting and helpful to note that Paul's experience in Macedonia came after a series of failures in his own plans for evangelistic work. He had been preaching the gospel in Asia Minor. He had founded several churches, and in this second missionary tour he had revisited and strengthened them, and then planned to go farther into the great continent to win the people to Christ. Then suddenly his plans fell through. He was "forbidden of the Holy Ghost to preach the word in Asia"—how we do not know.

New plans were naturally made at once—"to go into Bithynia," that part of Asia Minor opposite Constantinople and lying along the southern coast of the Black Sea. But these plans also failed—"the Spirit suffered them not." So they came to Troas, perhaps in order to think out another plan—perhaps through the leading of the Spirit. And here they found the will of the Lord.

In the same way we often make our plans only to have them broken by something entirely out of our own power. It does not mean that God does not wish us to work for him. It does not mean that it was wrong for us to make plans, not even wrong to make those particular plans. But it does mean that we must keep ourselves in such close connection with God that we shall be sure of his will for us.

**Divine Guidance.** "In the light of eternity we shall see what we desired would have been fatal to us, and that what we would have avoided was essential to our well-being." The unexpected meeting of Luke, the physician, at Troas, giving Paul physical aid, a helper, and a writer concerning his missionary labors, may have prolonged Paul's life for his work, as it certainly helped to make his work and influence immortal.

"Sensitiveness to the leading of the Spirit of God is one of the two great fundamental lessons taught in this story of Paul and his companions. How many mistakes are made today, just because men and women are not sensitive to the Spirit. When the still, small voice speaks, they are lis-

tening to something else. When it speaks loudly enough to force their attention, their own desires resist and force them in an opposite direction.


"On the other hand, no mistakes are made when the heart is truly sensitive to God's leading. The listening ear, the waiting will, the watchful soul, will never be denied its Troas vision." Instance the lives of Livingstone, John G. Paton, A. J. Gordon, and many others who have lived and walked and worked under the direct guidance of the Spirit of God.

God is not far off, God is not speechless, God is not uninterested, God is not careless. The only trouble is that we so often bungle along in our plans and at our work, without being keenly alive to just what he wants us to do and just where he wants us to go. Sometimes we are sent out with sealed orders. But there always comes a

time when the seal is broken and the course becomes plain. The fine sensitive tuning of one wireless instrument to another, means the successful receiving of the messages sent—it may be, through the dark night, with definite directions for the safe homecoming of some great vessel. But the receiving instrument must be in exact tune with the sending instrument. The receiving heart must be in exact and most sensitive tune with the great heart of the Master; or else the message will fail of its destination.

What if Paul had insisted on his own way and the mighty work in Europe had been forced into other days and other hands?

Sensitiveness to God's leading is man's only safety, and the only guarantee that he is in the right place and doing the right work.

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>L. V. KING,</b> Associate New Lebanon, Ohio</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>Young People's and Junior Topics in THE ANGELUS</p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St. N. E., Canton, Ohio</p>
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## Brethren Christian Endeavor Work in Argentina

The first Christian Endeavor Society of the Brethren church in Argentina was organized in Rio Cuarto April 4th, 1914, and is still growing and flourishing. A junior society was organized by Miss Johanna Nielsen in 1927 and is now directed by my daughter, Mrs. Eleanor Romanenghi. A second senior society was organized in Buenos Aires by Jose Anton, but on account of difficulties that arose in the work there the mission was moved and later suspended. However, there is another flourishing society in Huinca Renanco where Adolfo Zeche is pastor, at present. Our other missions have not yet developed sufficiently to organize societies, but some of them will probably do so soon.

In Argentina the leading churches, as the Methodist and Baptist have their denominational societies so that there are not many Endeavor societies in the Endeavor union and this always has its meetings in Buenos Aires, four hundred miles from here and we do not have very much touch with the rest.

Our societies however are doing splendid work in helping the young people to bear responsibility and be active in the work of the Lord.

We have meetings on Thursday nights, the two societies at the same hour. The children and young people here are very much like those at home. They take part with perhaps greater willingness and like the social meetings and the games just as young people do at home. Pray that they may also be firm and strong spiritually and that many may give their lives to the service of the Lord.

C. F. YODER.

## C. E. BANQUET AT CONFERENCE

Dear C. E. Folks:

We are going to have a big time here at Ashland during the Conference for the Christian Endeavorers! Didn't you know that? I think a little bird must be taking all the secrets to "Uncle Si." At least he is very enthusiastic and seems to think something is going to happen. I wonder if he is right? The only way you can answer this question fairly is to come and find out for yourself. That is what we want you to do.

The Christian Endeavor society here at Ashland has been planning for and anticipating your coming. We shall do our best to help you have a good time. We want to extend to you a hearty WELCOME!

Don't forget to come all "pepped up" for the C. E. banquet. If we don't have a fine time there, then I make a poor guesser. The more the merrier!

Come to ASHLAND!

Till we meet at Conference,

HELEN GARBER,

In behalf of Ashland C. E. Society.

## YURE SMILES AT ASHLAND

Dear Endeavorers:

Herd sum yungens singin' a song the uther day and it struk me as bein' fine. Heer it is: "There are smiles from Indiana," (I kopeed it, so dont gess thear are enny miztakes, but if they are, they aint mine). "there are smiles from Ohio; there are smiles from Maine to California, There are smiles from north to Mexico; there are smiles all over this great nation, In whatever state your footsteps fall; But the smile that comes from (your) district, Are the smiles that are best of all."

Say: Do ya noe, Im a goin' to be lookin' fer YURE SMILES at Ashland, Ohio!!! Shurely yoo wont disappoint yure

UNCLE SI.

"You may have all the parts of a machine, but they are not much use if they are not put together right. A man may have all that belongs to him, but sometimes he is not put together right."





## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

MT. OLIVE CHURCH, VIRGINIA

Our church here is located in the country about 12 miles from Harrisonburg and is surrounded by the beautiful Blue Ridge Mountains. Near here two battles were fought in the Civil War, Cross Keyes and Port Republic.

Two of our prominent ministers came from this section, Brother I. D. Bowman and Brother J. F. Koontz, the latter having recently gone to his reward.

We have here a fairly good building, which they expect to soon remodel. The membership is scattered.

Brother Chambers is their pastor and is doing good work here and at St. Luke church, which is located near Woodstock. He lives at St. James in the parsonage. Brother Chambers receives only a small salary and is obliged to work part of his time outside of his church for a living.

The usual Virginia hospitality was very manifest and every kindness was shown me. The members here are in very ordinary financial circumstances and gave as they were able. The total gift was \$364.00.

W. S. BELL.

### MASONTOWN, PENNSYLVANIA

It has been a long time since a report from Masontown was heard. Nevertheless, we are, "up and doing." Our church continues to prosper under the capable leadership of Rev. Herman Koontz. Since January one hundred have been added to the membership. Attendance at both morning and evening services is favorable. Our pastor is conducting a series of open air services on Sunday evenings.

We have not yet been affected by summer slump in Sunday school. Average attendance for the last few months was 277. We feel that our able staff of officers and teachers, our faithful pianist, and newly organized orchestra have credit due their part for the success.

The weekly prayer meetings have from 40 to 60 in attendance. Prophecy has been the study for the last meetings. Many cottage prayer meetings are being held weekly. Many additions to the church are through these meetings.

We have two splendid Teacher Training classes. One held on Sunday morning at the regular hours, taught by Mrs. Koontz. The other on Monday evening, for the benefit of those who have regular classes. Brother Koontz conducts this class. These classes are in their second year work. They consist of about 30 members.

A Young Peoples' Bible Class consisting of young folks, has been organized. They are studying an 8 weeks' course, "Bird's-eye View of the Bible," by Rev. Chas. Mayes. Rev. Koontz is the instructor and is very much pleased with the interest taken by these young folks.

The S. M. M. and W. M. S. are actively engaged. The S. M. M. tendered the W. M. S. a banquet, which was well attended.

The little band of worshipers, at East Millsboro still continue to hold fast. Brother and Sister Koontz are with them every other Tuesday evening. Pray for these brethren that they may grow in strength and number.

We have, in connection with our church, a branch that no other church in the community or for miles around has, namely: a Junior church. Instead of going home or elsewhere after Sunday school as was formerly done, the 60 to 100 children assemble in the large Sunday school room for services. Such interest as they take is remarkable. They have their officers, choir, conduct business meetings and the like. A most splendid place to train young minds and hearts for service. We can say this, for Mrs. Koontz, "She knows how to handle children."

A congregational meeting was held in July at which time Rev. Koontz was elected to serve for an indefinite period. If however, at any time he wishes to change, he must give us three months' notification, and on the other hand we must also give him three months notice if we want a change. The vote was unanimous, which goes to prove the Koontz's are very well liked. They are ever ready to serve us in the community as well as in the church. Pray for this

dear young couple, as they labor so tirelessly among us, that they may do his will.  
MRS. HARRY BERKSHIRE.

### THE BRETHREN HOME

Money collected since last report:

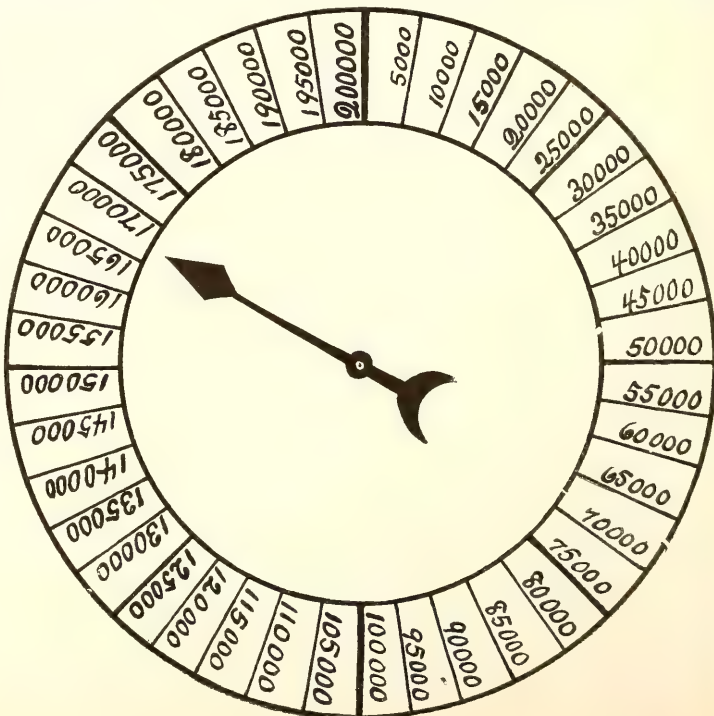
New Highland .....	\$ 4.00
Los Angeles, First .....	25.00
Washington City .....	20.50
Center Chapel, Sunday School .....	4.05
Calvary .....	3.00
Falls City .....	36.84
North Manchester .....	50.00
Philadelphia, First .....	100.00
Johnstown, Third .....	12.20
Long Beach .....	117.91
Flora .....	15.50
Alice Hoff .....	.50
Amanda Hoff .....	.50

HENRY RINEHART, Acting Treasurer.

### FORT SCOTT, KANSAS

Fort Scott is still on the map and the boundary of our possibilities are expanding more and more by the grace and power of God and his Word. We received three into the church last Sunday (July 29th) by baptism. They were a husband and wife, and the wife of a man whom we received a few months ago. All are happy in the Lord and have a very keen appreciation of the Whole Gospel fellowship. Wife and I expect to start to Ashland by motor about August 10th and the workers say they will do all they can for the progress of the work in our absence, and we know they mean it. In a general way the work is progressing very nicely, and conditions are more encouraging than at any time since we have been in the field. Of course Satan is busy, and sometimes has some well laid plans, but they do not often work out.

We remember the words of Paul: "Where sin abounded, grace did much more abound" and if we can always realize this, we need



never slacken our efforts. Pray for this work, that we may all abide in him.

L. G. WOOD.

On July 26th we had a Sunday school picnic at one of the parks, and had 60 in attendance and 6 cars brought into use for conveyance to the grounds. L. G. W.

#### FROM GRAFTON TO TERRA ALTA

It has been some time since the readers of the Evangelist have had any news from this field, so according to promise at last Conference we will make an effort to report. We are always glad to read the field news, and when there is none it seems that there is something wrong with our paper. And we pastors are to blame.

We left Grafton the last of May and took up work with the Terra Alta folks, and we are glad to say that we left some good friends behind, it is always sad to leave your friends. The last night we were in Grafton our friends met to pay their respects to us. We were invited to the home of Dewey Shahan's, and after a good visit and a luncheon, the crowd was called to silence when Brother Shahan set a large floor lamp in the midst and the good wife arose and said this was a token of love and respect to the Howell's. This brought a warmth to our hearts and tears to our eyes. We are thankful to know that such friends exist, and they shall be long remembered. We pray that the God of our fathers may shower his blessings upon the people of Grafton and the church.

Much has transpired since our coming to the White Dale church. When the moving van pulled in with the household goods the good people of the church were there ready to pay the expenses. This was a truly Christian act and much appreciated. One evening when we were entertaining two young ladies in our home, there was heard an unusual noise in the dining room. Upon investigation we found a crowd of men, women and children, as many as could get in the room, each having a package. They brought many things to eat and other things necessary to the home. We had a fine time and were made to rejoice in the feeling of good fellowship that was manifest.

The church had been without a pastor for about two years when we came to their rescue, and since our arrival the church has been taking on new life and the community has been attracted by the services. On June the third we opened fire in an evangelistic campaign, the pastor doing the preaching during the first week. The second week Rev. Jeremiah Thomas of the Conservative church came to us. He is a mighty man of God and brings the old-time Gospel. The results of the meeting were twelve baptized and six by letter. The meetings closed at the end of two weeks with the celebration of the Love-feast. There were fifty-four at the tables, and it was remarked that it was the most spiritual communion ever attended.

The church people are taking hold as if they mean business. We are sending in some offerings at this time. We are told that this has been neglected for some years. We are conducting a singing school in the church and we are having fine music. Last Sunday we had an all-day meeting, with dinner on the ground. And we are glad to say that Rev. Glenn, who has been a cripple for four years was able to be with us and to preach for us. He also attended the revival services, and was anointed. He is able to get about very nicely now. May we remember him at the throne of grace.

The pastor doesn't have to worry about salary; it is always ready. These people

have plenty with which to feed a pastor and there is no need to worry about what we shall eat. One said, "Here is a cow, come and get her." Another, "I have some potatoes, come over." We have much to be thankful for.

Well, dear reader, we are above most of you; we are on the top of the mountain, close up to the sun. In traveling up the Gadell hill, in three and three-fourth miles we rise more than seven hundred feet. We have the finest water in the world, the purest air and some of the best people. We are now in the union services with the city churches during the month of August, and there is a mighty fine spirit existing.

Our Sunday school is doing a good work under the superintendency of S. K. Whitehair. We are organizing a Christian Endeavor soon. We sincerely ask your prayers.

THOS. F. HOWELL.

#### GOODBYE INDIA AND CEYLON

India and Ceylon are finished. It has been a month of great enlightenment. I had read Miss Katherine Mayo's book, "Mother India." I had talked with Americans about it who had lived in India. I had asked them whether it was true. I got different answers. Some said that what she said was true but was not the whole truth. Others said that she had overemphasized some of the evils and had not sufficiently stressed the good to be found in India. Now I have spent a month seeing India for myself. What, then, is my conception of what she had to say about India? On some of the matters I have learned nothing by first hand information. On the matter of abuse of girl brides by adult Indian husbands naturally there was no more chance for me than for her to learn whether what we heard was true or not. However, I talked with a medical missionary woman on board one of the ships and she told me that she had seen many cases like those described by Miss Mayo. However, she said that of course these were the most flagrant cases, and that girl marriages did not always lead to such terrible results. Moreover, I am inclined to believe that her generalization that what ails India is oversexualization is too general to cover the whole situation. There is no doubt that India's religion emphasizes sex and in fact tends to excite sex, but that is true in our own large cities where movies, literature (so-called) and social life provides sex stimulation which some of us feel endangers our young people, but no one has suggested that that is the explanation of our labor troubles, the low estate of some of our foreign immigrants, the reason why in some of our communities little attention is given to sanitation and hygiene. No, the phenomena we see in Indian life, the evils from which she is suffering are not caused by the abuse of sex alone. Her problems are not as simple as that. No doubt many of her people are demoralized by sexual license, that some of her women suffer from the abuse of husbands, that too much of the thought and imagery of the Indian is devoted to the elemental passions, that much evil comes from the sexual stimulation given by Hindu religion, but lying deeper at the root of her troubles, sexual, social, political, and economic, is the dense ignorance of the people. Why do the people use the filthy pond as the source of their drinking water, or the wells into which drain all the refuse of the village? Why do 2,000,000 babies die each year? Why do her women look old at 35 years of age? Why do men continue to till the ground by the same methods as were used by Abra-

ham? Why do the people cling to their Hindu religion with all its filth, physical and moral? Why are the people custom-bound so tightly that they resist any innovations in medicine, in agriculture, in hygiene as if these things were of the Devil himself? It is because they rule their lives by tradition rather than by intelligence, that they are guided by the way things have been done rather than by the discoveries of modern science. They are ignorant. They have never been taught how to distinguish truth from error. Enlighten them, and the power of superstition will decrease, the rule of clerical tyranny will cease, the fear which now all the time holds them in terrible bondage will disappear. Science, freedom of thought, and a Gospel such as Jesus taught, simple, yet answering their deepest needs will set them free from "the law of of sin and death." All things must go together.

I have been impressed with the diligence and industry shown by these Indian peasants. They are hard workers on their own lands. Their women and children work with them. They are up at break of day; they labor until night settles down upon them. They are not lazy. True they are inefficient, but that is because they are ignorant of better methods. The Indian, while there are exceptions, is an industrious man. The marvel that with so little hope he works so well. He has been exploited all through the ages. It was his labor that built those magnificent palaces which alone keep alive the name of that great builder, Shah Jahang. He is exploited today. It is out of his toil that those magnificent buildings at new Delhi come as taxes. It is his sweat and blood that has built the magnificent residence and office buildings in which the British live and rule. He pays their princely salaries. I am not saying that the British have not paid him back in railroads and irrigation works which enables more of his kind to live, but he pays, and his standard of living is no better today than when Akbar and Shah Jahang built their magnificent palaces and temples with forced labor, and under the sting of the lash.

India has too many people. That is, considering the stage of development of her industrial organization she is vastly overpopulated. Her system of child-marriage aggravates the matter, for other things being equal the number of children a woman will have depends on the age at marriage. The only thing that has kept the population as low as it is is the enormous death rate of infants, and even of adults when famine and pestilence comes. None of the prudential restraints such as education and voluntary control of the size of the family in order to give those a family has some advantages operate in India, or at least do not operate adequately. Birth control is the thing needed immediately in India. I do not say artificial birth control, but prudential restraint such as operates to some extent in Western civilization. That was why I said above that India needs education. She also needs a higher standard of living. When people have no hope of anything more than mere subsistence, what stimulation have they for the higher things of life?

Moreover, the caste system of India is one of her greatest curses. I do not say that it may not have played a part in her social development in the past; I do not know. But today caste makes it impossible for anyone born in a low caste to rise out of it. The "untouchables," that is those born in low castes are condemned to remain there, follow the occupations proper



to that caste. It is an insufferable injustice. England dares not touch it by legal regulation. The change must wait upon education. Ghandi has attacked the system, but with all his prestige he has been able to do little in this matter. Here again what is needed is education of a social nature. The teachings of the science of social relations backed up by a religion which has as its fundamental basis the democracy and brotherhood taught by Jesus and Paul is needed by India. How often did we see a high caste Indian refuse to answer the question of a low caste man about some simple matter. One night in our compartment a young high class Indian was riding. We had been having a very interesting conversation. Our "boy" came in to make up our bed for the night. This boy of ours was a Madrasse, who by becoming a Christian had lost caste, and therefore could wear cased Hindu shut up like a clam, and moved as far away from the "boy" as possible. Our boy asked him something about whether he could move a part of his baggage. The Hindu answered through me. He would not talk to the outcast. On another occasion I took the "boy" with me to visit a temple. They would not allow him to enter. Yes, these are the people who are shouting about the tyranny of Britain and the need of self-determination and democracy in India!

Britain has done a good job in Malaya and Ceylon. In my judgment, while she has done a great deal in the way of railroads, and some irrigation works, in the attempt to introduce elementary education, and the promotion of a kind of higher education, so far as the socialization of the people is concerned she has made hardly a beginning. The type of education she has given the Indians has made them here enemies, inoculated within the higher castes the itch to rule, without fitting them for the job. She has not mollified the strife between the Hindus and Mohammedans. It is a question whether she has not rather cultivated it for her own ends. With all her efforts to educate the masses, look at the present amount of illiteracy in India. Not one in ten of the population can read and write. She has not taught them the relation between overpopulation and a low standard of living. Her capitalists have been rather glad to use this low priced labor for their own advantage. She has built great monuments and palaces in order to dazzle the eyes of the Indians with a kind of flattery of their ancient glories. Yet it is a question whether the Indian people are any better off today than they were hundreds of years ago from an economic standpoint. The towns and cities still smell to heaven with their indescribable filth. Pestilence still ravages her people. Famine still sweeps down over the land with failure of rain over large areas. Ignorance still lies like a dark cloud over the face of the land. Beggary thrives practically undisturbed.

What are the missionaries doing and how are they faring in this country of terrible spiritual darkness? Well, naturally I cannot speak concerning anything except what I saw. That may not be representative. I saw the American Baptist mission in operation at Kavali. There they have schools, which seem to be their chief work, and the chief missionary has charge of the Penal Settlement for Criminal Tribes. He is doing a good work in both these matters. I also saw the work of the Salvation Army at several places in India and Ceylon. In their Industrial Shops, where they give employment to people out of work in renovating and preparing for sale old furniture, rags and waste paper they are doing a much

needed work. In Colombo I saw the Girl's Hostel, or home for working girls and unfortunate widows. This is a fine work well done. At one of the Penal Settlements I saw their man in charge and he was doing a piece of work of the first importance. The other place I came in contact with an American Missionary in India was at Madura, where a native missionary came to the station rest rooms where we were staying and begged a contribution. I have already told you my reply to him. I asked him how many native Christians were in this city. He said about 8,000, and about 23,000 in the region. This mission was under the American Board. I was not pleased that they had one of their missionaries begging from strangers. However, at the Sholapur Penal Settlement for Criminal Tribes the manager was the missionary of the American Board, and was doing a good piece of work. I was told that the Missionaries generally follow the practice of the British by having a great many servants and living softly. Whether that is so or not I am unable to say. From what I saw, however, I am inclined to believe that they live better than a man of equal ability could live as a pastor in the United States. Of course, they are denied many privileges a pastor in our country enjoys. They must send their children away for their education. They have to live with these people whose standards of life are much different from ours. They are not respected as clergymen are in America. They are face to face with long established and intolerant Hinduism, but that goes with the job. That they are doing some good I have no doubt. That they are gaining few converts among the upper castes is no indictment against them. It is most natural that they should gain converts among the depressed classes. That was so in the days of Paul in the Roman Empire. (See Paul's Epistles and the Epistle of James). That they might do better in some matters it is not for me to say, but I found a good many Americans and others who look upon them as having a soft snap. I heard it charged that some of them are preaching a dead dogmatism that has little of the glowing faith of Christ,—giving those who ask for bread the stone of a formalism as dead as any to be found in Buddhism or Mohammedanism. I doubt not that is true. The things they preach are Greek or Mediaeval scholasticism with little of the simple Gospel of Jesus to be found in the dead husks.

The political situation in India is very bad. The Simon Commission appointed by the British Parliament had just arrived while we were there. The Nationalists refused to have anything to do with it, because no Indians had been appointed on the Commission. The task of the Commission was to ascertain what changes should be made in the Indian Constitution in the direction of giving Indians a larger part in the government of their country. It looks as if the Commission would have to go on without the cooperation of the Indian Legislature. Personally from what I saw and what appeared in the papers concerning the numerous cases of malfeasance in office by Indian office holders Britain has already given them more power than they are ready to use wisely. Graft and corruption in office is a part of the general attitude of holding out the hand for gratuities already referred to. They see no reason why justice should not be sold to the highest bidder in some cases, why the holder of an office should not profit by it. They have not had back of them the Anglo-Saxon experience in government which we have en-

joyed for hundreds of years. In short, they are not yet prepared for self-government. I have come to that conclusion in spite of the fact that I came out here with the feeling that any people ought to have the privilege of governing themselves. Also when I say that I am not by any means absolving the British from blame for the present unpleasant situation. They have lorded it over the Indians, outraging the Indian's sense of the fitness of things, exploiting him for their own benefit in part, keeping him down in social intercourse with the British, denying him certain privileges of a social and economic nature, which insulted him. Now their chickens are coming home to roost. Certainly Britain has a white man's burden. Whether she will be able to carry it to completion remains to be seen.

En route to Suez, March 6, 1928.

J. L. GILLIN.

### ANNA J. BONTRAGER AN APPRECIATION

On Wednesday, July 4th, 1928, Mrs. Anna J. Bontrager passed away due to causes resulting from a serious operation. The operation had apparently been successful and the patient was on the high road to complete recovery when embolism took her from us within the short space of fifteen or twenty minutes.

Anna J. Bontrager (nee Landis) was born in Orange Township, Blackhawk County, Iowa on October 19th, 1879. She was the older girl of two born into the home of Charles W. Landis, a sturdy farmer and earnest member of the Brethren church, and his wife—Alice Heitter Landis. As a child Sister Anna was a happy spirited, helpful personality with an especial knack for making and keeping friends. She was educated in the rural schools in the township, and very early in life joined the Brethren church—of which she was till the end of her life a consecrated and earnest adherent. She carried her ability for friendliness and kindly thought into her mature life and though she never was absent from her home community and the nearby city of Waterloo for many extended periods through a life of more than forty-eight years, yet she had made such a deep impress on workers in church and civic organizations that she had been chosen for larger service in official positions in such organizations.

Anna Bontrager was an enthusiastic Christian who by her fine sense of true values let her enthusiasm show itself in the fine quality of her life and the consecrated steadiness of her service and loyalty. Her church came first among the organizations of which she was a member. She honored her Master by seeking to build up his Kingdom in the lives of others. Since she had been endowed with a winning personality and an ability to lead she was largely used in the service of the Woman's Missionary Society of the Waterloo church and the Illiokota District—being President of both groups at the time of her death. Sunday school teaching also claimed a full share of her effort and interest.

She loved her home and sought not only to make it beautiful with the material things that decorate and embellish, but she sought more to infill it with a friendly and Christlike spirit that brought peace and contentment to all who were sharers of her hospitality. No children of her own flesh lived to grace the home, but her love for children found release in her care and service for two whom she claimed as "her boys"—Mr. William Dewees of Waterloo,

Iowa, and Robert Trott of Detroit, Michigan.

On March 13, 1902 Sister Bontrager was united in marriage to Abner A. Bontrager and for twenty-six years a happy and devoted married life was enjoyed. As partners and co-workers the two spent the years, and their harmonious spirit did much to make their home the fine place of rest and entertainment it became to so many.

Next to church and home the deceased threw her energies into the work of the Woman's Christian Temperance Union. She enjoyed fellowship with the ladies of this great organization and was committed wholly to its program of social morality and civic integrity.

In the death of our sister we have all suffered a severe loss. We cannot understand why this happy spirited and capable woman was taken away just in the prime of her life, but we can believe that in God's own wise planning "all things have worked together for good to her" for she was one of "the called according to his purpose."

She leaves to mourn her loss, her husband, A. A. Bontrager, her mother, Mrs. Charles W. Landis, and her sister, Mrs. Clyde Smith, all of Waterloo, Iowa. A host of friends in Waterloo and elsewhere also mourn the loss of one so loved.

Funeral services were conducted by the writer, the text of the sermon being 2 Timothy 4:7, 8. Interment in the Elmwood cemetery, Waterloo, Iowa.

May the heavenly Father bless those of us who mourn, and may we all be as worthy to "enter in through the gates into the city of God," as was Anna J. Bontrager.

EDWIN BOARDMAN, JR.

Waterloo, Iowa.

## POWERS AGREE TO OUTLAW WAR

All the fifteen powers invited to enter into a treaty outlawing war have signified their readiness. So complex was the task of bringing the powers to agreement upon the terms that more than a year has been consumed in the wording of this brief document freighted with such great hopes. Secretary of State Kellogg has completed the task and is prepared to sail for Europe for the solemn ceremonies of signing the epochal covenant as early as mid-August, though it is thought that a September date is more probable.

Following are official figures of the league of nations' permanent commission on disarmament showing the regular armies and organized reserve forces of the powers which have signified acceptance of the draft treaty submitted to fourteen governments by Kellogg on June 2:

France .....	717,500
United States .....	655,600
Great Britain .....	452,000
Italy .....	325,000
Poland .....	315,000
South Africa .....	206,000
Japan .....	198,000
India .....	173,300
Canada .....	131,500
Czecho-Slovakia .....	126,400
Germany .....	99,200
Belgium .....	89,000
Australia .....	46,300
New Zealand .....	25,700
Irish Free State .....	18,900

In addition to these land forces, the following naval tonnages of the principal maritime powers are involved:

Great Britain .....	1,162,000
United States .....	1,252,494

Japan .....	714,150
France .....	503,972
Germany .....	155,500

—The Presbyterian Advance.

There are in Japan 1,508 indigenous Protestant churches, with 170,817 communicants. These fifteen hundred churches are strong enough to carry on their work without assistance from a mission, and so upon them is resting a great deal of the responsibility of influencing for Christ the sixty million people of the country. They are comparatively few in number, but among them are many influential men and women. There are others also in high places who, although not actually professing Christianity, are largely motivated by Christian ideals and are doing a great deal for the cause of Christianity. Several years ago Prince Tokugawa, president of the Japanese House of Peers, said:

"There is no doubt that Christianity has already spread its roots wide and deep in Japanese soil. The Japanese newspapers, magazines, and fiction of today bear testimony to this statement."

## OUR LITTLE READERS

### UNCLE BOB'S AVIATOR

"Isn't it wonderful?" Faith's eyes shone as she looked up from the pictured face in the paper. "Isn't it just wonderful how a man could fly all the way across the Atlantic Ocean? It seems like a fairy story, doesn't it?"

"Yes, it does, dearie; these are wonderful days we're living in," assented her mother. "I saw a—an aviator the other day that had flown all the way from Cuba—or Central America," remarked Uncle Rob. "I'm not certain from which place, but I do know he had spent the winter away down South. He keeps a summer home up here in Vermont—Green Mountains are a very popular resort, you know."

"Why, I never heard a word about him. I didn't know there was any aviator around here. Who is he?" Faith inquired with intense interest.

"Little bit of a fellow; but I tell you no one can beat him when he makes a flight. He has spirit and perseverance and courage enough for a six-footer!"

"Where's he stopping—where's his cottage?" Faith asked. "Perhaps we could walk over and see it, and get a glimpse of him."

"He's pretty shy," Uncle Rob answered. "Shy about being followed up and admired, I mean. As I say, he's bold as a lion when it comes to making these big flights. Where is his summer home, did you ask? Well, I'll tell you, Faith. It's evidently somewhere about our own woods. I saw him inspecting our garden this morning. He seemed particularly attracted by that weigela bush. Well, it's a pretty think—with all those pink blossoms."

"Oh, Uncle Rob! He was over here this morning, and you never told us, so we could have a look at him," Faith reproached him.

"Well, to tell the truth, he didn't encourage my advances. I walked up to give him a welcome, you know, but he got away as quick as he could."

"Without saying anything, and—and on our own place?"

"Never said a word! He was just—just humming!" said Uncle Rob.

And then, in answer to her mystified look, he laughed aloud.

"His name is Mr. Ruby-Throated Humming-bird," said Uncle Rob, and then together Faith and Uncle Rob talked of what a wonderful aviator he was.—The Child's Gem.

## THE TIE THAT BINDS

CARTER-DARBY—On the evening of June 9, 1928, Mr. Morris Carter and Miss Cecil Darby were united in holy wedlock by the writer of this notice. The ceremony took place at the home of the bride's parents, Mr. and Mrs. Chas. Darby, south of Lake Odessa, Michigan. A large company of relatives and friends were present to witness the joyful occasion and to wish the happy young couple a prosperous journey through life together.

The bride was attended by Miss Letha Mote as maid of honor and Mr. Ivan Zuschnitt played the part of best man. Both contracting parties have heeded the admonition of the Lord and God to marry "Only in the Lord," both being members of the First Brethren church at this place.

The Lord will mightily bless this new home for he is recognized as the Head, each day when they come together for meals and in the evening worship. How we do need more such homes.

R. I. HUMBERD.

BROOKS-STEVENS—Saturday night, July 21 at the Oak Hill Brethren parsonage occurred the wedding of Mr. Oles Brooks and Miss Vivian Stevens, both of Oak Hill. These are two of our popular young people. The groom recently completed service in the Navy where he had the opportunity to visit the Bible lands and other countries. The bride is a graduate nurse. May their life be attended by many joys. Ceremony by the undersigned.

FREEMAN ANKRUM.

## IN THE SHADOW

COLEMAN—Roy Freeman Coleman, infant son of Brother and Sister John Coleman of Oak Hill, departed this life July 29, aged one year, eleven months and fourteen days. He is survived by his father and mother and three sisters. The funeral services were held in the Chestnut Grove Church of the Brethren and burial in the nearby cemetery. He was a namesake of the undersigned who conducted his funeral. May the bereaved ones be comforted by him who welcomed the little ones.

FREEMAN ANKRUM.

LYLTE—Mrs. Janet Lytle was born on December 18, 1908 in Weir City, Kansas, and died at the Fort Scott Hospital, July 18th, 1928 at the age of 19 years and 7 months.

She was married to William Lytle at Nevada, Missouri, September 2nd, 1927. Mrs. Lytle had lived in Fort Scott about 18 months and had made many friends by the beautiful Christian life which she lived. She was always interested in home and all things which made life happier for her husband and friends. She was sick six weeks but maintained a cheerful disposition throughout her illness. She had been a member of the Methodist church from childhood.

Besides her husband and six weeks old daughter, Wilma Jean, she is also survived by her mother, Mrs. Lydia Hilton, of Pittsburg, Kansas, and the following brothers and sisters: Mrs. Grace Massoular, Howard and Stewart Archer, all of Pittsburg, and Robert Archer of Arma, Kansas.

The funeral service was conducted in the Church of God, July 20th, 1928; a large concourse of sympathizing friends were in attendance, to pay their tribute of respect. Burial was made in the Oak Grove cemetery, the writer officiating.

L. G. WOOD.

FOSTER—James Franklin Foster was born in Hickory County, Missouri, January 18, 1854, and departed this life at his home in Fort Scott, Kansas, July 19th, 1928, at the age of 74 years, 6 months and 1 day. He was the son of Mr. and Mrs. Robert Foster. On July 13th, 1872 he was married to Mary L. Morgan, who survives him. He is also survived by one daughter, Mrs. Hattie Curtis, of Fort Scott, Missouri; one brother, L. W. Foster of Fort Scott, Kansas; and one sister, Mrs. Hattie Curtis, of Houston, Texas.

Also four grandchildren and five great-grandchildren survive. Mr. Foster had lived in Fort Scott nearly all of his life, therefore was well known and respected. He had been a member of the Presbyterian church for 25 years.

The funeral service was conducted from the home by the writer and the body was laid to rest in Oak Grove cemetery.

L. G. WOOD.

WILLARD—Infant son of Mr. and Mrs. R. O. Willard died July 17th, 1928, and was laid to rest in the family lot at Evergreen cemetery July 18th, 1928. Fort Scott, Kansas.

It lived but a few hours and passed on to the heavenly clime. A brief service was conducted from the undertakers' parlors, by the writer.

L. G. WOOD.

ROSEBOROUGH—El Roseborough was born March 8th, 1865 at Ashland, Ohio, and died at Los Angeles, California, July 17th, 1928. On August 31st, 1884 he was married to Fane Altenbaugh who survives him and finds the companionship of over forty-three years broken.

To them were born five children, three sons and two daughters. George, Lloyd and Mrs. Ralph Kirk are living in Ohio and were not able to be present. The other three, vice held in the Second Brethren church, Rilla, the other daughter, has been living at home with her parents and the other son has been dead a number of years.

El Roseborough united with the Church of the Brethren at the age of thirteen and served as a deacon in that church for over twenty-five years. In April, 1926, he became a member of this church and has been faithful to all his duties until the day of his death, doing the work of a caretaker of the church on Sunday before his death on Tuesday.

Brother Roseborough was one of those quiet kindly men



whom everybody loved. He was faithful to his church under any and all circumstances. A kind and loving husband and father has fallen asleep. A loyal church member and a real neighbor and friend has gone to be with the Lord. May those of us who remain take up the labors he has laid down and carry on in honor to his name. Burial was made at San Bernardino, California. A. V. KIMMEL.

## ANNOUNCEMENTS

### THE DEDICATION PROGRAM of the New Paris Brethren Church, Sunday, August 12, 1928

Sunday School, 9:30.

Morning Sermon, 10:30

Afternoon Sermon, 2:30

Dedication Services

Evening Sermon, 7:30

A. T. Wirick

W. I. Duker

J. L. Kimmel

J. L. Kimmel

We invite all who care to come and enjoy the service with us. The speakers are former pastors. The building is not large but well equipped and beautiful. We will need money to dedicate free from debt, but we will trust the good Lord and the generosity of the Brethren to supply that need by simply passing the collection plates.

B. H. FLORA.

### TO GENERAL CONFERENCE

August 20 to 26

COME ON!

LET'S GO!

### ARE YOU COMING TO CONFERENCE? Please Tell Us

The Ashland Entertainment Committee kindly requests all who are planning to come to General Conference August 20 to 26 to send notice of their coming. It would be a fine thing if some one from each church will be kind enough to write us telling how many are coming, and where possible, give the names. It will help us if you will do us this favor. There will doubtless be many who will decide at the last minute to come, when it will be too late to notify us. We want you just to come right along. But where possible, please notify us and address the following:

MISS HELEN GARBER,  
420 College Avenue, Ashland, Ohio.

### HOW TO GET TO ASHLAND

Ashland can be reached directly by the Erie railroad, and the Cleveland, Southwestern Electric, the latter running a frequent schedule between Ashland and Mansfield (a point on both the Pennsylvania and Baltimore and Ohio railroads) and between Ashland and Galion (the nearest convenient point from the southwest on the Big Four). Also busses make frequent trips between Ashland and the following nearby points: Mansfield, Galion, Wooster, Mount Vernon, New London and Wellington. Those coming by automobile can easily find Ashland on their road guide. But for their convenience we will state that it is on U. S. Route No. 42, and State Routes 5—6—60—96—58.

### RATES FOR LODGING

Lodging rates in private homes are as follows: \$1.00 per day for one in a room and 75 cents each per day for two in a room. The Sisterhood girls will be lodged in the Dormitory at 50 cents each for two in a room, or 75 cents each for one in a room, and the girls are to bring their own sheets and pillow slips for their beds. Meals at customary prices served at the First Brethren church and on the college grounds and at downtown hotels and restaurants.

Those who care to do camping, will find places for pitching tents on the college grounds and nearby tourist camps.

### GOOD EATS

Everybody will want to eat while at Conference and provision is being made to adequately care for all. The W. M. S. of the local church will serve dinner and a light lunch in the church basement. In the college dormitory and elsewhere on the college grounds meals will be served cafeteria by J. S. Newcomer, a member of the Brethren church and an experienced restaurateur. There are also restaurants and hotels downtown, ready to serve your most fastidious desires. So your eating problem is solved in advance.

## Business Manager's Corner

### THE BICYCLE RACE

The race is over, and we take it for granted a number of our younger readers are anxiously awaiting the announcement of the name of the winner.

There were not as many contestants as we would like to have seen in the race, but there were some earnest workers, and the race was a closer one than one might think it would be.

The winner of the race is a ten year old girl, who made 4900 points in the contest and the next to the highest number of points, 4000, was made by another girl. The winner more than doubled the subscription list in the church where she lives, showing that she made a thorough canvass.

The name of the winner is Opal Rose Meyers, Carleton, Nebraska, and the bicycle will be shipped to her as soon as we learn the size she desires.

The next to the highest was Thelma C. Lemert, Bryan, Ohio, and she with the following contestants will receive checks for the work they did in the contest before this paper reaches any of you, Virginia Coleman, Florida, Indiana; Albert Bolinger, North Manchester, Indiana; Wayne A. Ringler, Johnstown, Pennsylvania; Paul Ankrum, Oak Hill, West Virginia; Loyde and Vail Deeter, West Alexandria, Ohio; Jack W. Riddle, Warsaw, Indiana, and Olive Whitted, Bunker Hill, Indiana.

We desire to thank all these young people for the work they did in the contest and to say also we only wish we had a sufficient number of bicycles to send one to each of them.

### General Conference

In just two weeks from the day we are writing this our conference meets in Ashland. We are looking forward to this with some degree of trepidation, as we do not know just what to expect in the way of attendance, or just what preparations to make; but we are doing the best we know how to have everything cared for in a proper manner.

The writer attended the General Conference in Ashland in 1894 and also in about 1911 and 1912, when he was in the active ministry, but after living in Ashland for thirteen years we are able to see vast changes in Ashland and also in the conferences as they are now held.

When the conference met in Ashland years ago there was no church building in Ashland, all meetings were held in the college buildings, first in the chapel, then in the old gymnasium. Now we have a fine new church and we will be glad to have the brotherhood see what a small congregation

has undertaken to do in the way of church building. We do not know as yet just how many of the various conference sessions will meet in the church, but they may feel sure they will be welcome to use it to its capacity at any time.

### Where Do We Eat?

That is one of the vital questions at every conference, and it will be a vital question at Ashland. One of the leading places is being arranged in the dining room of the church. The Women's Missionary Society of the Ashland Brethren church labored for many years to accumulate a fund with which to furnish the church should the congregation ever reach the place where it could accomplish such a task, and when these plans were realized the Missionary Society invested nearly \$5,000.00 in furnishings for the church, among these being equipment for a large dining room and a first class kitchen. Then on dedication day this faithful society pledged \$2,500.00 more on the church debt, and now they are doing all they know how to do to make up that pledge. Mrs. Teeter is serving her fourth year as president of the society and her husband knows something of the nervous strain that such a task imposes upon an active president.

These women have planned to serve meals in the dining room of the church as one means of earning what they can to apply on this church pledge.

They have equipment to feed one hundred and fifty people at one seating, and they have planned good meals at a reasonable price.

To assure plenty of fresh vegetables for this service the writer offered the society the use of a good vacant lot to be planted in garden stuff to feed the conference. The lot was prepared and planted in potatoes, corn, beans, cabbage, tomatoes, beets and carrots, and everything has been growing splendidly, so the delegates can be assured of vegetables fresh from the garden every day. So these good women make a bid for your patronage, and if you don't feel you get your money's worth at each meal you will be welcome to visit the Missionary garden and to help yourself, and if you don't find enough there just stop in the writer's garden where the favorable season has developed the most prolific crop of garden stuff he ever raised.

### The Publishing House

Don't forget that the Conference Executive Committee has arranged a place on the program on Wednesday afternoon for everybody to visit the plant of The Brethren Publishing Company. We expect to keep "open house" at that time for every visitor at the Conference.

When previous conferences met in Ashland the Publishing House was located away off in the outskirts of the city on the opposite side from the college and visitors were few. Now we are located in the heart of the city and can be visited by everybody.

Just this morning we received 500 useful and practical souvenirs that we have planned to hand out, one to each visitor that attends our "open house" on Wednesday afternoon. Don't miss this visit. We have had a good year in the Publishing House and we are anxious to have you come and see where we "live and move and have our being" so far as the publications of the church are concerned.

Perhaps my corner is too long this week, but it has been some time since I have used this space in any large degree.

R. R. TEETER,  
Business Manager.

Volume L  
Number 32

August 18  
1928

# *The* **BRETAREN EVANGELIST**

- ONE · IS · YOUR · MASTER · AND · ALL · YE · ARE · BRETAREN · -



Dr. Yoder Baptizing Near Buenos Aires,  
Argentina



See his article in this issue on "One  
Baptism—Triune Immersion"



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Published weekly by the Brethren Publishing Company, Ashland, Ohio, at \$2.00 per year in advance.

George S. Baer, . . . . . Editor  
R. R. Teeter, . . . . . Business Manager

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## EDITORIAL

### MESSAGES ON THE BRETHREN PLEA

#### V. The Eucharist, or the Bread and the Cup

The Eucharist, or the service of the Bread and the Cup, is one of the most universal, in its fundamentals, of all Christian ceremonies. It is practiced in some form by almost every body of Christian believers. There are wide differences of interpretation with regard to the meaning of symbols, but these differences do not necessarily follow denominational lines. In fact, there are marked differences within many of the denominations. Insofar as this may be considered a distinctive Brethren practice, it's distinctiveness lies in two facts: first, that we let the Gospel itself interpret and give meaning to the rite, and second, we practice it, as did Jesus and the apostolic church, in connection with the Feet-washing and the Love-feast—essential parts of the communion service.

The Eucharist is one of the most vitally significant and solemn practices of the church, and yet we must remember that it is but a symbol and will do us no good until we get back of the symbol to the thing symbolized, that it is an instrument or agency for the conveying of spiritual truth and is not an end in itself. Neither should we treat it lightly or indifferently. It was instituted by our Lord as an aid to our spiritual understanding, as a help to meet the needs and longings of the human heart and we neglect it to our own great detriment. As a "means of grace" it has all the effectiveness that infinite Wisdom could give it, if only we will honestly and sincerely give it a chance to operate in our lives.

The Eucharist was instituted to be a memorial of the broken body and shed blood of the Savior of the world. Paul, who gives us the earliest record, in reporting the words of the Lord Jesus, words which he declares, he himself had "received of the Lord," says, "Take, eat: this is my body which is broken for you: this do in remembrance of me." And concerning the cup, "This is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me" (1 Cor. 11:23-25). Luke confirms Paul's statement that it was to be for a continual remembrance of the sacrificial death of Christ: "And he took bread, and gave thanks, and brake it, and gave unto them saying, This is my body which is given for you: this do in remembrance of me. Likewise, also the cup, after supper, saying, This is the new testament in my blood, which is shed for you" (Luke 22:19, 20). Mark and Matthew do not report the statement, "This do in remembrance of me," but their record does not disagree with Luke's and Paul's and must be interpreted in the light of theirs. They do, however,

make plainer the purpose of the shedding of the blood, which the cup is to memorialize. Matthew records, "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). Mark, though not having all the words of Matthew, agrees with him, saying, "This is my blood of the new testament which is shed for many" (Mark 14:24). It is therefore a perpetual memorial of the Lord's atoning death, and Paul insists that as often as we partake of these emblems we "*show forth the Lord's death till he come.*" Yes, we show forth the Lord's death in propitiation for our sins; we show that "He suffereth for us and died for our sins, according to the Scriptures." What a significant memorial! It is the Christian passover, having all the meaning of the Hebrew passover and more, for it was not merely once, but is perpetually effective. "This do in remembrance of me." That is the heart of the ordinance. Let us cling to the beautiful simplicity of it.

The partaking of the Bread and the Cup symbolizes the reception on the part of the communicant of the life divine, which Christ stands ever ready to give with increasing fullness. And how sorely we need it. Every man realizes it to some extent. He knows his life is poor and puny at best. And when the Christian finds himself in the presence of those sacred objects which are emblematic of him who is the Lamb of God, broken and sacrificed indeed, but nevertheless spotless and without blemish, the feebleness and scantiness of his life stands out as a pitiful appeal. In the presence of those sacred emblems even the noblest is made to feel his unworthiness and to crave the life that is from above, the life that resides in Jesus (John 5:26) and which he came to impart, even as he said, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51). It is, of course, evident that Jesus does not mean the actual eating of his flesh, or the actual drinking of his blood. This is done symbolically, it is true, by the eating of the bread and the drinking of the cup. But this symbolism and the forceful language of Jesus to the murmuring Jews were meant to emphasize the utter dependence of every human being for all the life that he shall ever possess upon him who has life inherent in himself even as the Father has. (See John 5:26.) That it is not the literal eating of his flesh, Jesus makes plain when his disciples stumbled at his words and he said, "What and if ye shall see the Son of man ascend up where he was before" (John 6:62)? In other words, What if he should ascend to the Father and take his body with him, it would be impossible to eat the actual body. No, that is not it. "It is the spirit that quickeneth (that giveth life); the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63).

These eucharistic emblems symbolize the union that is effected and the communion that is enjoyed between Christ and his disciples and consequently among the disciples themselves. This is pointed out by Paul in that noted verse which is upon the lips of every Brethren when this sacred service is being engaged in: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Then he adds very appropriately, "For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Cor. 10:16, 17). No matter of what class or race of people, as souls are united in baptism, so are they united in the partaking of the communion, Paul declares in 1 Corinthians 12:13, "For by one spirit are we baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one spirit." Again Paul bears witness to the union of the various members of the body of Christ and with the Head, which is effected by baptism, when he writes to the Galatians (3:27, 28): "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." What a blessed fact—that we are united with Christ, and in him, and united one with another! We are made one in him—and how enjoyable is the fellowship we have together! The disciples of our Lord meet about the common table, in his spiritual presence, and partake symbolically of his vitalizing life and sanctifying power, and there they realize in very truth that One is their Master and all they are brethren. It gives an inspiration that rejoices the heart and causes one to assume readily the obligations of loyalty and service which the relationships there felt involve.

The communion is a feast of rejoicing. The very name which we so frequently apply to it implies that. "Eucharist" means thanksgiving, a giving of praise, an expression of gratitude. And that meaning requires that this service shall be a "sacrifice of praise and thanksgiving." It is the same word that is used in Philippians 4:6, "In everything by prayer and supplication with thanksgiving let your request be made known unto God." Similar uses of the word are found in Colossians 4:2 and 1 Timothy 2:1. Paul and Luke both use the same word in reporting that Jesus took the bread and the cup and "gave thanks" (Luke 22:17, 19; 1 Cor. 11:24). His physical nature shrank from the cup, yet he took it and "gave thanks" for it, thanked the Father for the opportunity to magnify the law of love; thanked him for the millions he would be able to redeem by the drinking, and for the privilege of revealing the great yearning heart of the Father unto men; thanked him that even in this seeming triumph of evil, Satan's doom was being sealed. Thanking the Father, with perfect calmness, he drank the cup to its bitter dregs, and tasted death for all men, conquering man's last enemy. Through the darkness of defeat he saw the dawn of victory; through the gloom of the grave he saw the glory of the resurrection and final exaltation. And so in the midst of the solemnity of the occasion there was found reason for rejoicing and thanksgiving. That spirit was expressed not only in prayer, but in song. Matthew (26:30) informs us that "When they had sung an hymn, they went out into the Mount of Olives." And following the records of the apostolic church, as we may, we find that all through the years, they were accustomed to observe the ordinances with the singing of hymns of praise and thanksgiving. Songs of exultancy, some of them were, with which they celebrated. And it was fitting that they should thank God and rejoice, even in such a solemn assembly, because of what had been wrought for them.

And finally, the service of the Bread and the Cup is a reminder of Christ's coming again. Paul says, "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come" (1 Cor. 11:26). Our Lord has gone into a far country and has left us in charge of his goods. As faithful stewards we do not grow careless, inactive and disloyal, and say our Lord "delayeth his coming" but we are watchful and waiting, our hearts look forward longingly and lovingly to the time when we shall see and know him. We know not when he shall appear, but "We'll work till Jesus comes, and then be gathered home." It will be a happy home-going, if we have served well here. We shall see the glorified presence of our Savior and those whom we have loved and lost awhile. "So," in the words of Dr. T. A. Nelson, "when reverently we press the cup to our lips, memory is busy with the past and imagination with the future, we do desire 'to depart to be with Christ.' Thought springs upward from the cross to the crown, and we long to be with him—to see the King in his beauty, and to behold the land that is very far off."

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## EDITORIAL REVIEW

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Brother Floyd Seibert, the pastor, informs us that the Ellet (Ohio) Sunday school orchestra of 16 pieces will be in attendance at Conference all day of Wednesday, to play when needed.

*Yes, there will be a paper next week, but none the week following.* We skip the date of September 1st. That is the second of the two weeks regularly missed during the year.

"Uncle Si" writes his last note to Christian Endeavorers about Conference this week. Also, Brother Homer A. Kent, Quiet Hour Superintendent, has a message for you on your page.

In a personal communication from Brother N. W. Jennings, he says "The Lord is still blessing our work at Turlock (California) with spiritual power and numbers of attendance. To him be the praise."

Brother Floyd Taber, who, with his good wife, is working hard on his medical course, asks the prayers of the brotherhood, that he may be helped in meeting the tests through which he is finding it difficult to go. Read his letter on Mission page.

Dr. J. L. Gillin finds he has a lot of time on his hands while sailing on the Arabian Sea, and he uses some of his time telling us how he spends his time. And it is interesting. He finds the

orientals saying on every hand, "What is to be will be." A fatalistic philosophy everywhere prevails in the Orient.

From Krypton, Kentucky, comes an "S-O-S" call over the signature of the pastor, Brother Fred V. Kinzie. He is in need of seats for his school room, and hopes some one in the brotherhood may know of some discarded seats that may be secured at an advantage. His school is growing beyond all expectations.

Dr. Charles A. Bame has been spending a part of his vacation in an evangelistic campaign with the church at Mathias, West Virginia. We have not learned of the success, as yet. This is the third consecutive annual meeting with these good people, whose efficient pastor is Brother Arthur Snider.

Brother H. F. Stuckman, of Goshen, Indiana, says we ought to attend General Conference as we attend regular church services—as a matter of duty. Read it under "Conference" heading on page 16 and think it over. Have you planned to go?

Brother W. I. Duker tells us of the success of the Shipshewana Young People's Camp. We have heard from several sources that it was a delightful success from every standpoint, and we are glad to note that plans are being made to achieve even greater things next year. There are wonderful possibilities in store for such an enterprise.

Brother L. A. Myers, pastor at Morrill, Kansas, reports the condition of his work as encouraging. He seems to have a good Sunday school superintendent, who is maintaining interest by her efficient planning of the worship programs. A Christian Endeavor society has been organized, which is giving the young people some worth-while training. Brother Myers has been retained as pastor for another year.

Prof. M. P. Puterbaugh, treasurer of the National Sunday School Association publishes in this issue his financial report for the year ending July 31, 1928. It will be noticed that the White Gifts for the year totaled \$4,206.28, which shows a commendable interest in the work of the Association. And when it is noted what their money does, it will be agreed that they are engaged in a very worthy program, and deserve our support.

Brother Freeman Ankrum, pastor at Oak Hill, West Virginia, writes that they have laid the cornerstone for their new church building since last report, and now are looking forward to dedication day, which, due to delay in getting their church furniture, will not be before the last of October or the first of November. It is said to be a beautiful church, and we are sure it will be a great blessing to the congregation. The pastor and people have worked courageously to this end and they will deserve the reward of a beautiful church home.

Dr. Martin Shively, Bursar of Ashland College, makes his third report of the Educational Day Offering. It is brief, but it is good in certain respects. Especially worthy of note is the gift from the Long Beach church of California, where Brother Dr. L. S. Bauman is pastor. Its gift was \$356.93, the largest yet received for that purpose. The total offering to date is \$2,815.66. As Brother Shively suggests, it is good for those who have given, and if all churches that have not reported, had done as well in proportion, the total would now be much higher. Doubtless there are some who yet expect to get in on this offering; it is not too late.

Dr. W. S. Bell, Endowment Campaign Secretary, has a splendid report to make from the Roanoke, Virginia, church, where the Niningers lived. These good people made a gift of \$9,800, of which \$5,000 was given a number of months ago. It is a noble work they did for the college, and is an example of what ought to be happening more frequently. The Brethren Church counts among her members a goodly number of people whom God has blessed with much of this world's goods. These have it within their power to place this institution on a much better footing financially than it is, if they but understood their privilege. And unless there is an awakening along this line, the college will never have the standing that it ought to have and which money alone is lacking in attaining. Perhaps our people are not so much to blame for the scarcity of big gifts, however, as our leadership. We have not talked it extensively and strongly enough to give wide currency to the vision. The amount added this week to the Fund is \$5,140, which brings the total up to \$173,402.20.



# GENERAL ARTICLES

## One Baptism--Triune Immersion

By C. F. Yoder

The publication of our doctrinal booklet "The Faith of the Gospel" has aroused interest in Argentina in the Gospel baptism. The learned veteran Baptist, Pablo Besson, criticised the chapter on Trine Immersion in **El Expositor Bautista** and the following is my reply. Believing that it may be of interest to others I share it with Evangelist readers.—C. F. Y.

I have always liked the Baptist zeal for liberty of conscience and loyalty to the Word of God, and I thank the **Expositor** for the criticism of the chapter on baptism in my book. In ampler form this chapter was presented as a thesis in the Baptist Seminary of the University of Chicago, and was accepted without any criticism. If I understand the esteemed brother Besson, the objections he raises are, in brief, the following:

1. That trine immersion does not agree with John's baptism.

2. That "one baptism" (Eph. 4:5) means "one immersion."

3. That "in the name" (Matt. 28:19) means "in the communion."

4. That "in the name of the Father, and of the Son, and of the Holy Spirit" means one name.

5. That "in the name of Jesus Christ" (Acts 2:38) admits only one action.

6. That trine immersion separates and really denies the Trinity.

7. That the testimony of the early writers as to trine immersion is valueless.

"Prove all things; hold fast to that which is good." I hope the illustrious brother will be so good as to consider the objections I have to his arguments.

1. I find no proof that

**John baptized by single immersion.** On the contrary, the monumental work, **The Jewish Cyclopaedia**, the highest modern authority on Jewish questions, says that the three classes of immersion required by the law (that of clothes, of the body, and the bath which always accompanied purification by blood, (Ex. 19:10; 29:4; 24:8; Lev. 16, etc.) were combined in the trine immersion of the day of atonement. It says "These three actions were the initiatory rite always practised on proselytes, and this was what John preached to the sinners."

In confirmation of this I have had the testimony of a number of pious Jews who still practice this trine immer-

sion on every day of atonement, and say that it is practiced by great numbers of both men and women.

The baptism of John was accompanied by the voice of the Father and the descent of the Spirit on the Son. It could not therefore have a unitarian significance.

2. In the Gospel the term baptism (gr. baptisma) is the name of the entire rite and not of a part only. It does not by itself indicate the number of actions. **Liddel and Scott**, Greek Dictionary, translate the verb "to dip, dip repeatedly, baptize." It is the word used of Naaman's bath in the river Jordan (1 Kings 5:14) in which there

were seven dips. If there can be seven there can be three.

In a burial (which is only a part of the symbolism) there are three acts: the body is placed in the coffin, in the box and in the tomb. So also "there is one God" (in three persons), "one Lord" (with two natures), "one faith" (with several objects) and one baptism (with actions corresponding to its several teachings).

The Nicene creed (325 A. D.) calls "one baptism" the trine immersion then universally practised. Jerome says, "Even though we are put under the water three times to represent the mystery of the Trinity, it is counted but one baptism"—**Letters 69:7.**

3. If "the name" in Matthew 28:19 means "the communion" why is it not written thus? and why is it never so translated? Israel was baptized (unto (eis) Moses" (1 Cor. 10:1, 2) in order to enter into the old covenant, in which the pious Israelites had communion with God (Ps. 51:10, 11), but the baptism of

the new covenant is "in the name of the Father, and of the Son, and of the Holy Spirit" in acceptance of the work of each one in redemption. If "baptized into" (eis) in Mark 1:9 means entrance into the water, so in Matthew 28:19 it means entrance into the Father (Col. 3:3) and into the Son (2 Cor. 5:17) and into the Holy Spirit (Gal. 5:25). It was for this that Jesus prayed in John 17:21.

Even the symbol of communion includes several acts (the taking of the bread and of the cup) although there is but one communion.

4. If "the name of the Father, and of the Son, and of the Holy Spirit" is all one name then,

### IMPORTANT STATISTICS IN THEIR RELATION TO CHRISTIAN BAPTISM

#### THOSE WHO PRACTICE TRIUNE DIPPING ARE:

Greek Church .....	98,616,000
Orthodox Hebrews .....	7,000,000
Abyssinian Church .....	3,000,000
Armenian .....	1,600,000
Moravian Church .....	82,971
Brethren and others .....	300,000
Seventh Day Baptists (probably) .....	50,000
Copts, Nestorians, Spanish, and the Catholics at Milan (probably) .....	50,000,000
Liberal Churches, who give the subjects their choice, (probably) .....	10,000

Total observing "Sacrament" by triune dipping ..... 160,058,971

#### THOSE WHO PRACTICE TRIUNE POURING ARE:

Mennonites .....	75,000
Roman Catholics .....	180,000,000
Liberal Churches, who give the subjects their choice, (probably) .....	10,000

Total number who practice trine pouring ..... 180,085,000

#### THOSE WHO PRACTICE TRIUNE SPRINKLING ARE:

Lutheran Church .....	50,000,000
Reformed .....	20,000,000
The Rubric of the Episcopal Church is Trine Dipping, but like the Roman Catholics and others have departed from the apostolic mode. Episcopalians, .....	23,253,000
Scotch Presbyterians and others, (probably) .....	300,000
Covenanters .....	200,000

Total number who practice Trine Sprinkling ..... 93,753,000

Number of supposed Christians ..... 477,080,158

Total number of Trine Actionists ..... 433,896,971

Leaving for Single Actionists ..... 43,183,187

#### THOSE WHO PRACTICE SINGLE DIPPING ARE:

Baptists, Disciples and others .....	9,220,000
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Single Actionists by Sprinkling and Pouring ..... 33,933,187

Trine Dipping above Single Dipping ..... 150,808,971

Trine Actionists above Single ..... 290,713,984

From these approximate statistics the kind reader will readily observe that there are nearly eighteen times as many Trine Immersionists in the world as there are Single. There are also nearly ten times as many Trine Actionists as there are Single.—From J. B. Wampler's pamphlet, "The Law of Baptism."

(1) Why not simply baptize "in the name of God" as did the proselytes?

(2) Why is he condemned that believeth not in (eis) the name of the only begotten Son of God?" (John 3:18).

(3) Why were they rebaptized who lacked the baptism in the Holy Spirit? (Acts 19:1-6).

(4) Why are we taught to pray "in the Spirit" (Rom. 8:26), "to the Father" and "in the name of the Son?" (John 16:23, 24).

(5) If the names "Father," "Son" and "Holy Spirit" do not represent different realities, why use them at all?

(6) If these names do represent different realities, how can they be anything but different names?

(7) If the object of "baptize" is one indivisible object (Matt. 28:19), then why is the preposition used, thus giving three objects, which, according to all grammars must equally receive the action or actions of the verb?

Examples: "He falleth into the water and into the fire" (Matt. 16:15). How many actions?

"Moses in the law and the prophets did write" (John 1:45). How many writings?

To signify one name and one action the commission should read "baptizing them into the name Father, Son and Holy Spirit." If it means that, why does it not say that?

**5. The exhortation to "be baptized" in (gr. en) the name of Jesus Christ" (Acts 2:38; 10:48) indicates the authority, not the meaning, of baptism.**

The preposition is not eis as in Matthew 28:19, but en as in Acts 4:7, "By what power or by what name have ye done this?" There is therefore no contradiction whatever between the command of Jesus and the practice of the apostles.

There is no church (except a Pentecostal group) which baptizes "in the name of Jesus" because that name includes all. Why argue for something one does not practice? Augustine says, "You are rightly dipped three times who receive baptism in the name of Jesus Christ" (**Sermon on Baptism**).

It is true that those who are "baptized into Christ have put on Christ" once only (Gal. 3:27), but that is only a third of the rite. Baptism includes the Father and the

Spirit as well. If they do not also save a special work in regeneration then the "operation of God" (Col. 2:12) and the "renewing of the Holy Spirit" (Tit. 3:5) are empty words. Likewise "baptized in (eis) the name of Paul" (1 Cor. 1:13) may mean but one immersion, but "baptized in the name of Paul, and Apollo and Cephas are one in Christ; members of one body (1 Cor. 12:13) and of one Spirit (1 Cor. 6:17), "As thou, Father, art in me and I in thee, that they may be done in us" (John 17:22).

**6. Trine immersion does not separate the rite of baptism into three rites.** The candidate enters the water once and leave it once, but bows the head at the mention of each name, thus expressing in action exactly what is expressed in words and accepted by the faith.

It was just because the commission absolutely requires three actions and thus honors the Son even as the Father (John 5:23) that Eunomius, in order to teach the inferiority of the Son, changed the formula as well as the form of baptism. Theoretic, an eminent bishop of the same age, says, "Eunomius perverted the holy law of baptism, handed down from the beginning, from the Lord and the apostles, and made a contrary law, alleging that it is not necessary to dip three times nor to mention the names of the Trinity, but only one immersion in the death of Christ." This testimony is confirmed by Gregory Nazianzen, Socrates, Sozomen and Filostorgius, recognized authorities of the time.

**7. The testimony of the early writers is valuable in spite of human fallibility.** It is true that several writers see a relation between the three actions in baptism and in the three days in the tomb (perhaps from comparing the typical sacrifice, Lev. 10:5-8, with the antitype, and with baptism, Luke 24:7; Acts 2:27; Rom. 6:3-5, but they also quote Matthew 28:19 as authority for trine immersion. The fact is undeniable, that in the first four centuries no Christian writer advocates any other formula for baptism than Matthew 28:19 or any other form than trine immersion.

Thus history confirms what the Lord taught and the apostles practised. If church leaders today would put truth above prejudice and Christ above sect it would not be difficult to arrive at the unity of the faith.

Rio Cuarto, Argentina.

## "The Challenge"

By Ernest H. Cherrington, LL.D., Litt.D.

*(Editorial Note.—We are greatly indebted to Dr. Cherrington, Educational Director of the Anti-Saloon League of America, for providing us with the following review of William G. McAdoo's notable book, "The Challenge," published by The Century Co., New York City. We deem it a privilege to share in Dr. Cherrington's service by passing his contribution on to the Evangelist Family.)*

The voice of true Democracy on prohibition, liquor lawlessness and constitutional government speaks clearly in the volume "The Challenge" by William G. McAdoo, recently published by the Century Company, a collection of addresses delivered during 1927, dealing with the fundamental issues of politics from the standpoint of prohibition enforcement. Mr. McAdoo declares:

"The liquor question itself is a question that political leadership cannot ignore. The American people by writing the Eighteenth Amendment into the Constitution registered their solemn conviction that the welfare of the human beings who compose the nation demanded that they should be protected from exploitation by a traffic which took a heartless toll from millions of innocent persons, women and children for the most part, who without

any act of their own were sacrificed to its financial greed. By the Eighteenth Amendment the American people determined that the resources of government should be brought into play, that this wrong might cease, that this burden might be lifted from the innocent, that this source of social loss and wastage might be checked and the human resources of the nation conserved. In other words, they determined to bring into operation by constitutional processes the uncontested power of the state to safeguard the health, morals, and well-being of the community—as the power to abate a public nuisance."

In view of recent happenings in the world of politics, this statement by Mr. McAdoo is of great significance.

"A great drive is being made by an alliance of all the political machines, in the section of the country where they are strongest, to gain control of the Federal Government for the first time in American history. This drive is being made under the guise of an attack upon the Eighteenth Amendment and the prohibition laws. That this issue should have been chosen by the machine politicians for their purposes is not unnatural. The connection between machine politics and the criminal liquor traffic



has always been particularly close and intimate. The machine politician was bred by the saloon. The saloon was the center of his operations and a main source of his power. It was the gathering-place of the idle and criminal class of hangers-on whom he depended to do his errands and to act as his go-betweens with those who desired to purchase his favors. It is asserted and perhaps with truth that many machine politicians in our great centers of population maintain speak-easies in order to retain their connection with this class of supporters and to form the indispensable basis for their political operations. Of course, politicians of this stamp are opposed to prohibition and the prohibition laws. These politicians are fighting for their lives. Not merely would prohibition, if adequately enforced, break up their centers of power, but as the population becomes more sober, more thrifty, and reaches a higher plane of comfort through the abolition of the liquor traffic, it will be much less susceptible to machine deception and more alive to its real nature and purpose."

Those responsible for the repeal of the Mullan-Gage prohibition enforcement law in the State of New York should read Mr. McAdoo's discussion of the constitutionality of such action.

"I submit that where a State has once performed its constitutional duty of enacting a law to enforce the Eighteenth Amendment, and later undertakes to repeal that act, the repeal, if unaccompanied by the substitution of another constitutional and efficacious enforcement statute, is unconstitutional and void for the same reasons that I advanced in considering the effect of a possible repeal by Congress of the Volstead act. In the case of the repeal of a state statute, however, it would probably be difficult to bring the question of the constitutionality of the repeal before the Federal courts because of the procedural obstacles; but the courts of the repealing State are under a constitutional obligation to hold the repeal void when their jurisdiction is properly invoked.

"If these views are sound, it must follow that the repeal by the State of New York in 1923 and the repeal by the State of Montana recently of their prohibition enforcement laws are void."

Elsewhere Mr. McAdoo discusses the consequences of the Mullan-Gage Repeal and Governor Smith's misleading statements concerning it. (He says:

"Considerable misunderstanding of the consequences of the repeal of the state Enforcement Act in New York has been created by recent utterances of the governor of that state. After giving his approval to the act repealing the state Prohibition Law, the governor now says that 'there devolves upon the State the sacred duty of sustaining the Eighteenth Amendment and the Volstead Law. They are as much a part of the laws of this State as our own statutes and our own Constitution', and he then goes on to imply that even in the absence of a state enforcement act the police agencies of the State are available for the enforcement of prohibition. His effort is apparently to create the impression that no state enforcement statute is necessary because even in the absence of such a statute the state officials are under an obligation to enforce the Volstead Act. This position is entirely misleading and has no justification in law. . . .

"The 'sacred duty' upon state officials of which the governor speaks doubtless exists, but the means of performing it were taken away from them when jurisdiction over prohibition offenses was removed from the state courts by repeal of the State Enforcement Act. The living organism of state enforcement has had its head struck off by closing the state courts to prohibition cases, and while the duty remains, the situation is precisely as if we were to say that a policeman is under a duty to protect a by-

stander from murderous assault when we have taken away from him the gun which is his only means of giving such protection."

The South, whose loyalty to the ideals of true democracy, as distinguished from Tammany democracy, finds Mr. McAdoo a defender from the assaults of the liquor group. He presents the Jeffersonian idea of individual liberty in its contrast to liquor license, thus:

"In those sections of the country where opposition to the prohibition amendment is strongest there has been unfair and misleading criticism of the South because of its vigorous support of the prohibition cause. The charge has been made that in supporting prohibition the South is untrue to its traditional Jeffersonian ideal of individual liberty. Such a charge could only be made by men whose traditions do not enable them to understand the meaning of civil liberty; by men who do not share in the Anglo-Saxon tradition of liberty under law which is the liberty that southern statesmanship has always fought for."

When Mr. McAdoo wrote:

"The contest between the two great political parties for the control of the Presidency and the Congress of the United States affords, the only national referendum for the decision of great questions of this kind, and we must have the courage and sincerity to present this issue squarely to the people so that their judgment may be rendered in the light of reason and with full knowledge of the facts," he probably did not appreciate the fact that the clear-cut issue whereof he wrote, would be so clearly presented for the American people as it is today.

We wish that every American citizen might read these words which sum up clearly and calmly the peril faced by our public institutions today.

"The supreme need is to put law enforcement in the White House; it is of less importance to put it in party platforms. In the White House it will transform law violation into law obedience; in party platforms it will mean nothing unless translated into the strength and authority of a fearless, righteous, and resolute President. Attempt is being made to convince the country that no matter if a 'wet' is elected President, the Constitution and laws will be enforced. This is both unsound and untrue. Neither the Constitution nor the laws of the United States are self-executing. The President is charged by the Constitution with the express duty of protecting and defending the Constitution, and executing the laws of the land. In doing this he has, of necessity, wide latitude and discretion. If he is opposed to the laws which he is called upon to execute, he can neglect them or fail to exert his power and authority in such manner that the despised laws will become impotent, without subjecting himself to tangible criticism or possible impeachment. To say that a President hostile to the Eighteenth Amendment and the prohibition laws cannot seriously imperil effective enforcement throughout the United States is upon its face an absurdity. This has been conclusively demonstrated by what has been done in New York and Maryland, where hostile executives have paralyzed prohibition enforcement. The President has the power to appoint the judges of the Supreme Court, the judges of all circuit and district courts throughout the United States, the prosecuting attorneys, the United States marshals, the secretary of the treasury, and his assistants—these latter officials being directly charged with enforcement of the prohibition laws. If he should appoint to these positions men who are hostile to the laws, the effect upon their successful enforcement would be profound. Moreover, the President is primarily responsible for the budget through which the Congress makes appropriations for prohibition enforcement. He can largely influence the size of the appropria-

(Continued on page 9)

## SIGNIFICANT NEWS AND VIEWS

### MANCHURIAN PROBLEM

The problem of Japan's relationship to Manchuria is, indeed, much like that of our relation to the Caribbean area. But it is much more complicated, and, just now, a much more serious menace to world peace. Manchuria is of great importance to three countries—China, Russia, and Japan. For China is an outlet for her population, a source of income and food, a buffer state against Japan and Russia and a traditional part of the old empire whose loss could not be accepted without great humiliation. Russia finds in Manchuria the shortest route from Moscow to Vladivostok, a possible route to an ice-free port on the Pacific, and, it is suggested a channel for Communist propaganda in China and Japan. For Japan, Manchuria provides much-needed raw materials and food supply, a market for Japanese goods, a field to be developed by Japanese experts and Japanese capital, and the front line of defense against attack from the Continent of Asia. It was at one time expected that it would be an outlet for the Japanese population but, even with artificially stimulated immigration, there has not been any general, permanent movement of this sort outside the Railway zone. Manchuria has an area of about 365,000 square miles. Its population is estimated at 25,000,000 Chinese and Manchus, about 600,000 Koreans, 100,000 Russians, and 190,000 Japanese. The Manchus are now almost completely assimilated to the Chinese. It is usually thought of as a thinly-populated country. Southern Manchuria is far from being as densely populated as southern China and only about one-fifth of northern Manchuria has been settled. Several million immigrants have come into Manchuria within recent years and its fertile areas could absorb many millions more.—Religious Telescope.

### RASKOB DEFINES SMITH PROGRAM

Within a few hours after Gov. Alfred E. Smith had chosen as his campaign manager at the head of the Democratic National Committee John J. Raskob, who is a Republican and Roman Catholic and Knight of Columbus, the latter gave out an official definition of the paramount objective of the Smith Presidential candidacy. After stating that his own interest in politics has heretofore been scarcely more than nominal, Mr. Raskob said:

"Now, however, I see the opportunity of performing some constructive service by helping to relieve the country of the damnable affliction of prohibition. Governor Smith has taken a courageous stand on that important question, and I accepted the chance to help him."

It is apparently for that purpose that voters are asked to support the Smith ticket. Mr. Raskob seems to say it was primarily for that purpose that the Democratic party has been delivered into his hands. Neither Smith nor Raskob scruples about party regularity if it interferes with their purpose to "relieve the country of the damnable affliction of prohibition."—Judge Gilbert O. Nations in Christian Standard.

### HOW AL SMITH CONTROLS VICE

The following paragraph taken from the leading editorial in a recent issue of the Christian Herald illustrates how Governor Smith controls vice in his own state and how he might be expected to deal with it if elected President. Christian America does not want his kind.

"Within the last few days the moral sense of New York has sustained a severe shock. The Committee of Fourteen, organized in 1905 for the specific purpose of the repression of commercialized vice in the metropolis, and

having the cooperation of the police commissioners, have recently found their duties rapidly increasing. In their latest report, just issued, they bring to light startling conditions in the underworld of New York, which may well claim the serious consideration of all good citizens. We might easily multiply quotations from the report, but it is sufficient to say that it reveals vice conditions that affect the metropolis to an extent that should sufficiently arouse the spirit of Christian service to demand a thorough moral cleansing. Assuming the official report to be well founded, it discloses conditions in the metropolis not to be tolerated. Defiant of law, the evil-doers cling to their night resorts, including the counterpart of the old saloon, with all its vile characteristics, the night clubs, speak-easies, dance studios, and other accessories of the old days, but operated with greater cunning and more carefully shielded than in the past. Now that the revelation has come, we hope that the disclosures made in the committee's report will be taken up and the promoters of vice summarily dealt with. It may be that legislation will be necessary to make the civic war against immorality fully effective. Certainly action should be taken to put an end to this shameless traffic without delay."

### THE BUSS AND EVANGELISM

The Moody Bible Institute of Chicago is promoting an enterprise worthy the name of the founder of that institution. He went out into the byways and hedges. That is an expression of the genius of Protestant Christianity. It has motor power for each individual. It is not run by stationary engines. It does not invite in; it gives power to go out. The Moody Bible Institute Gospel Busses are now operating in many parts of Chicago. Last year they held 600 meetings in the open air, and estimated that their message was given to 45,000 people. Three thousand were personally dealt with and more than 500 professed conversion. This is the method that will have to be used more and more if evangelical Christianity goes down through this present period of time to merited success. Protestantism is adapted to a motor age, for it has power for motivation which creates spiritual traffic and makes possible the transportation of religion from place to place, person to person, heart to heart. Utilize the motor, mechanically and spiritually, in evangelism on behalf of the unchurched masses.—Western Christian Advocate.

### OUTLAWRY AND ITS REMEDY

A report to the National Bar Association in session at Seattle, by a member of the St. Louis Bar Association July 24, held that in many, although not in a majority of the larger cities of the United States, organizations of criminals are mainly financed by the profits of bootlegging. The headline given this story was, Prohibition Branded as Chief Source of Underworld Power. The natural presumption would be that the remedy would be found in doing away with prohibition. Why not do away with the bootlegger? It is not held that this state of affairs exists in even a majority of the larger cities of the country. In that case, why abandon prohibition for the saloon, with the corrupting power turned over to the saloon-keeper instead of the bootlegger, or for the dispensary, experience of which shows it to be as bad as the saloon? Why not elect officials in these municipalities who are above the bribery of bootleggers, and why should not some of the men who are so eager for checking the bootlegger quit patronizing him? A lot of this sort of stuff is to be expected during the presidential campaign, and thoughtful people should not allow themselves to be swayed by it.—Presbyterian Advance.



# THE BRETHREN PULPIT

## The Ethics of Amusements

By C. R. Koontz

(One of a series of sermons on "Recreation and Amusements" preached during June in line with the Christian Endeavor program. With the kind consent of the author we are publishing these four sermons at intervals, though not in the order they were preached. One appeared in a previous issue.—Editor.)

During the month of June, you as Christian Endeavorers will be called upon to consider questions related to the general subject of recreation and amusement. It is my purpose to ask you to consider a series of messages related more or less closely with the same subject.

The subject tonight has to do with the Ethics of Amusement from the ethical and also the Christian viewpoint.

First of all, may we put before us a few definitions that will help us to understand each other. Ethics is the science of ideal human character. It has to do with morals. There may be different codes of ethics, but for our consideration, the Christian code is understood.

Amusement, according to Webster, carries with it the idea of musing, to plunge in deep thought: to cause to muse or waste time. It is further defined as the state of being pleasurably diverted or entertained. A few of the synonyms given are as follows: diversion, recreation, pastime, and sport.

A reflection upon these definitions will reveal the fact that they carry several ideas, such as plunging into deep thought, being entertained, diverted from regular routine of work, and the wasting of time. Or, as it is often put, "Some people sit and think (muse), others just sit." Some amuse themselves for profit: others amuse themselves for the profit of others."

Almost as far back as history goes, children are found at play, and the grownups are seeking amusement. It doubtless would be interesting if it were possible to walk again among the hanging gardens of Babylon and hear the shouts of the Babylonian children romping in merry games. India provided its marble baths, while games were plentiful in Greece, and Rome had her arena and great amphitheatres.

It cannot be denied that in these were to be found much that was wholesome and uplifting. Some of these games called forth sportsmanship, courage and endurance. They helped to weld the national life more closely together. But those who have made an extended study of these historic games, and their influence upon the people, declare that "when professionalism crept in the glory faded." Even in the days of Rome, the majority of the people found their places as spectators rather than participants in the games or sports. This is not as it should be. Then the financial aspect of the problem arose. Many were called upon to play into the hands of the rich, while others were called upon to entertain those that lived in luxury. This condition, we are informed, had no small part in bringing about some of the discontent which helped in turn to bring on some of the revolutions and wars. The condition in the court of Louis XIV is charged with precipitating the French Revolution.

The magnitude of the question of Amusement is very evident today. Recreation is dependent upon leisure, and there are more leisure hours, yes, even days now than ever before. How shall this time be spent? How is it being spent today? The greater portion of the time of youth is spent not in the home but in the school or its atmosphere. Much as some may try to deny it, there is

nothing that so grips the average student in high school and college life as the football game. Many of the institutions of higher learning are confessing that athletics are no longer a side issue to higher learning. Out of the school, nothing so holds the attention of young life as the sports, chief of which is the prize fight and professional baseball. You need only look at the attendance records and the gate receipts to get the magnitude of the situation. Then there are the exclusive country clubs with their attendant sports: the brilliant performances of grand opera, the exquisite symphony concerts, in fact, one can go all the way through the gamut of amusement to the cheap pool room and dance hall, even the loafers' retreat on the street corner of the small town might be included. IN THE MIDST OF SUCH A BEWILDERING ARRAY STANDS THE CHRISTIAN.

It is not to be understood that all of these are to be considered bad, immoral, and unchristian. But the least that can be said is THEY MUST BE CONSIDERED BY THE CHRISTIAN. They are in his midst, if he is not in their midst, and therefore he is forced to consider.

The easiest way is to follow the crowd. But there is no assurance that the crowd is being governed by Christian principles. Jesus said, "The way is straight and narrow, and few there be that go in there at." But "there is a way that seemeth right to man, but the end thereof is destruction."

Some young folks as well as older ones still have troubled consciences concerning some of the amusements, especially those operatives on Sunday. This is because of the results, either direct or indirect, of Puritanical teaching. Here is a story which I do not have time to go into now, but will a little later. But be it said to the credit of the Puritans, their teaching in the main was good, even though very strict and narrow.

The evening lesson (The parable of the Prodigal Son) presents a picture in which a few thoughts are to be found which are seldom mentioned. Of course the prodigality of the one son is stressed. The elder brother is criticised for being somewhat selfish. The father represents the love of our Heavenly Father. But let us look at that parable again and behold the picture! Can you not see in those two boys the extremes of American life? The one is pleasure mad. Home is too slow a place for him. He wants to get out where life has some "kick," some "thrill." The other boy is just the opposite, selfish, miserly, cynical, opposed to others having some merriment. Look at the picture again! Can you not behold the true position as taken by the father. To be sure he represents the love of God, but how does he prepare a reception for the returned son? A feast is prepared, merriment is to be had. Why? Read his reply to the elder son! "It was meet that we should make merry and be glad, for this thy brother was dead, and is alive again: and was lost, and is found." Here is a real cause for merriment; a real reason for having a good time. Some years ago the slogan of the Christian Endeavor Social Committee was "Socials to Save." Today it is contended in some quarters that such a slogan will not do, and such socials will not satisfy. Why should it be otherwise among those who wish to be known as Christian Endeavorers?

As modern life is found today there is much to make recreation perhaps more necessary than ever before in

the past. Hosts of people are practically tied day after day to relentless machines of steel. Other hosts spend their working hours in the very center of a net of human contacts which are nerve racking and exhausting. The reaction when the strain is removed, must be complete and refreshing. Hence the wisdom of considering such a question as put in the Christian Endeavor tonight, "My Plans for a Profitable Summer." If for no other reason than that of economic efficiency, the right of humanity for amusement must be respected and protected. But man is more than physical; he has more than an economic value. He is also intellectual, social, and spiritual. The well being of these also must be taken into account.

Assuming then that a vacation is needed; that it may be a possibility for good rather than a necessary nuisance, how shall our amusements be tested? What shall be considered profitable? First, they should prove an asset rather than a liability. They should refresh, revive, and recreate, rather than sap the life and vitality that we do have. In a word our vacation or our amusement should help us to live both physically and spiritually. The test can be made by asking these questions: Will my vacation with recreation and amusement be open and above board, right or wrong, good or bad? Ask and answer these questions in the light of the teaching of God's Word.

Then in addition remember this that all things that would be permissible for you to do or engage in, may not be expedient for you because of your neighbor or your associates. St. Paul declared that it was lawful for him to eat meat, but if meat made his brother to offend, he would eat no meat so long as the world stood. This same principle should be applied to the question of our vacation with its amusement and recreation. For how often do we hear it said: "Others are going, why can't I?" "Others are doing it, why can't I?" Would you like others to engage in the same vacation, recreation, and amusement that you do?

May I conclude by saying that it is natural for children to play. But there cometh a time for the bearing of the burdens of life and doing life's work. Those who work are entitled to a vacation which is recreation and amusement. With amusement professionalized and commercialized to the extent that it is today, it is very necessary that the Christian consider the subject in the light of "Profit and Loss" to body, mind, and soul.

Carleton, Nebraska.

## "The Challenge"

(Continued from page 6)

tions, which, if inadequate, seriously impair the ability to enforce the laws. He has the power to veto appropriation and other bills enacted by the Congress and through such power he might be able to reduce the appropriations to such a small amount as to paralyze prohibition enforcement. He has a tremendous influence upon public opinion, and through his speeches and messages to the Congress, and the use of general patronage, which is a powerful weapon in his hands, he could, if he was opposed to the Eighteenth Amendment and the prohibition laws, lead a formidable movement for their repeal. The White House in the hands of the liquor interests would be a veritable Gibraltar of offensive operations, and the doom of the Eighteenth Amendment would be written boldly upon the face of the Constitution."

Rest and peace are the results of an attitude toward life and God.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

**LIBERTY AND LICENSE**—John 8:31-36. "If the Son therefore shall make you free, ye shall be free indeed." Men love freedom instinctively, but there is ever a danger that they shall forget that freedom has its limitations. No one has the liberty to do just what he pleases regardless of how it affects others. And the more complex the society in which one lives, the more is his freedom restricted. Thomas Carlyle once said, "Liberty needs new definitions," and it is even more true of our day. Many who are complaining about their "personal liberty" being interfered with, are talking about license; they want to do as they please without regard to law or the rights of others. Liberty requires one to restrict his conduct according to law and the best good of the largest number. Christian liberty is even more restricted; it means conduct according to the will of God. But it brings freedom from sin, from evil habits and from every debasing influence—the only true freedom.

#### TUESDAY

**THE SELF-DECEIVED SOUL**—"But God said unto him, Thou fool; this night thy soul shall be required of thee." The man thought he was rich, that he had enough to last him for many years, and that henceforth he would "eat, drink and be merry." But how completely and hopelessly self-deceived he was! God called him and his soul was poor and wasted. There is no wealth, no worth, no satisfaction except in Christ.

#### WEDNESDAY

**STRENGTH AND POWER**—Deut. 33:24-27. "As thy days, so shall thy strength be." All the promise of the future is determined by what we are and what we do today. We are prone to live too much in the future, to run ahead of our present possession, to mortgage the strength and power of tomorrow. That is as foolish as to live beyond one's means. Let us be satisfied to wait until the new day to get the new strength, and then remember that it comes as we use it. Richard Braundstein says, "Strength is not something given us to lay in store against the time of need. Strength develops in the struggle. Power to do lies in the doing. It grows as we grow. It is life itself, a present and never a future." It is a daily, ever-present process. "The inward man is renewed day by day."

#### THURSDAY

**MISUNDERSTANDING JESUS**—Matt. 16:15-20. "Are ye also yet without understanding?" How often was Jesus distressed and made to marvel at the dullness of the understanding of his hearers! Even the sincere among them were continually misunderstanding him, because they heard and saw through the ears and eyes of their own prejudice and pre-conceived notions. And it is still true. We stumble over the plainest statements of our Lord, because we are expecting something very mysterious. The darkness of our own minds hides the most simple truths.

#### FRIDAY

**THE SOURCE OF KNOWLEDGE**—John 5:33-37. "Search the scriptures." Men are everywhere on the quest of truth, and it is a good and worthy quest, for truth is the principal thing. But where is it to be found? Where are we to search? Where will we find a trustworthy authority? Jesus answered the question by saying: "Search the scriptures." When the Christian opens his Bible he hears a voice speaking to him from every page saying, "I am the truth."

#### SATURDAY

**UNENDING SPRING**—Psalm 1. "His leaf also shall not wither." Spring is the season that brings the green leaf. How fresh and delightful is it when it first appears! How beautiful and sweet and full of life! But the hot days of summer come and it loses much of its freshness; then autumn appears and chills and sears it. But the life of the righteous, says the Psalmist, shall never lose its freshness; it shall retain its vigor and power through all the changing years. Jesus said something like it: "He that believeth in me shall never die."

#### SUNDAY

**FILLED WITH THE SPIRIT**—Eph. 5:15-21. "Be filled with the Spirit." That is the stimulus we need to overcome the powerlessness and to build up the low vitality that is too often found in individuals and churches today. Receive it not as a mere pious expression, but open your hearts and make it a great reality.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N  
MAGAZINE SECTION  
M. A. STUCKEY, Editor  
Ashland, Ohio

O. C. STARN,  
General Secretary  
Gratis, Ohio

M. P. PUTERBAUGH,  
Treasurer  
Ashland, Ohio

## What Is True Christian Education?

By Dr. G. Campbell Morgan, Bible Institute of Los Angeles

(Continued from last week)

The whole future of the church depends upon our recognition of the importance of the training of the child. In this hour, when we are moving toward a better understanding of the true emphasis of education, we are not in advance of the Scriptures, but far and away behind the revelation of the deep and profound things in the education of the child, using that word "education". Fundamentally, then, education must be Christian, that is, religious in the true sense. God must be recognized in the education of a child. To train a child on the level of the earth is to leave the child on that level, and that is not to nurture the child, for in the child is the capacity for God. That capacity is central to the life of every child, and all must be related to it.

### The Consciousness of God

In order to do this, his revelation must be made known to the child, his revelation of himself in the sacred writings, his revelation of himself in the world of nature, his revelation of himself in the march of history, and supremely his revelation of himself in Jesus.

We must bring the children to the constant consciousness of God, refusing to speak of him as if he only answered one special aspect of human need; and insisting upon it that wherever the wondering eyes of childhood are turned, there they may see his goodness and his glory.

That will not make us careless in the interpretation of the wonders of nature, that will not make us superficial in our interpretation of history. It may demand from us that we cannot employ a great many books on history that we are using in our schools today, but it will help us to look at history from the standpoint of the Divine movement, and when the child begins to see that, then it is being led to the attainment of true mental outlook.

Those of us who really believe in the Christian revelation, and are Christian people, must finally decline to make a distinction between secular and sacred education. There is no secular for the Christian man, if by secular we mean something removed from the realm of the sacred. Everything is sacred. God is exiled from nothing in human life.

Consequently, to deal only with the things of detail, and to forget the great essentials in the training of children, is to proceed upon a line that must end sooner or later in disaster.

The method of Christian training must first be that of education, the firm but gentle discipline which develops. Here two rules must be observed. There must be no haste, there must be no halting. Do not hurry that dull boy, give him time. Do not allow that smart boy time to linger. There must be the quiet beating out with gentle strokes, never causing pain but impelling advancement. There must be instruction which is patient impartation, but which insists upon reception according to capacity, and always in order to the enlargement of

capacity. These are the great ideals suggested by these words of the apostle.

### Our Educational Peril

The modern school is approximating to these ideals, but the greatest danger threatening us educationally at the present moment is that of the neglect of religion, that is, of Christianity. Sooner or later the neglect of such instruction in the schools of the nation will issue in the loosening of the moral standards of the nation.

If we are going to train our children in the arts and sciences and all the things which, after all, are the transient opinions of the passing hour, and neglect the eternal verities, we are going to leave behind us when we pass on into the larger life, a race which will forget and deny the very moral influences which have made us great.

If this be true concerning our children, then the duty of Christian people is, so far as in them lies, in every way to attempt to provide that all the children of the nation have education and instruction which shall be according to the divine standards. In such provisions we shall make the children what they ought to be in the kingdom of God, and insure the strength of our national life.

Here, then, lie at once the great opportunity and grace responsibility of schools of Christian education. They will prepare a company of men and women for the doing of a work than which there is none more vital and more important in the interest of the church, of the nation, and of the race.

May there rest upon all such work the blessing of the God who is bound up with the race in its procreative activities; who demands fellowship with himself in all its training; and who, in Grace, has provided all that is necessary for the overcoming of evil and the realization of good.

## REPORT OF THE SHIPSHAWANA YOUNG PEOPLE'S CAMP

Again we are pleased to report the week of the school of Christian Education held at Shippshewana Lake, Indiana. This school was held under the auspices of the National Sunday School Association of the Brethren Church. The movement was started last summer and this being but the second year of its activity, the success attained is most satisfying. With an enrollment of approximately fifty, with teachers comprised of ministers of our Brotherhood and professors of Ashland College, and with students earnestly and prayerfully endeavoring to get the most of the course, the school went forward. Who can say what the future will be?

The pupils were housed at the dormitory and at private cottages, all under the most careful and considerate observation. The forenoons were given to study and devotions, the afternoons to recreation. The evenings found them at the lake side in the quietness of devotion. So the happy days passed. The possibilities of the movement in relation to its territory of service was

shown by the presence of Miss Madeline Spedden of Hagerstown, Maryland. There is unlimited room for young ladies of Miss Spedden's type. If you can match this type of character and student we will be waiting your sample next year. Much might be said relative to the school and its success, but already we are forgetting the past and pressing forward to the future. THINK OF THE POSSIBILITIES OF NEXT YEAR! Several changes in the "housing" problem will add still greater conveniences to the movement. It is our purpose to reduce the cost to the pupil to the very lowest. We have already outdistanced other schools of this type near us. Plan now to come and send delegates from your local school.

W. I. DUKER.

Shippshewana Lake, Indiana.

## FINANCIAL REPORT, THE NATIONAL SUNDAY SCHOOL ASSOCIATION

For the Year Ending July 31, 1928

On hand Aug. 1, 1927, Ashland  
Building and Loan Co. .... \$ 5,392.21  
Cash in bank ..... 583.78

\$ 5,975.99

### Receipts

White Gifts ..... \$ 4,206.28  
Interest on Loans ..... 335.46  
Other Receipts, (books, etc.) .... 124.67

Total receipts ..... \$ 4,666.41  
Total on hand Aug. 1, 1927. .... 5,975.99

Grand Total. .... \$10,642.40

### Expenditures

Ashland College ..... \$ 1,500.00  
College Library ..... 500.00  
Ashland Memorial Endowment .. 500.00  
Kentucky Missions ..... 1,000.00  
Int'n'l. Council Rel. Ed. .... 100.00  
The "Educator" ..... 80.00  
Quinter Lyon, Chicago trip. .... 21.50  
President Duker, Mid-West trip. .. 50.00  
Secretarial work ..... 70.80  
Treasurer's bond ..... 8.75  
M. A. Stuckey, field work ..... 21.20  
Office expense, stamps, printing, books ..... 180.98  
Shippshewana expenses ..... 120.44

Total ..... \$ 4,153.67  
Balance on hand, A. B. & L and Bank ..... 6,488.73

Grand total. .... \$10,642.40  
Resources August 1, 1927:

A. B. & S. Co. .... \$ 583.78  
A. B. & L. Co. .... 5,392.21  
Notes outstanding ..... 600.00

\$6,575.99

Resources August 1, 1928:

A. B. & S. Co. .... \$ 279.06  
A. B. & L. Co. .... 6,209.67  
Notes outstanding ..... 600.00

\$7,088.73

Net gain for year. .... \$ 512.74

Respectfully submitted,

M. P. PUTERBAUGH, Treas.

All men need mercy; there is none who does not blunder, and there is mercy enough for all. No mistake is final and irrevocable; the divine mercy is for the very lost ones themselves.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for August 26)

### PAUL IN A ROMAN PRISON

Scripture Lesson—Acts 16:16-40.

Printed Text—Acts 16:19-34.

Devotional Reading—Isa. 55:6-13.

Golden Text—Rejoice in the Lord always: again I say, Rejoice. Phil. 4:4.

### LESSON LIGHTS

#### Introductory Note

It is the year 50 A. D., and the place is Philippi in Macedonia. The situation follows immediately after that of last Sunday's lesson. Paul and Silas met a little slave girl who had a spirit of divination by means of which the men who owned her made money for themselves. This little fortune-teller kept following the missionaries, calling out, "These men are servants of the most high God, and show unto us the way of salvation." After enduring the taunting until patience no longer seemed a virtue, Paul turned upon her and drove out of her life the evil spirit that made her a source of gain to her masters.

#### Mob Rule

It is a hazardous thing to interfere with the source of a man's gain, and it takes courage to do it when the cause of right demands it. Paul and Silas soon found themselves confronted with an unreasoning mob, led by the men whose disreputable financial gain had been cut off by the onward march of the Gospel. They were in a desperate state of mind. As Ezra Flora says, "They did not propose to have their business wrecked by foreigners, and those foreigners Jews." Let our contemporary continue his comment:

"The message that Paul and Silas brought meant nothing to them, for they were slave dealers with conscience seared. In modern times they would be represented by white slavers, brewers, and distillers, bootleggers, gamblers, boddlers, whose only ambition is to get gain regardless of the cost.

"Very shrewdly these men boasted of their loyalty to Rome and the disloyalty of Paul and Silas, two Jews. These men must have even put forth the plea of 'personal liberty' and foreign interference with their business. They had such a pull with the magistrates that without hearing the case they ordered the missionaries to be flogged. Of course it was all done in the name of patriotism and loyalty to Rome! Only outwardly so, however, for the masters of this girl, the magistrates and the mob knew absolutely nothing as to the guilt or innocence of the missionaries. Having beaten Paul and Silas they turned them over to the jailer with instructions and warnings to see that they did not escape."

#### Prayers in the Night

It was a terrible situation in which these noble missionaries found themselves, but as is usually the case with missionaries, they were able to sing and pray in the darkest night. And the psalms they sang were full of both prayer and praise, as many of the psalms preserved for us are. It was a strange sight, to see prisoners singing and praying in the midst of such miserable circumstances. What these men prayed for we do not know. Possibly for release from their bonds and suffering, but that could not have been the only thing, nor yet the supreme thing that moved them to pray. Doubtless they prayed that their sufferings

might redound to the glory of God, that many might be converted and the cause of Christ advanced. And I wonder if they may not have used the occasion to preach to their fellow prisoners, to "proclaim release to the captives, to set at liberty them that are bruised!"

But to pray for release and the progress of the Gospel in the face of such a situation required courage. How could they expect answers to their prayers? Alice D. Adams says, "Answers to prayer often come in most unexpected ways. The night comes to all. The night of (1) of sorrow; (2) of sickness and pain; (3) of disappointment and losses; (4) of conviction of sin and guilt. . . (5) of spiritual darkness and doubt. But on this night the apostles sang songs." As Maclaren says, "We can hear the strains through all the centuries, and they bid us be cheerful and trustful, whatever befalls." If we are not ready to praise God where we are, and with our conditions and circumstances as they are, we should not be likely to praise him if we were differently circumstanced and our condition was just that which now seems to us most desirable. Daniel could sleep better in the den of lions than Darius in the royal palace; and he who could not find rest in a lion's den when that was God's place for him, could not gain rest by a mere removal to a palace. It is the man's self which must be changed, not his circumstances or his possessions, in order to his having a heart overflowing with joy and praise."

#### "Songs in the Night are Signs of the Morning"

(1) When we praise God in the night, we are led to see the best things of life—God, heaven, holiness, salvation. (2) Songs in the night are a proof of our sincerity. "Any fool can sing in the daytime," but it takes faith to sing in the night. (3) Songs in the night recommend our religion to others. (4) We are fitted by a thankful spirit to receive deliverance and greater blessings. (5) The night gives God an opportunity of showing us his wonderful goodness and power. Only to those confronted by the sea


can a path be made through the waters. Only in the thirsty land can water flow from the smitten rock.—Illustrated Quarterly.

#### Christianity Alone Inspires Singing in the Night

There is no other religion that has the power to inspire men to sing in the night. In fact, historically considered, there is no other religion that has any place for songs of rejoicing. Praise and thanksgiving are distinctly Christian characteristics. As another has said, "Mohammedanism has no hymnal, nor has Hinduism, nor Buddhism. No glorious outbursts of sacred song from the hearts and lips of the people ever awoke the echoes of any heathen or Mohammedan temple."

#### Paul's Dignified Protest

"By the next morning the praetors had come to the conclusion that they had done a very stupid thing, and had laid themselves open to a grave charge. No doubt that Lydia and her friends had represented the matter to them, and had insisted on the citizenship of Paul and Silvanus (Silas). Accordingly these magistrates, who knew as little of the law as many an English justice of the peace, were frightened, and sent to the prison to have Paul and his companion set free. But it did not suit Paul's plan to be smuggled out of the jail in that way. He saw clearly enough that he and Silas could not remain in Philippi, but he had made up his mind to leave his companions Luke and Timothy behind, and also to revisit the town himself as soon as possible. It was advisable, therefore to let the magistrates feel what they had done, and give them a good wholesome lesson not to meddle unnecessarily and illegally. Paul said: 'They have beaten us openly, untried, being Roman citizens (and the *Lex Porcia* forbids the beating of citizens); they have cast us into the *Robur*, have put us in the stocks; and now do they thrust us out privily? Nay verily; but let them come themselves and fetch us out.'"—Sabine Baring-Gould.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>L. V. KING,</b> Associate New Lebanon, Ohio	Young People's and Junior Topics in THE ANGELUS	2301 13th St., N. E., Canton, Ohio

## The Need of the Quiet Hour

The Quiet Hour is essential to the spiritual development of the Endeavorer. He must not face the day until he has faced

God, nor look into the face of others until he has looked into his. He cannot expect to be victorious in his life, if he begins the day without God. How blessed to face the work of every day with the strength that comes by waiting upon the Lord. How beautiful to seek his face before we seek even the faces of those who are dearest to us. Begin the day with Jesus Christ, with his word in the heart, with his blessing upon the life, and there will be a song in your soul and victory in your service.

When we signed the pledge and became active members of Christian Endeavor we promised to meet the Lord alone every day. We said we would feed on his Word. Have we forgotten that day? Have we grown lax in our devotional life? Do we feel the joy gone out and the influence which once we possessed for Christ departed? Let us go back to the Quiet Hour. Let us meet Jesus

#### ALL PACKED AND REDDY?

Well fokes: It's jus about a weak now until weel meat at Ashland, aint it? Bet yuve got yure baggs all packed all reddy! Didja sing over that song I rote last weak? Well, dont fergit to pack a lotta them Smiles up and bring em along fer thats won thing we can pass around that dont kost nothin'. Mi! Im so enthuzed I ken hardly wate—dont yoo feel that way, two? Well, God bless ye fokes, until we meet agin,  
Yure deer

UNCLE SI.



Christ alone. Let us meet him often. And the blessing will come. In Israel long ago "When the burnt-offering began, the song of the Lord began also." And so with our lives.

HOMER A. KENT,

Quiet Hour Superintendent.

### TRUST AT ALL TIMES

"Trust in him at all times." Faith is not an act but an attitude; not an event but a principle; not a last resource but a first and abiding necessity. There are words that belong to hours and moments, words that with their meaning form newly created situations. Faith is not such a word. It stands for something inclusive and imperial. It

is one of the few timeless words in earth's vocabulary. For the deep roots of it and the wide range of it there is nothing like unto it in the wide range of things spiritual. So the 'all times' concern first of all the nature of faith, and not the measure of it. Real faith has the note of the eternal in it. It can meet the present because it is not of the present. The true man of the moment is the man to whom moment is but one throb in the pulse of eternity. Only the faith that can trust at all times can trust at any time. Thus faith at best is a habit. It is divinely fed and fostered. It is indispensable to life and service. It grows through exercise—often in the dark; and it is never off duty!"

—Percy Ainsworth.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1330 E. Third St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### The Tabers Call for Prayer

23 bis rue de St. Cloud,  
Chatillon-sous-Bagneux  
Seine, France, July 16, 1928.

Dear Evangelist Readers:

As you may have noticed by our new address which was given some time ago in the Evangelist, we are no longer living in Paris, but in a suburb on a hill southwest of the city. However, we can see many of its prominent monuments from our front windows, and are only half an hour from the center of town by street car, so we don't really feel as if we had left the place.

The purpose of this letter is to ask your prayers for God's help in a series of examinations which I must take during the last two weeks of October. I have just undergone the same series and have failed completely—even failed in the written tests, which are naturally the easier part for me, and so was not permitted to present myself for the oral ones. Nevertheless, I am glad that I tried them at this time, because I have learned a great many things that will help me. The most important is that it is absolutely hopeless to try to pass them this fall in my own strength; it is utterly impossible to master even half of the material necessary between now and October. But if I do not pass at that time, it will mean eight years in France instead of seven, and I do not believe the Lord wants us to lose that year. He is able, in answer to the prayers of his children, to get me through those examinations; that is the only basis of our confidence. Of course I am going to study and prepare the best I know how; but our ultimate hope is not in my preparation, but in your prayers and in our miracle-working God.

The French have just finished a three day and three night celebration of their big national holiday, July 14. The chief feature of the occasion is dancing in the streets. Each cafe all over Paris and the suburbs gets its own little impromptu orchestra to play something which more or less resembles music, covers the sidewalk surrounding its place of business with tables where the revelers may take refreshments, and gathers as large a crowd of dancers as can find room in the street within hearing distance of the orchestra.

We have a great burden of prayer on our hearts for this land of France. Neither French Catholicism nor French Protestantism as a whole presents the pure Gospel to

the people. There are a few scattered groups of faithful believers, but they are very weak numerically and financially. Pray that God may use us to hold up the light while we are here.

Yours in his service,  
FLOYD W. TABER.

### LITTLE JOHE

The first time I came to this part of the Navaho reservation in Arizona, a friend told me there was a Navaho girl living in an Indian camp a few miles away who could speak English. I walked out to see her and found a beautiful little Indian farm such as is seldom seen in this desert land, watered by a mountain stream which made glad grove and orchard and garden.

The owner's name was Bela-ganagishini, meaning the man who killed a white man. The family told us it was only a name, but one can easily guess where they received it.

About three years before Johe had left the government school at Shiprock. She told the superintendent and the missionary there that she would be back in a month, but she did not come, and they searched in vain to find her. She had been sold to a son of this man by her parents. Sad to say, a little Navaho girl does not have much choice as to the man she is to marry. A young man sees a girl he wants, or the parents see a girl they want him to have, generally with a flock of sheep, and he consents the parents offer the parents of the girl 10 or 12 horses for her, if she is young and has never been married, and if they agree the girl is sold, perhaps, to a man she does not want, or to an old man who has had other wives. Sometimes the girl leaves her parents' hut in tears, protesting she does not want to go.

Generally the husband builds a hut near the girl's mother, so she can live at home while he is away, which often is much of the time. The wife must stay at home and care for the sheep, and weave blankets and keep the hut, but the man may go on and attend dances and sings, and lives a frivolous life. He must have a hut separate from that of her parents, since he and his mother-in-law must not look one another in the face, else one or both go blind, or some other calamity come to them.

Johe was living with her husband's parents, and I found her with another girl in the field planting corn. I knew how careful

young Navaho wives are, and spoke and told her who I was while still at some distance. She seemed quite pleased to meet a missionary, and at once came forward and shook hands with me. She spoke fair English, and seemed glad to talk about the Word.

When we reached the house and were seated I handed her a Gospel of John and asked her to read the first vers, which she did very readily. I explained its meaning and asked her to interpret it to her people, which she seemed glad to do.

I seldom ask a returned student if he is saved. As a rule there is no need, if he has gone back to camp life, as Johe had. If he had been identified with some society while away at school he often thinks that is all that is necessary to do to be saved.

When I saw how glad Johe seemed to be to give out the Word to her people I asked her if she had received the Lord Jesus as her Savior, and let him put away her sins. She modestly answered, "Yes." I feared she did not understand, and explained carefully the way of salvation and asked her if she was saved. Again she said she was. My own heart was deeply moved to find an Indian girl in so unexpected a place who really seemed to know the Lord and was gladly giving such testimony to her people.

When we had gone through the portion of Scripture and I had prayed, I asked her how long she had been saved, and she replied promptly, "Three years." While in the government school the missionary had explained the way of salvation and she had received Christ as her Savior. When I was about to leave she asked me if I would come into the house, as she wished to show me something. She got a key and unlocked the rock house, used in the summer time only as a store room, and showed me some old Sunday school picture rolls.

I concluded she did not understand about the Old Testament stories, and began to explain them to her one after another, but soon found she knew about them quite well. I turned to others and she understood them also. She had taken the references given and turned to her Bible and read the stories until she knew them all quite well. I found her difficulty was not with the Bible pictures, but with those which the publishers had inserted on temperance and morals, and when she looked up the references given they did not explain the pictures. It was this which troubled her, for as she told me, on Sundays she got her husband and other members of the family together and explained these pictures to them and was trying to teach them to read.

As I walked home that afternoon, my heart was filled with praise to God for this poor child of the desert, now a child of his. She had been taken from a heathen home and placed in a government school. Her parents probably had no desire she should hear or obey any truth which would interfere with their selfish plans for her, but she had heard God's Word and accepted Christ as her Savior. After leaving the school she had little chance to develop in Christian character and knowledge by coming into contact with other Christians, for she told me she was not allowed to leave her work to attend the Mission Sunday school a few miles away. She seemed to be a servant of the family.

I wonder how many of us with only her knowledge and opportunities would be giving as good a testimony as she!

Nearly a year later I came again to this part of the reservation, and was pained to find that little Johe was dead. She had been

taken from the house at midnight, to a hut where a medicine man could practice his incantations—he would not give treatment in a house—and during this cruel ceremony and probably because of it, she had died, leaving a little babe.

The next day a missionary received word that she was sick, and going to her found that she had been dead probably for hours. She provided a coffin and gave her a decent burial, took the child and is still caring for it.

Think of it, you who are surrounded with loving friends and all that medical skill can do—think of a young Christian dying under an ordeal so revolting one can hardly describe it, conducted by a vile medicine man intent on getting a big fee, for the family is wealthy. This, dear friends, is heathenism, as we see it about us daily, not in India, or in Africa, or in China, but right here in the heart of our own land!—H. A. Holcomb, in Gospel Banner.

Dyol Belote and wife.....	5.00
Mr. and Mrs. Frank Cooper.....	6.00
R. R. Boon .....	10.00
Daughters of Ruth, Conemaugh S. S.	5.00
Beaver City, Nebr. ....	32.15
Smithville-Sterling, O., additional	1.00
Raystown, Pa. ....	7.00
Williamstown, Ohio .....	25.00
N. Georgetown, Ohio .....	10.00
Mt. Olive, Virginia .....	11.00
Lanark, Illinois .....	31.48

Total.....\$2,815.66

I need not call attention to the fine gift which was sent in from Long Beach, California, since it cannot escape the eye of the most casual reader. If I had my way about it, I would say, "Hats off to Long Beach." However, all California congregations which have reported have done wonderfully well in the offering, LaVerne coming in first with more than \$150.00 and Lathrop, with only a very live Sunday school and Christian Endeavor and a membership that makes up in quality for what it may lack in quantity, sent in a fine offering,—one of the very largest, when one takes into consideration the number of its membership. In fact there is reason only for encouragement all along the line, so far as the congregations have sent in their gifts, but the trouble is that too many have failed to respond. Once again I say, "Send in your gifts."

MARTIN SHIVELY, Bursar.  
Ashland College, Ashland, Ohio.

#### "S-O-S"—KRYPTON, KENTUCKY

The enrollment in the school which we are conducting here has increased so unexpectedly during these first four weeks that we find it necessary to do close calculating in finding seats for all. One of our members, who is on the county school board, and sends all his children to us, gave us three

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### ROANOKE, VIRGINIA

This church is located in one of the leading industrial cities of southern Virginia, in the heart of the most scenic section of the state.

Our church here has had many discouragements and has gone through a severe test and hard struggle.

The heroic flock are still holding the fort and if united and faithful, I believe there are better days ahead for them.

Brother Lynn and his wife have been serving them the last year and progress has been made.

This was the second time that I have worked with Brother Lynn, who had the honor of opening the campaign in the Pittsburgh church, which set a high mark for the brotherhood. The Roanoke church has made one of the largest contributions to the endowment and such a field should be encouraged and maintained.

#### Edward and Mollie Nininger Memorial Gift

Brother Nininger and wife have been among the leading members and strongest supporters of our work here. The death of Sister Nininger a few months ago was a severe loss to the church. A devout and devoted woman, she loved her Lord and found her highest pleasure in furthering his cause. Brother Nininger is weak in body, but strong in faith and deeply interested in the progress of the church. They made a cash gift before Sister Nininger's death of \$5,000. Literally true are these words as to Sister Nininger, "She rests from her labors, but her works do follow her." This money as long as time lasts will be laboring for the cause of Christ.

#### Jacob and Bettie Nininger Fund

Brother Jacob was a member of the Brethren Church, his wife a member of the Presbyterian Church. Both have gone to their reward. Sister Nininger, who survived her husband, bequeathed a portion of their estate for educating young men to the ministry of our denomination. The trustees of the Roanoke church were appointed as administrators of the fund. They have given the college \$4,800 as endowment. This comes at a time of great need and is greatly appreciated.

The church here gave me every encouragement and aid and outside of the special gifts above mentioned, we received \$340. This makes a total from the Roanoke church to the endowment of \$10,140.00, of which \$9,800 was in cash. We had previously reported the \$5,000 gift from Brother and

Sister Nininger, so that this report adds \$5,140 to the dial.

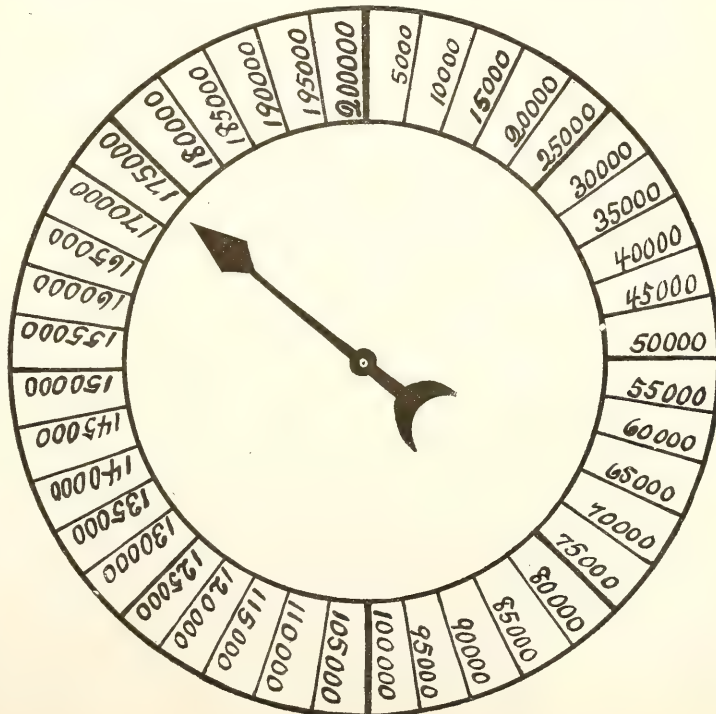
W. S. BELL.

#### OFFERINGS FOR THE EDUCATIONAL BOARD

My last report was dated July 14, and the amount received up to that time, was .....\$2,162.04

Since then receipts are as follows:

Warsaw, Indiana .....	40.00
Salem, Ohio, Clayton.....	6.25
Senior Class, additional.....	2.00
Bryan, Ohio .....	50.00
Tiosa, Indiana .....	5.05
David Augustine .....	5.00
Long Beach, Calif. ....	356.93
Lathrop, Calif. ....	32.76
Johnstown, Pa., Moxam .....	12.00





seats salvaged from the floods of a year ago. This helped some, but still not enough. Back in the cobwebs and coal dust we found a pile of odds and ends of seats and desks, badly broken and unassembled. Out of this arose three more seats. All was well for a few days, when another one of the same items of furniture needed to be resurrected from the same pile of debris. Now, the last one, positively, remains to be fitted with missing members—and another pupil promises to fill it. After that, indeed, is an unsolved problem. Plenty of floor space yet, but every seat occupied!

Well, are there not used school seats in abandoned cross-road schoolhouses, in nearby states—Indiana or Ohio—which seats could be secured at a nominal cost or free? And is there not some brother or sister who could investigate and take the required steps to start such seats in this direction? We would be glad to pay such costs in the case of a real bargain.

May we add that our greatest need is seats for smaller folks. What is known as the Primary size, Nos. 5 and 6, will do the greater amount of good just now, but any size will be acceptable and usable. Correspondence on the subject will be greatly appreciated, or you may be able to consult with us personally at the Ashland Conference.

FRED V. KINZIE.

#### SOUTHERN CALIFORNIA BIBLE CONFERENCE

Another Bible Conference of the Brethren churches of Southern California is now history. The opening session was held July sixth and continued ten days, closing Sunday morning, July fifteenth.

At the business sessions, the seven churches of the District were well represented. John Lienhard, pastor of the Second church of Long Beach, led the devotions of the opening session. Following the roll call of the churches, the statistical reports were given, which indicated numerical and spiritual gain. After appointment of committees, the Moderator's address was given. The theme was, "The Functioning Church."

The afternoon session was given to business and the election of the conference officers for the coming year resulted as follows: Brother A. V. Kimmell was the choice for Moderator; H. V. Wall, Vice-Moderator; Alan S. Pearce, Secretary; and Brother Burch, Treasurer. W. A. Ogden was elected District Statistician. The Moderator appointed the following on the Committee of Committees—A. V. Kimmell, Mrs. L. S. Bauman, and J. C. McBride.

The preliminary business taken care of, the conference settled down to constructive Bible teaching. It was deemed wise to begin the program with special emphasis given to our young people. Accordingly, Rev. Harry Rimmer of Los Angeles, teacher and preacher, brought a splendid message. Next morning, a breakfast was given, to endeavorers and pastors in the church basement. The committee having charge of that particular phase acquitted themselves in a manner that pleased all. Brother A. V. Kimmell of the Second church, Los Angeles brought an appealing message which was much appreciated. Then Rev. J. Clyde Stillion of Los Angeles, gave one of his characteristic Bible teachings, to the edification of all who heard it. This session was climaxed by an address on the subject, "What It Means to Be a Christian." This address was given by our own Alva J. McClain and proved to be thought inspiring and challenging. The afternoon was given to recre-

ation, directed by Brother Leo and Mrs. Polman of Los Angeles Second church. The evening message was brought by Rev. Britton Ross upon, "The Greatest Business of the World." His address was timely and in the appeal, six young people presented themselves for life-recruits.

Sunday marked a great day, when Brother Willis E. Ronk of Meyersdale, Pennsylvania, brought the message on the "Significance of the Ascension." On Wednesday evening, he again spoke to the conference on "Man and his Conception of God." Brother Ronk was much appreciated and his fellowship enjoyed.

In the afternoon Brother John W. Hathaway, our returned missionary from Africa, spoke on "Africa as a Mission Field." He was much appreciated and left the impression that he is the man for the place he occupies. The closing message of the Lord's Day was delivered by Brother McClain on, "Jesus Christ, the God of History."

Space forbids the enumeration of all the good things we enjoyed during this conference. The two Bible teachers of the conference were, Dr. Lewis Sperry Chafer, and Rev. Alva J. McClain. Let this sentence suffice that these men are real Bible teachers and that they were appreciated and listened to with rapt attention and hearty approval.

We also call attention to the other speakers who appeared—our own pastors, Dr. L. S. Bauman brought a teaching on "The Great Pyramid of Gizeh: Is there a Revelation Within It?" that was both instructive and interesting. A large audience gave undivided attention to it. Rev. W. A. Ogden, pastor of the Fillmore church, preached a good sermon on "Christ the Rock." Brother Clarence Sickle brought an inspiring message on the subject, "Christ in You." We were glad for the presence of Brother Sickle before his soon return to South America.

Sister Johanna Neilsen, also home from South America, gave one of her splendid talks on, "Missionary Activities in South America." Mrs. A. B. Cover presented the work of the W. M. S. One of the speakers who brought two messages and who is always largely heard, was Dr. Courtland Meyers. He spoke to large audiences and brought enthusiasm to his hearers, which is characteristic of him. Brother A. V. Kimmell spoke on "Can the Dead Preach a Message of Salvation?" exploding the cults upholding the fallacy.

The closing day, Sunday, July fifteenth, had these special features—"Herbert H. Tay of La Verne spoke on "A Workable Plan for World Peace;" Dr. Chafer brought his closing message at the three o'clock hour on, "The New Creation;" and Brother McClain brought the closing message on a timely subject for the conference, viz., "Remember Jesus Christ."

The opinion expressed widely indicated this to have been a good conference and the writer hopes it has been one helpful to those attending and pleasing to God our Father.

#### RESOLUTIONS 1928

WHEREAS, God has lovingly cared for us and blessed us during another year, and has graciously brought us to the close of another wonderful Bible Conference, filled with the choicest of his blessings, and

WHEREAS, We believe that wonderful things will result to the good of the church because of the Christian fellowship and association together as we have partaken of the Bread of Life imparted to us by the servants of God, from day to day; therefore be it

RESOLVED, That we look to God in

prayer daily for the help we need to carry us safely through another year.

RESOLVED, That we commend the executive committee on their selection of speakers for this conference.

RESOLVED, That we express our appreciation to Rev. A. B. Cover, who so nicely conducted the deliberations as moderator; and also to the song leaders, as well as the singers and all others who took active part in the consummation of the successful program.

RESOLVED, That we thank the committee responsible for the wonderful floral decorations.

RESOLVED, That we thank the Long Beach church for the splendid way in which their membership opened their homes and cared for those staying over from time to time during the conference.

RESOLVED, That we commend our churches for the excellent showing of a net gain of 121 to our list of membership. We would exhort our churches to strive for an even greater showing next year.

RESOLVED, That we continue to stand, as the Brethren church always has stood, for good will to all men, and peace among the nations of the earth,

RESOLVED, That we look to God for guidance, through his holy word as exemplified in his Son, Jesus Christ, on questions of morality and sobriety, as touching matters pertaining to our State and Nation; ever mindful of our gratitude to God for our freedom of worship, the protection of our religious institutions, and the exalted recognition which our nation extends to the Christian religion.

RESOLVED, That we abhor the progress which atheism is making in our public schools, and that we combat such progress wherever possible.

RESOLVED, That we extend our thanks to the newspapers of Long Beach for their cooperation in advertising the features of this conference.

And finally be it Resolved, That as a Brotherhood, we diligently maintain the unity of the church, seek and strive at all times to uphold the goodwill of our several communities, unfurl the banner of our Lord, and continue to labor to the end that we may win souls into the Kingdom.

Respectfully submitted,

THE COMMITTEE.

A. B. COVER, Moderator.

#### OAK HILL, WEST VIRGINIA

Many things have occurred of large and small importance since the last report from this field. One thing of considerable note was the laying of the corner stone, which stone was donated by the Charleston, West Virginia firm furnishing the cut stone for the building. There was placed in the corner stone, a copy of the Evangelist, a copy of the Columbus (Ohio) Daily Dispatch, The Fayette Tribune, (a local county paper), a copy of the New Testament, a history of the church with the names of the various committees, and a picture of the pastor.

The representation from here to the District Conference at St. James, Maryland was the smallest this year of any year since our coming here. Only three went. One party getting sick just as it was time to leave, prevented three others from going. There were those who had to choose between contributing to the new building or going to conference and so remained home from conference. Those who went had a splendid time with the St. James folks who are no novices when it comes to entertaining con-

ferences. Oak Hill will entertain the conference next June in the new building, and a splendid conference is anticipated.

We are holding no special services of any kind this summer, but are just making the best of circumstances that will enable us to hold our organization together until we will be able to return to a regular program. We have our preaching service as usual and the Sunday school but must be content to remain in the temporary quarters for the present. Thirty days or thereabouts will find the carpenters through with the finishing work of the building but a recent notice of a six weeks' delay in the receiving of the seats means that we will not get into the building before the last of October or the first of November. We will say nothing more in regard to the building except that it has been pronounced the prettiest church building in Oak Hill, and there are two here that cost over one hundred thousand dollars; a picture and full details will be forthcoming later after the dedication by Brother R. Paul Miller.

At the present time a number from here are looking toward the General Conference at Ashland. Some will be prevented from going because of the expense.

These days have been busy days with building and the various sermons and addresses necessary. We had the opportunity of giving the Class address to the Local Junior High graduating class.

The work here shows encouraging prospects while it has not been and never will be easy, to me the prospect seems bright for the best year in the history of the Oak Hill Brethren church as we now face the sixth year of our pastorate here.

May the kingdom continue to grow.

FREEMAN ANKRUM.

### MORRILL, KANSAS

It is time we should let the brotherhood know as to our present state of activity, and some things which might be of interest. The church here proceeds with about the usual zeal. Nothing of a spectacular nature has transpired.

The Sunday school is proceeding with its usual program, but with more people cooperating in carrying it through. Each class takes its turn in opening the morning session with some special feature the first Sunday in each month. This is interesting practically all the school in that part of the morning exercise, as well as securing the cooperation of the entire school with the Superintendent. Some very interesting opening exercises have been given. On other Sundays also there is some variation in the first part of the hour, which has much to do with keeping up the interest.

The public programs of the Sunday school have been well rendered, and well attended. The high appreciation of each one has been revealed by the interested audiences. Our superintendent is alive every moment and constantly on the lookout to keep up the work as it should be.

Our church activities are manifesting new life along some lines, while in others they are about normal. We have held our church services including the Sunday school services, each Sunday of the year, not missing a service except when uniting in a community service of all the churches. We are sorry to say we have no additions to report. In fact, we may have a small decrease in our church roll. Two of our most loyal and faithful workers have gone the way of all the earth. Mrs. Cary Thompson passed to her reward July 10, 1927. She has been

greatly missed. Her loyalty to the church, her unwavering faith, and her constancy in its service, all make us appreciate the work of the Kingdom more than if she had not lived.

Then Gustavus Appleoff also left us to be with his Lord May 5th, 1928. His place in the church was always occupied. It has taken all these weeks to become accustomed to his unoccupied seat in the church service. We have also transferred the membership of one of our young sisters to another denomination, through having become wedded to a young man who became a member of that church. These mark a slight decrease in number for this year. The inner workings of the church have been more encouraging. The last year has been surpassing the preceding year in fervor and intensity of service. A weekly Bible class has been organized the last year. This class has studied the Gospel of John, and has just about completed the study of Mark.

The Christian Endeavor Society has also been organized, and while much patient service must be given to the young people's organization, it is well worth while. The meetings of the young people are suspended through the month of August. Mrs. Thelma Lydic has been the untiring leader of the young people. She deserves much credit for her faithful work with the young people, both in the Sunday school and the Christian Endeavor. Mrs. Charles Royer is our faithful Sunday school superintendent, and is equally worthy of high esteem by the church and Sunday school for her faithfulness in that capacity.

We have accepted a call to remain with this church another year. In this coming year we hope for larger and greater things to be done for the Master and his Kingdom through the activities of our small group here.

L. A. MYERS.

### A SOCIOLOGIST SKIRTING ARABIA

I suspect that ARABIAN NIGHTS was written by some fellow who had been through India or Arabia, and then had lived on board ship when the moon was waxing from a crescent to full. At any rate I have felt for the week or more since we sailed from Colombo with the moon doing that very thing, and incidentally casting upon the waters behind our ship her wealth of silver beams, that if I had lived long enough in India to forget the dirt and had been endowed with a poetic spirit, I might write a kind of Arabian Nights.

There is not so much to see on the Arabian Sea except the never resting waves, the moonlight and the stars. Not a ship did we sight all the way from Colombo to Aden, which we passed last night. A whole week without a ship. There was plenty of time to think and dream. I have never been so long away from the telephone and the postoffice as I have this year. I feel as if I had been translated to another world. There is no jangling of the telephone bell with someone saying at the other end, "Professor Gillin?" "Is this Professor Gillin?" "Well, this is Bella Stupida, one of your students. I want to know when I can come up and see you about that 'con' you gave me in your course." Or, "This is one of the debaters who wants to see you about the question we are to debate this year with Northwestern." Or, "This is police headquarters. The president of the commission wants to know whether you can attend a special meeting tonight." Or, "This is Mr. Jones from Fond du Lac. I want to get an appoint-

ment with you to talk over the project of building a children's home for our county." Or, "Is this Professor Gillin? Milwaukee calling; hold the line." Or, "This is Mrs. Dumbbell of the Women's Self-Culture Club. We should like to have you speak to our club tomorrow on 'How to Raise Children without Spending Any Time With them.'" There is no knock on my door when I am in the last minute preparation for an impending lecture, and when I yell "Come in", there walks in a garrulous book agent, or a get-rich-quick stock salesman, who has paid no attention to the sign by the front door of the building put there to protect us poor professors from just such wily vampires. All this year no one has come to me and tried to talk me into allowing myself to be elected to some board or other on the plea that I owe it to the community to give my time to the work of this important body. I have been able to read an article through without being disturbed a half dozen times. In fact I have so much time to read on one of these long sea voyages that I have to rest my eyes once in a while by walking about the decks or talking to someone. It is the first real leisure I have had for years and years. Strange to say, I have not yet tired of it. No one wakes me up in the morning, although that is unnecessary, as owing to the early training I had on the farm I wake up with the break of day no matter where I am and no matter how late I have been up the night before. There is no faculty meeting or committee meetings to attend, no legislature through which to get a piece of social legislation badly needed. It is a real vacation.

I have had plenty of time to reflect on many things. I have often read of the strange customs and traditions of the Indians, the Japanese, the Chinese and the Malays. I have seen them; I have heard them. Unexpectedly one day at Jaipur, India, as I landed at the station, two hotel men approached me. One was from the Jaipur Hotel at which I had a reservation, the other was from some other hotel. When the latter found that I had already decided on the Jaipur Hotel, he said, "If you are not satisfied with the treatment you get there, let me know and I'll come over and get you." The other replied, "Do not be downhearted. God will be with you." Try to imagine anyone but an Oriental talking that way. At one of the places we stopped, a woman was lying dead on the station platform from cholera. I asked one of the Indians there if he was not afraid that he would catch it. "No," he replied, "if it is the will of God I shall live; if not I shall die. All is in his hands. We can do nothing about it." "But," said I, "I was inoculated so that I would not catch it." "If it is the will of God that you should die of cholera, that will not help you," said he. What headway can modern hygiene make in the face of that attitude? A fatalistic philosophy prevails in the Orient.

Last night we arrived at the entrance to the Red Sea. The lighthouse at Aden flashed its warning beams to us as we approached. Yonder on the left lay the coast of Africa. One of the passengers said that Aden is a strange city. There is a British garrison there and that it is a coaling station for ships which cannot carry enough coal to take all the way to India if they are going East, or all the way to Suez, if they are going West. She said that it rains there but about once in seven years. They have a large rock near the city which is used to catch the rain water whenever it does rain, and then they have pipes which carry the



water to great tanks where it is stored for the use of the inhabitants. The captain said that water for ships costs there \$125 a ton, while at Colombo and Suez they can buy it for 40 cents a ton. Our ship has an apparatus with which they can distill water from the sea water. I have been astonished at the ease with which a ship like this provides us with all the fresh vegetables we can eat, ice cream, etc. They carry all the celery and lettuce, tomatoes and vegetables from California, because in India, Japan and China they are not safe to eat uncooked. Fruit is brought with them from California, although certain fruits like papaya is put on at Colombo. A great refrigerator plant is part of the ship's equipment, and ice is manufactured every day. On the top deck they have a pool of sea water fresh every day in which we can swim. It is a real comfort in this hot climate. Think of the conditions in the old sailing ships when they had to eat salt meat all the time and could have no such thing as ice and fresh vegetables or any of the comforts possible now. The menu is richer than any of the first class hotels at which we have stopped since leaving America. The President Cleveland on which we came from Honolulu to Yokohama, Japan, had what is called an "Iron Mike", that is a gyroscope steering apparatus. This they set on a certain course, and it held the ship to that course in spite of winds and currents. I read a short time ago that a few ships are installing a mechanism which will prevent the ship from rolling in the heaviest seas. What a blessing that will be for those who now suffer from seasickness.

This morning since we have got into the Red Sea we have met and passed many other ships. This is one of the great highways of the shipping world. All of them have come down through the Suez Canal or are making for that narrow ditch between the Mediterranean and the Red seas. We have just passed one of the Steel Corporation boats bound out to the Orient with a load of steel. It was a trim looking ship.

J. L. GILLIN.

En route from Colombo to Suez,  
March 8, 1928.

(To be continued)

## THE TIE THAT BINDS

BEACH-HAMPTON—Mr. Robert Beach and Miss Grace Hampton were united in marriage on June 30, 1928 at Martinsburg, Pa. Miss Hampton was a member of the Brethren church at that place, and Mr. Beach is a member of the Church of the Brethren at Roaring Springs, Pa. The ceremony was performed at the parsonage by the writer. JAS. S. COOK.

STENGEL-DIVELY—Mr. Francis S. Stengel and Miss Nellie Grace Dively were united in marriage at the Brethren Church of McKee on the evening of July 28th. Both Mr. Stengel and Miss Dively were members of the church at that place. The wedding was solemnized by the pastor. JAS. S. COOK.

## IN THE SHADOW

ZERN—Julia P. Zern departed this life May 25, 1928 to be with her Lord whom she loved and whom she served by a faithful life. Our sister nursed and in close application to her duties found her body weakened, which gave disease a hold, to which she finally succumbed, having made a brave struggle against it. Sister Zern was a loyal member of the First Brethren Church of Los Angeles for many years. She lived a beautiful Christian life and her presence is sadly missed; but our loss is her gain and we sorrow only in the separation. Her faithful life lives on in memory and is a testimony to loyalty to those who are left. Our sister expressed her faith in active body weakness, which was done by her pastor, assisted by Elder B. F. Schisler. After the service she said she was resigned to God's will and in that trust went to meet her Savior. She is survived by the fol-

lowing children: Mrs. Imman, Mrs. Lucile Reed, Mrs. Edna Icehour with whom she lived, and a son, all of Los Angeles. Four grandchildren also survive, with a host of friends who anxious to pay tribute to her memory in service conducted by her pastor from the First Brethren Church.

A. B. COVER.

BUFFINGTON—Harry Buffington departed this life June 4, 1928. Brother Buffington was born in Pennsylvania, later with his family came to Los Angeles where he resided for many years. He was employed by the Electric Pacific Railway Company for many years. He was beloved by his fellow employees and they were a comfort to him through his illness. Our brother was ill for a long period, part of which time he was taken care of at the hospital. It was during this time that he anointed him, assisted by Brother Schisler. The doctors had given up hope of his recovery from an attack of pneumonia, but he rallied, and after a long period of nursing service and recovered rapidly. He became well enough to go home. But later heart trouble developed which finally claimed him. Brother Buffington was for many years a member of our church and a trustee, in addition to his position for exceptional bass singer. Up to the time of his illness, he was always found at his place in the choir. We sadly miss him, but our loss is his gain. He is survived by his widow, Harriet, and three daughters, Mrs. Dibert and Mrs. Spittler, of Los Angeles, and Mrs. Bignall, of Richmond, California, and eight grandchildren. He is also survived by a brother in Pennsylvania and a great host of friends who paid tribute to his memory in gathering for a large funeral from the church conducted by his pastor.

A. B. COVER.

MILLER—Isaac Miller, a highly respected member of the First Brethren Church, went to his reward June 17, 1928. Brother Miller was a member of the church for many years and in the councils of the church his keen judgment and helpful voice are sadly missed. Brother Miller at the time of his death lived on a ranch near Riverside, California, where he was happy tending care of his growing walnut trees. But stealthily that dreaded foe to the human body, cancer, laid hold upon him and sapped the vitality of that which we call bodily life and he went to a well earned reward. While Brother Miller lived in the district of Los Angeles, he kept in close touch with the work of the church and always attended communion services. Brother Miller taught a class in Sunday school near where he lived and true to his belief he upheld the faith that is dear to Brethren. During his final illness he had his nurse read to him an article written in the Evangelist by his pastor on baptism, and we were told he commented favorably upon it and expressed his wish that there be more emphasis put upon our doctrinal position.

Our brother is survived by his widow, Sadie (Trent) Miller, who was his second wife; the first one having preceded him to the land of eternal light, also one daughter preceded him. The following children survive from the first marriage: Mrs. Grace Hurley and E. Paul, pastor of the First Church of Philadelphia, Pa. Having known Brother Miller as a man of the faith, I can well understand how that he left his church a son like our brother Paul. There are also a number of grandchildren and a wide host of friends who paid tribute to his memory. The funeral was held from the church of which he was a member, by his pastor. Our brother manifested his faith also by requesting the anointing of the sick. He requested that his pastor be assisted by Brother Warstler of the Church of the Brethren. He often expressed himself as favorable to church unity of Brethren people.

Our prayer is that God's comforting grace shall be upon the loved ones who mourn the departure of those near and dear to them.

A. B. COVER.

MILLER—Hallie Rebecca Miller, daughter of Samuel H. and Nancy Jane (Betz) Miller, of the Brethren, Armstrong County, Pa., July 30, 1889, and departed this life July 27, 1928, aged 47 years, 11 months and 27 days. She was united in marriage to Hunter Miller, to which union one son, Robert Ira, aged eleven, was given. On November 15, 1925, Sister Miller in her early youth united with the Brethren Church by confession of faith in Jesus Christ as Savior. In this faith she lived and died. It was her great sustaining strength during the long years of her serious physical suffering and at the close of her life, her faith brought forth one precious hymn after another to the praise of her Lord and Master. In addition to her husband and son, there remain one sister and four brothers. Funeral service was conducted by her pastor and interment was made in the Allegheny Cemetery, in Pittsburgh.

C. E. KOLB, Pastor Pittsburgh Brethren Church.

## TO GENERAL CONFERENCE

August 20 to 26

COME ON!

LET'S GO!

### HOW TO GET TO ASHLAND

Ashland can be reached directly by the Erie railroad, and the Cleveland, Southwestern Electric, the latter running a frequent schedule between Ashland and Mansfield (a point on both the Pennsylvania and Baltimore and Ohio railroads) and between Ashland and Gallion (the nearest convenient point from the southwest on the Big Four). Also busses make frequent trips between Ashland and the following nearby points: Mansfield, Gallion, Wooster, Mount Vernon, New London and Wellington. Those coming by automobile can easily find Ashland on their road guide. But for their conve-

nience we will state that it is on U. S. Route No. 42, and State Routes 5-6-60-96-58.

## WHY WE SHOULD GO TO CONFERENCE

I have known large denominations to so arrange their places of meeting, that an appeal could be made on the basis of seeing or hearing something entirely aside from the conference itself. No doubt such an appeal draws a certain element of folks, who would not otherwise go, but this matter of conference is a serious business, and should be attended in the same spirit as folks who are devout, go to church. We have laid great claim to our congregationalism in the past, which plan of organization is well and good, but we must never overlook the idea, that to be extreme in it, will divide us hopelessly. The only means we have of tying together the different district organizations is by this national gathering. Each district should be well represented, to learn what is going on, and to assist others in planning the larger work of the church. Ours is a democratic gathering, and any delegate can bring his or her problem for solution. You parents who have never been in Ashland and who will have boys and girls for the College later, should plan to go there at this time and look over our college plant, and get enthused for the place, and the work that is being done. The social intercourse derived from a gathering of folks from every corner of America, will not come amiss, and will be a great stimulant to our faith and inspiration. Personally, I am looking forward to the largest attended and best conference that we have ever had. I am anxiously awaiting the moment when I can embark for the Conference of 1928.

H. F. STUCKMAN.

Goshen, Indiana.

We do not know who our friends are until we have been in trouble. The cloudy day dissolves the crowd that delights in sunshine. When we have need of our friends we shall know how many friends we have. The men who call upon us in the day of trouble are the men who are born for adversity, and who are representing the genius of true friendship. Here we are brought to the Friend of sinners; nothing can change him, if we be faithful and constant in our love toward him.—Joseph Parker.

## ANNOUNCEMENTS

### ARDMORE, INDIANA

The First Brethren church of Ardmore, Indiana, desires to correspond with a pastor whose services will be available October 1st. Correspondence may be addressed to the following: A. GLENN CARPENTER, Route 3, Box 13, South Bend, Indiana.

### CHANGE OF ADDRESS

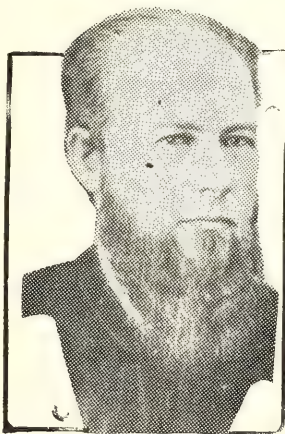
I am leaving permanently 1330 East Third Street and all mail should be addressed to me at 1925 East Fifth Street, hereafter, still at Long Beach, California. Those who may be sending Foreign Missionary money especially should take note of this change.

LOUIS S. BAUMAN.

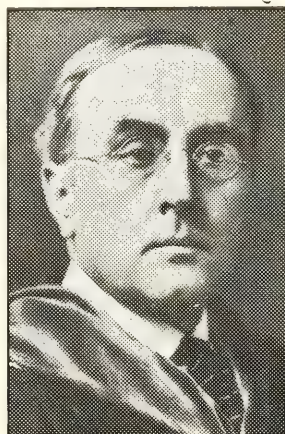
# *The* **BRETHREN EVANGELIST**

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

## **Fifty Years Ago and Now**



**Elder S. Z. Sharp, M. A.**  
**First President of Ashland**  
**College**



**Prof. E. E. Jacobs, Ph.D.,**  
**President since 1918 and**  
**Elected Moderator of the**  
**Jubilee Conference**

**We Congratulate Ashland College**  
**on Her Golden Jubilee**



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church  
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George S. Baer, . . . . . Editor  
R. R. Teeter, . . . . . Business Manager

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## EDITORIAL

### Some Pressing Editorial Problems

Though this conference is gathered at Ashland in celebration of the Golden Jubilee of Ashland College, and we are joining heartily in the celebration, yet we would not have you overlook the fact that THE BRETHREN EVANGELIST is now in its fiftieth year of service. You have noticed that we have carried "Volume 50" at the top of first page all this year, and at the close of this present year we expect to celebrate. We cannot wait until that time, however, to bring to your attention some of our pressing editorial problems. It is always in order to talk about those, and especially at General Conference time. That is what General Conference is for, primarily—to talk over the problems that arise in the various departments of the church's general activities, and to bring the wisdom of the brotherhood to bear upon these problems. We are being accorded the privilege of saying a word to Conference concerning the problems in our department of the church's work. But there are vast numbers who will not be present to hear what we have to say, and so we are taking this means of sharing certain of our problems with the entire Evangelist family.

First, and most fundamental of all, is the problem of bringing the brotherhood to realize that church literature is a moral investment and not a financial proposition, and that in the making of this moral investment, we cannot properly ask the question, Does it pay? Moral investments are not supposed to "pay," in dollars and cents. They pay, but not in cold cash. Missions, education, benevolences of various kinds, they pay, but not financially; that is, we do not receive nor expect financial returns from the funds we invest because they are moral investments. Just so, the financing of a church paper, the making of a Sunday school literature and the publishing of books and tracts for the advancement of the kingdom of God, are moral investments, and we are as foolish to look upon them as dollars and cents propositions as we would be to urge that our public schools, our libraries and our colleges should be turned into cold business concerns. The fact is, the making of a strictly denominational literature is seldom, if ever, a profitable business, judged from a purely financial viewpoint, and the smaller the denomination the more impossible it is to make it so. And to attempt it is to defeat the very purpose of such a literature,—namely, to propagandize a cause.

Our trouble has been that we have looked upon our publishing house as a purely business enterprise "incorporated for profit." We have expected our church periodical publications to pay for themselves in cold cash. We have expected a permanent church literature (those of us who have been awake to the need of such a literature) to be made out of the profits of the business and out of the spare moments of the editors and other writers, instead of setting aside a fund for that purpose and providing some of our

men with leisure enough from their regular tasks to be working on the job. We have imagined that the publishing of books is a profitable business, whereas it seldom is, especially to the author. The few outstanding exceptions only prove the rule. There are a few writers whose very names will sell their books, but it is a long, hard road to such a reputation and few reach it. Of the oceans of books now being published, only a few ever reach a sales mark that makes them financially profitable, especially to the writer. The printer is usually paid, but the author foots the bill. The reason why we have no books to speak of, is because the publishing of books is an expensive proposition and few of our men are able to undertake it single handed. Those of our number who are able and willing to sweat drops of blood in producing books for the benefit of the brotherhood do not feel themselves justified in paying a thousand dollars or two for the sake of getting their names into print as authors. It is not possible to publish at a profit books dealing with subjects of a definitely denominational interest, no matter whose name might be attached as the author. The market is too limited. And yet we need such books. We ought not to deny them to ourselves. We ought to have a fund to make possible some such books, to guarantee at least the cost of publication. For a number of years we have been urging such an endowment fund, and you may have grown weary of hearing about it, but the cause is too urgent to desist. Rather we insist that the time is at hand for action. We really cannot afford to delay the matter. We are losing valuable time and opportunity. We ought to cease marking time and go forward to the task.

We must go forward by means of the gifts of the people. If we are ever going to have a permanent literature, and if we are going to provide adequately for our periodical literature, we must do so with the gifts of the people. We have too small a selling field to make any other course possible. Besides, it is a moral investment and we have a right to insist that the membership of our churches bring their contributions to aid in the cause. It is a matter of brotherhood interest. If we continue long to withhold our gifts and insist that our publications go forward only by the profits of the publishing house, if we persistently refuse to make any real ventures in literature making except such as may give promise of being financially profitable, then we are lacking in that prophetic vision and that spiritual daring that are essential to our church future. If we continue to hold the makers of our literature down to a strictly "Does it pay?" policy, or a "Can we afford it?" test, we may show ourselves financially wise but spiritually foolish. We do not advocate a go-in-debt policy. We cannot afford to buy that for which we cannot pay, nor involve ourselves in a program that we cannot meet. But we do insist that we ought to realize the moral obligation of the undertaking and bring forth our gifts in proportion to the need.

Surely the time is at hand for the brotherhood to experience a change of attitude with regard to our church literature. We must cease asking, "Does it pay?" as though we expected dividends. Would that we could realize that the making of a church literature is never a financial proposition, and that for a denomination the size of ours, it cannot be made financially profitable! Would that we could forget to think of the question, "Can we make it pay?" It is a moral investment, pure and simple with which we are faced! It is a matter of promoting a great cause that we are concerned with. It is the task of propagating the Whole Gospel plea that challenges us.

Let us be convinced and not forget that a church publishing house is not primarily a money making proposition. Our only excuse for engaging as a church in the printing business is the help that such activity brings in accomplishing the work of the church. In saying that, we are not talking against the business end of the concern. We are most heartily in favor of the wisest possible business conduct of our printing establishment and of making the commercial printing department as gainful as possible, but it ought always to be done with the single purpose in mind of extending the service of the printed page. But prosper as we may—and we are not unmindful of the growth of our publishing house during the last decade under its present management,—yet it will not be possible to finance the making of an adequate church literature without the help of the gifts of the people. And being a moral investment, as it is, we have a right to, a claim upon the people for their gifts.

This is no ordinary appeal. The future of the church is involved. Without the cooperation of the people by means of their

gifts in this moral investment, the growth of the church will be hindered. Without the aid of such a fund, our progress in making an adequate church literature will proceed at our customary slow rate of speed, and that will inevitably effect the advancement of the church. The interest a church takes in propagating its plea has a vital influence on the church's expansion. Possibly it is not too much to say that the development and use of the printed page is a very real relationship at this point. If we could make this clear, we believe a very much higher value would be placed on our publishing interests, and as a result of this higher interest and evaluation the solution of our financial problems would soon be at hand. We are inclined to pride ourselves on our love for the Whole Gospel and our loyalty to the church, yet sometimes this professed devotion is not very practical. Yet if we only knew it, our denominational plea is worth little more to us than the literature that promotes it; and the amount we are willing to put into the making of that literature indicates, if not determines, the value we place on the message our church is commissioned to teach.

Another disturbing problem, and one that relates itself in a special way to religious periodicals the country over, is the fact that we are being faced with steadily increasing costs of production, while it is impossible to make a corresponding increase in the subscription price or in the number of subscribers. The subscription rate of THE EVANGELIST remains the same as it was ten or even twenty years ago, but the cost of production has more than doubled since 1914. The number of subscriptions is larger than it was a decade ago when the present editor began his work, and this has been maintained in the face of keener periodical competition than ever before and in the face of a widespread decrease in the circulation of church papers generally. But this increase in the number of subscribers is far from enough to offset the increased cost of production. With that sort of a situation obtaining, you can see that the publishing of a church paper is becoming increasingly a matter of expense. There was a time—when the cost of production was not so high and the requirements were not so exacting—when a religious journal could almost pay for itself out of the subscription price, but conditions have changed and the publishing of a church paper is becoming more and more a precarious business. Things sounds strange to some of you. You imagine, possibly, that there is big money to be made in the magazine business, but only for a very chosen few is it so. Those with extremely large circulations make vast fortunes out of their advertising columns. But you would be surprised to know how large a majority of even the secular publications are just eking out a bare existence, as THE HERALD OF GOSPEL LIBERTY suggests. Many house organs and promotional magazines of various kinds are kept alive by special gifts, or by setting aside portions of the membership fees, or of the contributions made to the "cause." Their support is becoming increasingly burdensome. And this is the situation in a very marked degree with religious publications, and in some publishing houses it has reached the point of a real crisis. A number of the very best church papers, conservative as well as liberal, published in the interest of some of our large denominations have gone out of existence. Others are facing a similar fate. The only alternative is for churches to come forward with an endowment fund, or some method of subsidizing the publications. This is not merely our own judgment. Dr. Alva Martin Kerr, editor of our worthy exchange mentioned above, is urging what he calls a "sustaining fund" for church papers. Other editors of papers without a subsidy are making similar suggestions. "And why not a sustaining fund?" says Dr. Kerr, who claims that "The religious periodical is just as vital to the life of the denomination as is a college." "Indeed," said he, "we have no hesitancy in asserting that it is just as vital to the future idealism and welfare of the country and of the Kingdom as is the Christian college . . . Nothing would be more reckless and short-sighted statesmanship for any church than to permit its periodicals to pass out of existence for lack of support." And he is speaking with the wisdom of a prophet. We are not suggesting that our publications have reached such a critical and hazardous situation as to cause their existence to be in jeopardy. But it is only due to extreme economy and the support of our commercial printing that it is not so. But production costs have not reached their limit yet, while the market is definitely limited. Therefore we are justified in urging that we shall set ourselves to the task of endowing our publications before we are actually driven to it by the force of circumstances.

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## EDITORIAL REVIEW

### No Paper Next Week.

Brother Charles H. Ashman just closed a two weeks' meeting with the Fairhaven church near West Salem, Ohio, of which Brother George Pontius is pastor. Twenty confessions are reported to be the result.

Mary Ann Shaver was born on August 11th, 1928 into the home of Mr. and Mrs. W. D. Shaver, Hastings, Nebraska. Mrs. Shaver was formerly Miss Marie Lichty, and was for some time editor of the Woman's Outlook. We congratulate Brother and Sister Shaver in behalf of the Evangelist family.

We wish to call attention to the appeal in another department of this paper for a pastor for the Third church of Philadelphia, especially because Brother Braker informs us that he sent a communication to us a week ago that never reached the editor's hands. Any one interested in this church should write Brother J. E. Braker at the address given in the announcement.

Dr. Florence N. Gribble writes from Africa informing us of the birth on May ninth of Joseph Roger Jobson, who cheers the hearts of his parents, parted as they are from their beloved children in the homeland. We congratulate them and pray God's blessing upon them and little Joseph. Miss Myers was ill at Sister Gribble's writing. The burden of her letter is for prayer and she urges the faithful continuance of the prayer bands in behalf of their work.

Dr. Charles A. Bame, just returned from his meeting with the Brethren at Mathias, West Virginia, reports a very successful time there. Brother Arthur M. Snider is the pastor. Eighteen were baptized, and the attendance was very large. Mrs. Bame and their daughter, Dorcas, were also a great help to the meeting. Brother Bame also speaks of the success of his pastorate at Ashland, where he has completed his fifth year.

The treasurer of the Students' Aid Fund, Brother U. J. Shively, reports receipts totalling \$160.79, not a very large amount for the reason that not many seem to have responded to the appeal. But perhaps we should not be too much discouraged in view of the fact that this Fund has not been very intensively promoted as yet. It is a worthy cause and should have the attention of the leaders of the brotherhood.

Brother W. S. Crick, pastor of the church at Fremont, Ohio, writes in this issue of the addition of ten to the membership, all by letter. We learn that he is covering his field in a splendid way and conserving his widely scattered members for the Brethren faith. He is putting forth special effort to care for the disbanded group at Fostoria, twenty or more miles away. The Fremont Brethren are proving themselves faithful in their finances and the church stands well in its community.

Dr. W. S. Bell, Endowment Campaign Secretary, again has a good report to make, this time from the splendid church at Maurertown, Virginia, of which Brother E. L. Miller is the able pastor. This church has been and is a tower of strength for the cause of Brethrenism in the Virginia valley, both because of the fine personnel of its membership and also because of the great influence of that stalwart veteran and defender of the Gospel—the late Elder E. B. Shaver. The gift of this church was \$2,000 which brings the total of the Endowment fund to \$175,402.20. There is some distance to go yet, but it looks as if the brotherhood really meant to put the college on a sound financial basis, such as will enable it to have the recognition of the best colleges throughout the land.

The Conference has started off in fine style. The first day's attendance is larger than the first day's attendance usually has been at Winona Lake. The first sermon of the conference, as published in this issue, and the Moderator's address were well received, and sounded high and vital notes that give promise of proving true keynotes to the messages and the deliberations of the days to follow. The organization of conference which occurs on the first morning, results in the election of Dr. E. E. Jacobs as Moderator; D. J. Allen Miller as Vice-Moderator; O. C. Starn as Secretary; J. L. Gingrich, Assistant Secretary; N. G. Kimmel, Treasurer; George E. Cone, Statistician; and the following as the Committee on Committees—A. V. Kimmell, L. S. Bauman and Alva J. McClain. Further report of conference will appear in our next issue.



## GENERAL ARTICLES

## "Brethrenism"

By Martin Shively, D.D.

*(Moderator's Address to General Conference at Ashland, Ohio, August 20, 1928)*

I lived for a number of years, near one of the rather large rivers of Pennsylvania, —a river on whose bosom was and is carried annually, millions of tons of the product of mine and factory in that great industrial state. Its waters are far less muddy in appearance, than those of the Missouri, and look no more impure to the average eye, than the waters of many of the streams of our country. But there is little marine life found in them, and investigation at once reveals the fact that they are so impregnated with mineral impurities, that little life can be supported in them. The contamination is not found at the sources of this great river, for traced to their beginnings, one finds the parent springs gushing from the native rock, with waters clear, pure and sparkling. But when these springs have united to form the river, one finds along its course, a thousand mines, whose drainage waters are poured into it, —waters so acid laden, that an iron pipe dropped into them, would soon be dissolved, and these waters play havoc with the purity of the stream. The stream grows larger as it approaches its mouth, but its life supporting qualities are not restored until its poisons have become so diluted by admixtures further down the line, that they lose their power to destroy the life whose natural element is within them. If one is desirous of knowing the real nature of the stream he goes to its sources, and from that point, reaches his decision.

The Brethrenism about which I am speaking today, is that which quadrupled its numbers within two decades, —a record not so many times equaled since the beginning of the Christian Church. This Brethrenism began with a membership of less than three thousand, with no church buildings, or at most, not more than two,—with only a few ministers, and a privately owned publishing house. Its ministry was largely self-trained, because there had been no school worthy of the name in which advanced training could be secured. Handicapped thus, the casual onlooker would have said, "Success is impossible." And from the purely human viewpoint, the onlooker would have been justified in his conclusion. But such conclusion would not have taken God into the equation, which is always a fatal mistake. With him, all things are not only possible, but highly probable. During this period, one of our brethren tabulated the weekly reports on additions to the church, and at the end of each calendar year, he reported gains of from 2,000 to 2,500 per year. With the hope of good in my heart, I want to recount at least a few of the outstanding characteristics of the Brethrenism which was so richly blessed, and which was used of God in blessing to the world.

It was intensely loyal to the Word, never wavering in its declaration that it alone was and is the final and complete revelation of God's will to man. It believed that the Old Testament was the New Testament concealed, and, that the New Testament was the Old Testament revealed, and therefore found no discrepancies in either. This was its fundamental message, in season and out of season, and because all men are seekers after fundamental truth, they found the message satisfactory,



Dr. Martin Shively,  
Retiring Moderator General  
Conference and Bursar  
of Ashland College

and its acceptance brought peace to their souls, as it still does. Men have always wanted and needed a positive message, and the man who has such to give, and the intelligence to back it up, is now, as he has always been, assured of a sympathetic hearing.

The declaration of this loyalty to the Book, was not a mere platitude but was concrete to the utmost extreme. If it was really the word of God, then it must follow that not only were its promises to be appropriated literally, and fully, but also its commandments were to be taken seriously, and to be obeyed completely. It was not legalistic to the extent of saying, "If you do certain things, you shall be saved," but it was so literalistic that it took Jesus at his word, and insisted upon the truth expressed as follows, "Blessed are they that do his commandments, that they may have right to the tree of life,

and enter in through the gates into the city." It pointed to the words of the Master when he said, "Why call ye me Lord, Lord, and do not the things which I say." And that other and final word of our Lord, who, as he was on the point of returning to the Father, admonished his disciples to "teach them to observe all things, whatsoever I have commanded you."

Brethrenism, did not, nor does it now, fail to insist that faith and repentance from sin, are fundamentally essential steps in the plan of salvation, and from this point forward, it had a message which was far too largely its own, since emphasis upon the final authority of the Book, led it to declare without equivocation, the place which Christian baptism holds in God's plan of salvation, as revealed in its pages. For, since the church had taken the New Testament as the man of its counsel, pledging itself to preach it and by God's help to transmute it into life, there seemed no way round this matter, nor was one sought. Little wonder if, after reading the Book, the preacher should decide that at least one of the themes which he should emphasize was this, which had found so large a place in the preaching and teaching of the apostolic church, which he decided was, after all, the best and truest interpreter of Christ. Thus when he found that Jesus had himself been baptized in the Jordan, and that baptism was administered under his direction, and that he had said to the inquiring Nicodemus, 'except a man be born of the water and of the spirit, he cannot enter the kingdom of God,' and that his final command to his disciples, had been, "Make disciples of all nations, baptizing them"—and "he that believeth and is baptized, shall be saved," the preacher of the period being described, was convinced that he had a message to deliver and a duty to perform.

If he sought for further enlightenment, he had not far to go, for he found Peter, under the energizing power of the Holy Ghost, answering the appeal of a conscience-smitten multitude, "Repent therefore, and be baptized, every one of you, in the name of the Lord Jesus, for the remission of your sins,"—he followed Philip down into Samaria, and noted that he baptized those whom he had led to Christ, and that the Lord had stopped, temporarily,

the great revival there, to send the preacher on "the road which leads from Jerusalem to Gaza," to instruct and baptize the truth-seeking eunuch,—he saw Saul of Tarsus receiving the rite, and heard him tell the story of his conversion and quote the preacher who had administered the rite, "Now why tarriest thou: arise and be baptized and wash away thy sins"—he followed Peter to the house of Cornelius, and heard him say, "Who can forbid water, that these should be baptized,"—he followed Paul and Silas into Philippi, and went with them to the waterside where prayer was wont to be made, and witnessed there the baptism of Lydia and her household, and then he followed fearfully, as the preachers were mercilessly whipped and thrust into jail, from which they were miraculously delivered, to baptize the jailor and his household. He followed them down to Corinth, into that cesspool of vice and sin, and saw that in spite of the unpromising nature of the field, Crispus and numerous of the Corinthians were baptized. He follows Paul over to Ephesus, where he rebaptizes the disciples who had been imperfectly taught, and had received only John's baptism. He reads the letter of this great preacher, written to the Romans, and hears him assure his readers that they were "buried with Christ by baptism,"—he follows the same author as he questions the Corinthian people as to whether they had been baptized unto Paul, and hears him assume them "That by one spirit, we are baptized into one body." He hears him tell the Galatian brethren, that they were "Baptized into Christ," and the Ephesians that there is "One Lord, one faith, one baptism," and that "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." He tells the Colossians that they are "buried with him in baptism," and to Titus he says, "He saved us by the washing of regeneration," while to the Hebrews he speaks of the "Doctrine of baptisms" and having our "Bodies washed with pure water."

And then, as if to emphasize the matter further, Peter declares that "Baptism doth also now save us." Is it any wonder, that with these portions of scripture in his mind, the preacher should have decided that if he were to say as much about the subject of Christian baptism, as did the Spirit-filled writers of the Book, not a little time, relatively, must be given to it. And when he looked again, at these portions of the Word, and noted that Jesus himself had said, "Except a man be born of the water and of the Spirit, he cannot enter the kingdom of heaven," and that he also said, "He that believeth and is baptized shall be saved," and that Peter, newly filled with the divine Spirit, had said, "Repent and be baptized, every one of you, in the name of our Lord Jesus, for the remission of your sins," and that Ananias had said to Saul, "Arise and be baptized and wash away thy sins," and that St. Paul must have had something of the sort in mind when he said to the Galatians that "As many of you as are baptized into Christ, have put on Christ," and also when he wrote of it as "The washing of regeneration." And when he read again that first epistle of Peter, and found him saying that the ark was "A like figure whereunto baptism doth also now save us," he was thoroughly convinced that baptism, according to the Holy Ghost, as he found expression in the words of these men of God, was an ordinance with saving merit in it, not intrinsically, perhaps, but because it is a gesture of acceptance of salvation, which is the gift of God.

The preacher of the period which witnessed such a marvelous growth of the church, found as do men who have come after them, that most men have a historic faith in Christ. That is, they believe that he lived, and that he was really the Son of God, and the Savior of the world, but they did not, nor do they now, put forth their hand

to accept the gift which God offers. There is no salvation possible except on the terms which he proposes. There were sermons on every phase of our theme—scriptural emphasis on baptism, the design of Christian baptism, the subjects of Christian baptism, baptism by immersion, baptism by triune immersion, baptism by face forward immersion,—for the discussion of which, the preacher found an abundance of scriptural foundation, and historical support as well. These with their associated themes, on the Lord's Supper, and Communion, Washing of the Saints' Feet, Non-swearing, Non-resistance, and anointing the sick, all based on positive teaching of the Word, gave the preacher a series of messages which were unique, but only so because they had to do with great doctrines of the apostolic church, for the emphasizing of which we are called. Several things followed as naturally as day follows night.

First, the man who was faithful to this trust, who shunned not to declare the whole counsel of God, as it finds expression in the doctrines which I have enumerated, never dreamed of seeking a field of work with another communion, and those who came into the church under such preaching, were Brethren to the core, loyal both to the Book and the church. This message may be unique in that I shall have no recommendations to offer, for I have serious doubt as to the benefit which grows out of most of them, but I cannot help feeling that we would get at least as far ahead, if instead of having special lectures on great Bible themes, brought to us by men from outside our own communion, we had an occasional lecture or sermon by one of our own men, upon these questions, belief in which, has made us Brethren. In fact it seems to me that there ought to be no conference, either general or district in which place should not be given to such presentations. I suspect that we all need them, perhaps more than we would readily admit. At any rate, it would be worth while trying.

The Brethrenism which I am trying to describe, was also intensely evangelistic. And its evangelism was in a large degree, of the type which was so conspicuous in the apostolic church, when persecution scattered its members, and they went "everywhere preaching the Word." Men and women, young and old, ordained and unordained, so far as human authority was concerned,—they all told the story of the cross, and "The Lord added daily such as would be saved." And the number was not small. The congregation with which I was associated as a layman, was not exceptional, I think, but as compared with more modern times, what happened in it, would have seemed most unusual. That congregation was small—too small to afford constant pastoral services, so it was content with having preaching only one Sunday each month, but then it had one service on Saturday evening, and two more on the Sunday following. But for several years, as I recall it, there was not a preaching Sunday, when baptism was not administered. The preaching was of a very high order, but such results were largely due to the persistent, personal evangelism by the laity of the congregation. And the ministry of that day offered no "flowery bed of ease" to the man who entered its ranks, because the calls for preaching came so thick and fast, that it was quite impossible to keep pace with the demands. During the period which I am trying to describe, I doubt if any man in the Brethren ministry, pastor or evangelist, held less than twelve weeks of special evangelistic services each year, and some gave far more time to this great work of saving souls, and offering the gospel to a needy world. Few, if any of our pastors served a single congregation, and many of them gave regular services to as many as four or even five churches, and in each of them, most of these men did their own



evangelistic work. Judged by more modern standards, the preaching may not have been up to grade, but it was of the type which gave a positive message, and the souls of men found nourishing food to satisfy their hunger. When church buildings were not available, meetings were held in school houses, empty store rooms or tents, for it was discovered that place made little difference, and that "where two or three are gathered together in my name," he kept his promise, and was there to bless. Some of the most successful revivals were held in school houses or empty store rooms, and not a few of our stronger congregations were born in such an environment. There was personal evangelism, and many were won by it, and there was singing evangelism, and only God knows how many were won to Christ by it, but preaching evangelism was at the fore, as I think it must always be.

Apparently the world has changed much since those days,—days which by no means are far in the past, so that, perhaps, methods which succeeded then, would have to be revised, to satisfy the new world in which we live. But in some way, the Story must still be told, if men are to be saved from themselves and from sin, and as I see it, no better way is yet offered than that which succeeded yesterday. It may be true that more men know something about the Book than did the men of a half century ago, but it is equally true that the average man is lamentably ignorant concerning many of the outstanding facts of the Bible, and is in danger of perishing in his self-complacency. When the church awakes to the peril which confronts men, and heeds her Lord's admonition, "Go out into the highway and hedges, and compel them to come in," a revival will sweep over the land, which will bless it, because it will result in enthroning the Christ, who blesses and who is a blessing.

Judged by the standards of today, the Brethren Church of the period of which I am speaking, might not be thought to have been greatly concerned about missionary enterprises, because, apparently, it thought little about the needs of fields across the seas, but as I look back to the activities of that church, I am constrained to say that it was intensely missionary in its spirit. If its zeal did not find expression in great gifts of money, that might be at least partly accounted for by the fact that there was little money to be had, or to give. Folks who are some years my junior, can do little more than guess how scarce this commodity was, thirty and more years ago. The missionary spirit which I have in mind, concerned itself more largely with expansion in the home field. And even with this interest in behalf of their neighbors, the treasuries of District Mission Boards were not plethora, nor did they need to be, for they were not heavily drawn upon. Mission endeavor was largely a matter between pastors and their congregations, and I do not recall a single instance in which congregations refused to loan their pastors for the opening of new fields, and the care of them after they were opened. It meant extra work for the pastor, and little increase in income, and it meant an increasing dependence upon lay membership in and by his congregation, but there was no complaint from either congregation or pastor, because the cause dear to both was being advanced.

Unfortunately the church was not prepared to follow up this work, and not a few of the new congregations, too weak to support themselves, perished. The spirit was most commendable, but plans for conservation were wanting. However, such an ending did not attend all these efforts, and among our splendid congregations, there are not a few which stand as monuments to the faithful missionary spirit which is being described. Dayton thus stands as a monument to that spirit, as it found expression in the Bear Creek church, whose pastors kept

alive the spark of denominational fervor, until the Ohio Mission Board came to the rescue, and even then, very little money, comparatively, was ever contributed to support the work in that city. Now the daughter has taken the mother home to live with her, for the Bear Creek church has been absorbed by the city congregation. And to Dayton belongs the credit for the splendid congregations at New Lebanon and Clayton, for she freely loaned her pastor for evangelistic services at both places; until the congregations were organized, and had grown in strength to such a point as to enable them to secure a pastor for themselves. As I recall the matter, no mission board was ever asked for a penny for help for the establishing or the support of this work. Instances of this kind could be multiplied greatly, for this was by no means an exceptional case. The newer congregation, Second Church at Long Beach, is perhaps the latest expression of the fact that the spirit has not perished. The world is far richer in money and all its associated advantages, than it was in the days which hold so large a place in this paper, but there are some things which money cannot buy, and for the want of which, the world is poor indeed. It is often the cheapest thing we possess, and the giving of it, the easiest thing one can do. To give oneself is infinitely more difficult, and worth infinitely more, because there is life in the gift. "Who gives himself with his gift, feeds three:—Himself, his hungry neighbor, and me"—his Lord.

There is another outstanding quality in this Brethrenism which I am trying to describe. It was intensely optimistic. The explanation, of course, lies in the fact, that having reaffirmed their faith in God's holy book, and pledged themselves anew to an unqualified obedience to its every requirement, all fear of failure was silenced. Did not the great apostle say, "The promises of God in him are yea, and him they are amen?" And while they knew that there is a condition to the fulfillment of every promise, they solemnly pledged themselves to meet the conditions, and believed that with God, all things were possible, and this feeling led these men and women to dare the apparently impossible. As mentioned earlier in this paper, they had practically no church buildings, no publishing house, and no college, but undaunted, they set out to conquer these and every other difficulty. One cannot help wondering what they really would have done in the matter, if they could have foreseen everything which time has revealed as being involved in the steps which were taken. With a heroism, wonderful to contemplate, they set out to secure a school in which to train their future leaders, and during all the forty-five years since then, they and their children have applied themselves to this gigantic task, and only now, are seeing the break of a dawn which promises a glorious day. Again and yet again, the task has seemed to be an impossible one, and a few of the more faint-hearted, have been inclined to give way to despair. The faithful have not doubted and in spite of days most dark, have struggled on, pouring in of their gifts, and pouring out of their prayers, as they still continue to do, confidently believing that the God in whose name the undertaking was begun, will not suffer it to fail. There was no such word as "fail" in their vocabulary, and God honors such a confidence in him. How great was the foresight of these men of yesterday, is, of course, problematic, but at any rate we who are following them, are permitted to feel that we have done something toward making their vision of Ashland College, a reality. The task is not yet done, and we who are on the inside, know well, that it will never be finished, but we are in sight of the first goal, and those who pay and pray, as well as those who serve in its halls, take heart and press

(Continued on page 16)

## SIGNIFICANT NEWS AND VIEWS

### CHINESE GOVERNMENT WILL AID CHINESE FAMINE SUFFERERS

A recent dispatch announces that Dr. Sao-Ke Alfred Sze, representing the national Chinese government at Washington City, has issued a statement saying that the Nanking government is preparing extensive relief measures for the famine-stricken districts of China. This statement is good news for us in America as well as for the suffering Chinese. We have been sending supplies to China, and it is good to know that the Chinese government is going to cooperate with us in relief measures. Dr. Sze has expressed deep satisfaction that the many factors, physical and political, which enter into the distress of the Chinese population are becoming known to America. He feels that the better the situation is understood the greater will be the amount of the funds contributed for relief. He says that the able-bodied among the suffering multitudes are being put to work on projects to relieve the land from the floods that occur so frequently. These workers are being paid in part out of the contributions from America.—Christian Advocate (Nashville).

### SMITH IMPOSSIBLE

Governor Smith has made it impossible for me to support him. He used the Democratic national prohibition plank as a spring-board to jump onto a plank of his own. Smith made it doubly impossible for me to support him when he declared . . . in favor of modification of the 18th Amendment and the Volstead Act. I shall support Mr. Hoover very cordially.—Dr. Mark A. Mathews, Past President, General Assembly of Presbyterian Church in America.

### HOW HONEST IS SMITH?

Nobody doubts that Governor Smith is "wet." He makes that perfectly plain. But how honest is he as a "wet?" How much can one trust his representations and professions when, a drinking man himself, and an avowed defender of the liquor traffic, with a "wringing wet" legislative record, he comes face to face with the unquestioned evils of that traffic and the trail of ignominy and disgrace that the saloon put all over this land?—Wm. E. Gilroy, Editor The Congregationalist.

### WOMEN AND POLITICS

On the way to Conference the writer overheard a political argument by two ladies seated just across the aisle. One of the women was from Kansas City and exhibited the independence and the type of conscience which is said to be typical of Kansas. The lady in question remarked that she was going to vote for the opponent of the candidate supported by her husband. The husband's candidate is dripping wet, and though not entirely acceptable will get his vote because said husband intends to vote regular. Fortunately this husband's wet vote is to be canceled by the dry vote his wife intends to cast. We do not know how widespread this sort of voting will be, but the lady who intends to cancel her husband's wet vote remarked that she was one of twenty-five women in her community who had banded together to cancel the wet votes of husbands!—The Gospel Messenger.

### THE NEW WET MOVE IS FUTILE

"A probably well-meaning, costly but futile organization which calls itself the Federal Dispensary Tax Reduction League, proposing the adoption of a Constitutional amendment substituting government sale of liquor for our prohibition law, may be the next addition to the long

list of wet organizations which have died soon after they sprang up since the ratification of the Eighteenth Amendment", said Dr. Earnest H. Cherrington, LL.D., Litt.D., Director of the Department of Education, Anti-Saloon League of America.

Although the program of this new organization is eminently correct technically, its chances of success within the next fifty years are so remote that they are hardly worth considering. They would have to secure a three-quarters vote in both branches of Congress to submit to the state legislatures their proposed amendment. The difficulties in the way of this are suggested by the fact that about three-quarters of each branch of the present Congress is committed to the support and enforcement of prohibition. Therefore, this new league would have to reverse the present unusually large dry majority, a task which is monumental and which would require an inconceivable reversal of popular sentiment on prohibition. After they had gained this majority of Congress and had obtained the reference of their proposed amendment to the various state legislatures, it would be necessary for them to secure a majority in both branches of the legislatures in 36 states in the Union. A dry majority in the Senate, (the smallest branch numerically) of each of any of 13 states would be sufficient to defeat the ratification of any proposed amendment to the Constitution."

### AMERICA'S GOODWILL TOWARD CHINA

Things have moved so rapidly in the matter of Chinese-American relations that it has been impossible for a weekly publication to keep up with them. Before felicitations over the offer of the United States to negotiate a new treaty with China could get to the press, news came that the treaty had been negotiated, followed soon after by news of orders to the American fleet to leave Chinese waters. The latter is perhaps the highest tribute to the Nationalist government's ability to maintain a stable government. The treaty, if ratified, will not become effective before 1929, though the negotiation of it was a vote of confidence in the new Chinese government. The withdrawal of the fleet is throwing away the "big stick" which it was once recommended should be carried when speaking soft words. All this is very gratifying to the people who are anxious that the Nationalist government be unhampered in its efforts to make a real nation of China and there is no doubt that America's action will go far toward assuring that. Neither is it doubted that there may be mistakes on the part of the new government. Nevertheless, it is worth whatever risk may be involved to give the most promising movement for a united China a chance to succeed.

### Some Pressing Editorial Problems

(Continued from page 3)

Two more problems ought to be stated, but space forbids their development. How shall we overcome the present unwise policy of spreading out too widely in periodical literature, making and scattering our energies too much to make for efficiency and effectiveness? We are trying to maintain too many periodicals for the promotion of certain interests and the dispensing of certain types of news. We ought to concentrate upon one publication and center the interests of our reading constituency in that one. And finally, How are we to bring our people—leaders and laity alike—to realize the vital importance of having our church paper in every home of every parish? No more faithful assistant is available to every pastor alike, and there is no more efficient promoter of church loyalty than is the church paper.



# THE BRETHREN PULPIT

## The Victorious Christ, or Christ Lifted Up

By W. I. Duker, Retiring Vice-Moderator

(Key-note sermon preached at the opening session of General Conference, August 20, 1928, at Ashland, Ohio)

**TEXT:** "And Jesus came and spake unto them saying, all power is given unto me in heaven and in earth."—Matthew 28:18.

The most refreshing of all themes is that of the Kingship of our Lord and Master. In a world where weak hands fail and fall short, where human sympathy and human effort avails but little in the last analysis—how the Kingship of Jesus makes music in the soul! We may forget him at times, we may ignore him at times, but at last all knees bow gladly to his Divine Presence.

### Upon What Does His Lordship Depend

Is the leadership of Jesus the result of intellectuality? Is it the result of his tremendous will power? Did his great sympathy for humanity give him the control he holds in and over the hearts of mankind? Why do we instinctively respond to the touch of Christ? Our love refuses to be withheld; we revere and admire. Our whole being responds to the Lordship of Jesus. Why? Wherein lies the strength of Jesus?

### Men Who Have Ruled by Reason

Some men, great men of the past, have thought for others. "Come, let us reason together, saith the Lord," has found recess in the hearts of some able men. These men have ventured into undiscovered fields and have made trails where other men following have built roads. These men have built huts out in the wilderness where other men following have erected palatial homes and altars. These men, who reason, have carried the torch of civilization out beyond the borders of known territory and a tardy civilization has followed. Here are a few names gleaned from a still greater list of this type of leadership: Plato, Aristotle, St. Thomas Aquinas, Luther, Calvin, Jefferson, Calhoun, Webster, Tolstoi, and Phillips Brooks. Wonderful as these men have been and are still in the hearts of their posterity, will we place the name of Jesus Christ in this list? Does he hold sway over the hearts of mankind by rule of reason?

### Compulsion

This class of leadership through the power of a dominating will holds the masses in their grip and compels them to obedience. On and on they drive until those under their control attain unto tremendous ends. Men have graced the fair pages of our history as the result of their driving power. Civilizations have been advanced, cities have been built, humanity has been blessed by means of this type of driving wills. We call to mind men like unto Moses, Alexander, Julius Caesar, Trajan, Constantine, Cromwell, Richelieu, Napoleon, Bismarck, and our own beloved Washington. Have we room for the Lord Jesus Christ in this list of men who ruled by means of "will"?

### Those Who Loved

Then again we are reminded of those who have ruled in the hearts of mankind by means of their wonderful love for their fellow men. Men whose hearts have been overwhelmed by love and sympathy for others. Here the great religious leaders of the world are found. Men who are saddened by the sorrows of others. Men who would bring happiness where sorrow now reigns. Men who love, and loving, are constrained to assuage the sorrows of others. Instinctively we think of Confucius, Buddha,

Mohammed. Shall we place the name of Jesus alongside? Is this the place you have planned to establish the name of Christ? Oh yes, God is love, and Christ is his Son, but is this his place in the Hall of Fame??

### Placing Jesus

Surely in thinking over the great men of all ages we have found many of the wonderful characteristics of Christ, reason, law, love, all attributes of Christ, but do these characteristics explain Christ? Can we explain him? Can the mind of man grasp the mind of Christ?

### Mind Power—Intellectuality

Intellectuality is supposed to be original. To think new thoughts is the mark of a man of brains. Dean Swift in a moment of disgust exclaimed, "Confound these ancients, they have stolen all our best ideas." Solomon exclaimed, "There is nothing new under the sun." But those who heard Jesus speak, exclaimed, "Never man spake as he." Others said, "This man does not speak as the scribes. He speaks with authority." Here at the outset we find ourselves thrust into the presence of the Infinite. Jesus makes no disputed question relative to his power. He firmly states, "All authority in heaven and on earth hath been given unto me." See him in the temple. Did he but repeat the old Jewish law? Was he a slave to the law as were the scribes before him? he came to fulfil, he was the fulfilment of the law and no other ever had the courage to make this claim. Here he stands. In thrilling words he hurls forth the challenge, "Ye have heard it said of them of olden time. . . . BUT I SAY UNTO YOU." The Sabbath was in dispute. He took the spotlight by saying, "The Son of Man is Lord even of the Sabbath." The temple was holy in the hearts of the Jews and dispute arose relative to its holiness when he thundered forth, "Behold, a greater than the temple is here." Statement after statement followed, establishing originality and proclaiming Lordship. Men were arguing relative to the truth. Long and laborious were their discussions in an attempt to arrive at truth. Error was indicated, assumed truth was questioned, when suddenly the Christ majestically appeared. He looked upon them in pity. They looked to him for a possible contribution, when with flashing eye and pronounced gesture, he proclaimed, I AM THE TRUTH. He left no room for other systems of philosophy and religion. All must of necessity bow to his Gospel.

### The Attacks of Men

Men of all ages since the coming of Christ have attempted to break down his Gospel. They have been digging through the moral and religious teaching of all the world before Christ and claiming originality. But Christ differs from all which has preceded him as light differs from darkness. As the positive differs from the negative. The old moralist cries, "Don't! Don't! Don't!" and Christ answers "DO! DO! DO!" And between these two exclamations lie light and darkness, sorrow and sunshine, heaven and hades. The skeptical philosophy of the heathen world challenged the Christ through such

men as Celsus but with the conversion of Constantine this attack floundered and collapsed. Again a group of atheists arose during the nineteenth century ably championed by such men as Robert Ingersol, but like the ripples of an ocean wave beating against the Rock of Gibraltar, they staggered, fell back and disappeared.

### Those Who Doubt Him Today

There have always been those who doubted the Christ. Usually they were those who stood without and refused to accept him at all. Today our doubters seem to be of those within. They claim to be his friends and then doubt his authority. They claim to be his humble followers and then they themselves indicate the path he is to tread. They disclaim his humble message and ridicule his simple faith. For others they would originate a new brand of Christianity and then foster it upon the Son of God as his. The situation would be wonderfully clarified were they, like Ingersol, to take their place without the fold and fight fairly!

### Not Merely Permanent but Exhaustive

Christ's message is not merely permanent but exhaustive as well. Who has ever been able to add one jot or tittle to his moral and religious teachings? Oh, yes, men have said they would soon write a new Bible. They have promised a new moral code, but after two thousand years have passed we still can hear him proclaim, "I AM THE TRUTH!"

### How Does Christ's Love for Humanity Manifest Itself?

Usually great intellect and love are strangers. We speak of "cold intellect", for the man of great intellect is seldom a man of great love. Napoleon building a vast empire at the cost of untold bloodshed and misery, indicates that great intellect is usually a slave to selfish ambition. Men whose intellects set them apart from their fellows usually delight in their seclusion. Alone with their giant intellects they forget the starving, suffering world about them. But not so with the Christ. The personality of Jesus reveals perfect love as well as infinite intellect and will. Love governed the exercise of his intellect and will. All that he did was in love. His miracles were not the result of a whim to gratify his comfort, or to satisfy those about him, but were an expression of his heart relative to the suffering on every hand and to replace doubt with faith.

The love of man is crude, limited and faulty. The love of man has in all ages been subjected to change and limitation. The love of Jesus transcends the love of man as the brilliancy of the sun transcends the reflection of the moon. Jesus loves all men, not only those afflicted and unfortunate but those for whom the world has but scorn and from whom many of his supposed followers shrink. While we were yet in our sins Christ died for us. He who lays down his life for a friend is immortalized, but he who lay down his life for his enemies was a God. Even a hardened old sinner like Zacchæus stirred the Divine longing in the heart of Christ. Some who would discard the Christ fail to see love in his heart for the Pharisee. It is true that for them his words were harsh and piercing. But can Christ not love and criticize? "When we were in our sins" he loved us while he condemned us.

### Some Things to be Done

(a) It was inevitable that Christ should defend the neglected and oppressed. The publican and the sinner had been kicked out of the synagogue by the Pharisees. To love the publican and the sinner meant warfare with the Pharisees.

(b) The Dispensation of Grace could not flourish ere the system of law was cast aside.

(Continued on page 16)

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

**YOUR ADVERSARY**—Eph. 5:6-10. "Be sober, be watchful; for your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." The Christian life is no easy-going way; it is a struggle. The Christian has opposition; he must recognize the fact and prepare to meet it. Sometimes the devil comes to him in subtlety like the serpent, sometimes as an angel of light, and sometimes with brutal force like the lion. When the Apostle Peter wrote this letter the lion of opposition was about; it was the time of the persecution under Nero. However our adversary appears unto us, we must prepare to meet him and in God's strength overcome him. And two suggestions the apostle offers to help us: "be sober." Don't be drugged into insensibility by the influences about you. Keep your head clear, your senses collected. "Be watchful." Don't go to sleep in the face of temptation. Don't run needless risks by your carelessness. Keep awake and watchful.

#### TUESDAY

**THE INNER CONFLICT**—Rom. 7:19-25. "When I would do good, evil is present with me." "Dr. Jekyll and Mr. Hyde" is a true story—true in a greater or less degree to the experience of every earnest Christian. Stevenson may have gotten the suggestion from Paul's words to the Romans, but he got his assurance from conscience and from observation. The conflict goes on between the better self and the evil nature, until in desperation we are compelled to cry with Paul, "Who shall deliver me?" And if we do not find his answer, we have no answer at all. Christ is our only hope.

#### WEDNESDAY

**GOD SPEAKS TO MEN**—Luke 3:2-8. The word of God came unto John, the son of Zacharias, in the wilderness. From these words we know that God spoke to John, who became conscious of the fact that he had a message from the Eternal and must deliver it to the people. We do not know just how the word came to John. We do not need to know. It is enough to know that he has it and this we cannot doubt, when we see him speaking with power that strikes fear into the hearts of leaders of church and state. God speaks to men! What a wonderful fact! Let us thank heaven that he does, and then take thought of the responsibility—we must become a "voice." The message must be passed on, and on.

#### THURSDAY

**THE NEW COMMANDMENT**—John 13:31-35. "A new commandment I give unto you, That ye love one another." And when Jesus had spoken those words, he paused and recalled that his disciples were already familiar with such a commandment, they had heard it before, after a fashion. Then he added: "As I have loved you." Such real, intense love was what he had in mind, and that intensity was the thing that made the commandment new.

#### FRIDAY

**THE CHURCH AT ITS BEST**—Phil. 2:1-13. "Fellowship of the Spirit." Paul would have the church at Corinth to be at its best. He would have it to be entrenched in the Word, whence it gets life and sustaining strength. He would have it deeply spiritual and dependent upon the spiritual to do its work. He would have it progressive and growing. And he would have it unselfish and given to service.

#### SATURDAY

**OUR GREAT DELIVERER**—Exod. 3:11-15. "Certainly I will be with thee." When Moses was commissioned to deliver Israel, he thought it all depended on him. No wonder he was hesitant. But when a man comes to realize that it is God's work, that he is only the agent, and that God will be with him to work in and through him, he has no excuse for fear or delay. Our Lord Jesus uses men, but he himself is the great deliverer from the slavery of sin into the Canaan of peace and promise.

#### SUNDAY

**GOOD INTENTION**—Matt. 23:40-43. "The spirit indeed is willing, but the flesh is weak." You may use these words, if you will, in charitable judgment of others' failures, as Jesus did, but beware how you excuse your own defeats and downfalls by insisting that your intention was good. That makes repetition easy. Severe self-searching and repentance is safer.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N MAGAZINE SECTION

M. A. STUCKEY, Editor  
Ashland, Ohio

O. C. STARN,  
General Secretary  
Gratis, Ohio

M. P. PUTERBAUGH,  
Treasurer  
Ashland, Ohio

### The Why of Teacher-Training

Taken from My Message to Sunday School Workers by Marion Lawrence

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The tasks of the world are done by the people who know how to do them. Knowing how does not come by chance. It takes study—much study and preparation. The Sunday school teacher has entered upon the greatest work in the world: teaching immortal souls, made in the image of God; using the Word of God as his text-book; in the greatest institution in the world, his Church.

The office of the teacher cannot be over-estimated. Christ himself was a teacher, and in his Great Commission, he sends his Church forth to teach everybody, everywhere. Hence, we are all living under this command. The teaching of God's Word to immortal souls is not a matter we can take up or lay down at will. It is God's command, and if we have the ability to teach and the opportunity to teach, we cannot refuse to teach without first making our peace with him.

Today we are considering the importance of preparing ourselves that we may teach with efficiency. The teacher training class is the "West Point" of the Sunday school, and should be taken more seriously than it is, for teaching, as we have learned, is the finest of the fine arts. No public school teacher is considered equipped for the task without special preparation. It should be so with Sunday school teachers, of whom there are approximately three times as many in the United States as there are day-school teachers.

The purpose of all teaching is fourfold:

1. INSTRUCTION.  
"Ye shall know the truth."
2. SALVATION.  
"And the truth shall make you free."
3. CHARACTER-BUILDING.  
"Ye also, as living stones, are built up a spiritual house."
4. TRAINING.  
"A workman that needeth not to be ashamed."

We must *know*. We are saved by a great knowledge. "This is life eternal, that they may know Thee, the only true God and Jesus Christ whom thou hast sent." We are told to serve the Lord with all our strength and heart and mind, but we oftentimes forget and neglect the *mind*. Some things *must* be in order that other things *may* be. Among the reasons for training in order that we may be efficient teachers are the following:

#### I. The First Why

We must know *why* we teach. The only answer to this is found in God's Word as recorded in the last verses of Matthew's Gospel: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost; teaching them to observe all things whatsoever I have commanded

you: and lo, I am with you always, even unto the end of the world."

The clearest and most conclusive answer to the question as to why we teach at all is that it is God's command. The little church Christ established was commissioned with the great task of carrying the Gospel to every corner of the world, and the plan divinely laid down was to teach. The two-words, "Go" and "Lo" are significant. It is our business to go. Christ has the power to save; we have not; we go and tell the good news. Christ has the power, and he saves, and he alone.

A fanciful story—purely imaginary, of course—is effectively told by S. D. Gordon in one of his charming books. He tells of the return of Christ to his heavenly home, after his visit to the earth. Gabriel and he are walking down the streets of heaven one day, talking over what had happened down here. Gabriel asked how the message of his visit was to be carried to all the earth. Jesus replied that he had gathered together a small company of men and commissioned them to tell the good news everywhere. Gabriel seemed to have some doubts. He had been here to the earth himself, a number of times, and thought he knew the conditions. So he said to the Master, "What if they do not do it?" and the Savior answered, "I have no other plan." So far as we know, there is no other plan. It is teaching, whether done by word of mouth or by the printed page or by the living example.

#### II. The Second Why

We must know *what* we teach. God's Word is our textbook, and how little we know about it. We cannot teach who Jesus is, without knowing who Jesus was. It would be unthinkable to permit a public school teacher to teach arithmetic who did not understand and know arithmetic. It is paradoxical to say that we can know the Bible, for it has depths even yet unfathomed, and nobody thoroughly knows the Bible. Nevertheless it is possible for almost any one to acquire a working knowledge of our great text-book. God's great plan for the salvation and redemption of the world runs through the entire Book, from start to finish.

It is not the purpose of this address to refer to the details of Bible study. They are laid down in books that are neither expensive nor difficult, and every teacher who undertakes the responsibility of a class should prepare for the work as thoroughly as possible. This requires study of the Bible in a systematic way, and particularly study of the immediate lessons we are to teach.

#### III. The Third Why

We must know *whom* we teach. We are teaching immortal souls. They will live to tell the tale in another world. We must understand the processes of the mind—what attracts, what repels, the simple and yet delicate processes by which the mind operates to appropriate new truth. This is com-

monly called "psychology". Somebody has said, facetiously, that psychology is putting what everybody knows into words nobody understands. Nevertheless, the dominant principles by which truth can be put into the mind are not difficult to discover. We should not be scared by that big word, "psychology".

I sometimes feel that the best psychologists in the world are known by the homely name of "Mother". They know the peculiarities of their children and the processes of their mental development better than anyone can tell them. The mother knows, without even the study of books, which of her children require patience, which one guidance, which one warning, and which one now and then may need the "horticultural" treatment. I used to think my parents were inclined that way a little too much.

There is no more delicate process in the world than teaching. There is a skill about it that is fascinating. The mind first must be made receptive for the truth, and then the truth laid down within its grasp, with apt presentation and illustration.

(To be continued)

### Editor's Select Notes on the Sunday School Lesson

(Topic for September 2)

Paul in Thessalonica

Scripture Lesson—Acts 17:1-15; Rom. 15:18-20; 1 Thes. 5:12,23.

Printed Text—Acts 17:1-12.

Devotional Reading—Psalm 119:9-16.

Golden Text—The opening of thy words giveth light.—Psalm 119:130.

#### LESSON LIGHTS

##### Introductory Note

After being released from the Philippian jail, Paul and Silas were invited to leave the city, so they left Philippi and followed the famous Egnatian military road that connected Italy with the East. This road crossed Italy from Rome to Brundisium and was continued, east of the Adriatic Sea, from Dyrrachium, across Macedonia to Thessalonica, thence through Apollonia and Amphipolis to Philippi, and thence through Thrace to Byzantium, later known as Constantinople. They paused at Amphipolis and Apollonia, but there being no synagogue there and consequently few Jews, and also being too close to Philippi for safety, they went on to Thessalonica, where there was a synagogue. Here the envious Jews created another disturbance, assaulting the house of Jason, in whose home the missionaries were supposed to be. Jason was likely a Jew, though he has a Greek name, or possibly the Greek form of the common Jewish name, Joshua. As Dr. E. L. Mudge says:

The charge that Paul and his fellow workers proclaimed that there is another king made the case appear serious, as there were laws forbidding the treason of attempting to set up any rival to the emperor. It is not strange that such a charge troubled the multitude and the rulers.

Bereæ was at this time the most populous city in Macedonia. In 900 A. D. it was destroyed by an earthquake. The Bereans were more noble than those in Thessalonica, being less inclined to strife and controversy.

The Greek women were those who had been reared in the pagan faith of their people.

Paul's Methods of Teaching the Bible

1. Discussion (v. 2). Discussion for the

sake of seeing the truth from all sides is one of the best means of learning the truth.

2. **Opening the Scriptures** (v. 3). Unfolding the Scripture truths, pointing out to them the things they had not noticed, or applications which they had not understood. Paul was to them like an expert who points out to the poor owner of a rocky farm the rich mines of gold and silver beneath the surface.

3. **Comparing Scripture with Scripture and with facts.** Especially did Paul show that Christ was the Messiah. It seemed impossible that the victorious king, who was to reign forever, whose kingdom was an everlasting kingdom, including all nations, could be a humble teacher who died on the cross. But Paul showed them that only by suffering could the Messiah save from sin, and that by his having "risen again from the dead" Jesus is a living and glorious king.

"It has been proved that religion, if it is to have any profound and lasting effect, must address itself to the reason as well as to the other capacities of the mind of man. It has been proved that the religion of Jesus Christ welcomes the exercise of reasoning, that it quickens and develops the reason by the very grandeur of the truths it reveals, and, moreover, that it gives the reason a loftier direction by the high and earnest spirit it enkindles."—Rev. George McHardy, D.D.

4. **Living the gospel, so that they could interpret its meaning by what he was and did, a most important way to teach the Bible.**

#### Bible Reading

The object of reading the Bible is best expressed in the last verse of John 20. "These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

Home reading and study of the Bible daily is the most important means of becoming acquainted with its truths. The chief cause of the ignorance of the Bible, so often charged to the account of the Sunday school, lies in the neglect of Bible reading at home, the decadence of family prayers and family instruction. The first thing to be done, and it should be begun in childhood, is to read the Bible through from beginning to end, and to repeat this course all through life in order to keep it in the memory, and then to learn by heart an outline of the course of history as a concrete whole.

The result will be that all other forms of Bible study will have a double value. All references to the Bible in literature will find their place in the Bible history, recall and illuminate it along its whole course. Commit much of the Bible to memory.

Rom. 15:18-21. In these four verses, written before his trip to Rome, Paul gives, very modestly, some of his grounds for writing authoritatively as he was in the Epistle he is now closing. All he did was with one aim, the winning of the Gentiles to Christ. He speaks of the extent of his work: from Jerusalem to Illyricum, on the eastern shore of the Adriatic Sea. He fully preached Christ, thoroughly omitting nothing. Not... upon another man's foundation. He would not risk any trouble by different methods nor divided loyalty, nor would he duplicate labors and leave other fields untilled. It was his aim to so direct his labors that all in every place should by some means hear the gospel story.

I Thes. 5:11-15. Paul gives some things the members of the church should do for it.

(1) **Comfort yourselves together, from one another, and be strong together.**

(2) **Edify one another, build up the faith and knowledge of others.**

(3) **Know them which labor, etc., understand their feelings and motives.**

(4) **Esteem them ... in love.** The greatest force for building character is to love and esteem good people.

(5) **Be at peace, work so heartily for Christ that you will forget your differences.**

(6) **Help even the disagreeable and discouraged** (v. 14).

(7) **Follow that which is good.** To follow is not to imitate, but to make it your aim, your purpose, to attain both the absolute good and that which is good, beneficial, to others. "As much as to say: Make the good of your fellowmen your constant pursuit."

E. M. RIDDLE,  
President

Warsaw, Indiana

L. V. KING,

Associate

New Lebanon, Ohio

CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,

General Secretary

and

Treasurer

2301 13th St., N. E.,  
Canton, Ohio

## Citizenship Meeting Suggestions

(For Citizenship Committees)

By Rev. Ira Landrith, D.D., L.L.D.

Try a Constitution meeting, in which the virtues of the United States Constitution are studiously presented. The history of its making, the methods by which it was adopted, the story of its amendments, with the reasons for such changes, and the binding character of the Constitution on the State and the citizen might be themes for brief illuminating discussion. Somebody could be assigned to the duty of reading his own State constitution's preamble, the enabling act by which the State became a part of the Union. Incidentally a similar study of the city charter and its clauses binding the city like the State to respect both the State and the national constitutions and laws would show the absurdity of any contention that cities or States are independent of the larger government, or may with impunity violate our Federal Constitution and laws.

Try holding a moot Congress, and later in the same meeting, possibly, a State legislative assembly. Let one amendment, preferably the Eighteenth or Nineteenth, be introduced, discussed, and submitted to the State legislatures, being careful to observe, and thereby learn, parliamentary laws in the process. Meanwhile for the purposes of debate allow speakers to take sides, giving the arguments for and against such an amendment. The more points of order raised, the better for the training that every young person should have in rules of order, decorum in debate, and skill in presiding over a deliberative body. Themes for consideration are evident and abundant enough to make a memorable meeting.

A moot court in which an illicit distiller, a bootlegger, or a foreign rum-runner is tried, with prosecuting and defending witnesses and attorneys, could be made profitable if kept out of reach of the pests who make a joke of everything. Arrests, grand-jury investigations, prosecutions, and jury trials could be made wisely educational.

Why not an election some time? Many a voter scarcely knows how he votes. Let it be done according to law, Australian ballot and all. Judges and clerks, counting and announcing—how few people know all this, and how easily elections are robbed of their sacredness. Learn to vote now, and always vote when old enough.

Invite a sensible and experienced newspaper man to conduct one or more classes in journalism, with particular reference to how to write up news stories without fore-dooming your "copy" to the waste-basket. The number of young people is far too small

who can discharge this duty of citizenship. Learn how, and then "tell the world" about the good your society and church and decent people generally are doing, and thereby crowd out the less desirable and more vicious things the papers might otherwise be tempted to print.

An occasional meeting of a city union might fitly follow one or more of these lines.—C. E. World.

## SELECTED COMMITTEE SUGGESTIONS

### Orders for the Lookouts

Lookouts, be businesslike! Don't allow the Endeavorers to fall into bad habits of tardiness, of absence, of silence in the meetings, of unfaithfulness to the pledge. Remind them of their duty at the very first slip.

Lookouts, be courageous! Don't hesitate to "tackle" any one, telling him of his failings, asking him to join the society, getting him to undertake some difficult task.

Lookouts, be enterprising! Be constantly on the watch for new things to do and new ways of doing things.

Lookouts, be posted! Learn the newest Christian Endeavor methods, the freshest Christian Endeavor plans. Keep in touch.

Lookouts, be winsome! Don't bulldoze. Don't bluster. Don't scold. Don't brag. Be like the sun rather than the hurricane.

Lookouts, be conscientious! Remember that the success of the society depends largely upon your work. Leave nothing undone to promote this blessed service of Christ and the church.—S. ROWE SMALL.

## IS YOUR NICHE EMPTY?

By Rev. A. Douglas Webber

Fellow Endeavorers! A true Christian Endeavor society is a hive of busy bees. The very nature of the case makes it so. Every member is pledged to do something, to render service of some kind. Therefore one shirker or slacker brings sin into the camp, and as with Israel so is it still, sin, even the sin of one, stays divine power, hinders progress, and mars work. Dear reader, remember that your society has a claim upon you. "C. E." does not stand for Compelled Effort, but it does stand for Conscientious Effort, and every member is bound in honor to take his or her fair share in the society's work. We are so organized with official positions and committees that a niche is provided for every kind of member. Are there any empty niches in your society? If so, remember your obligation, and fill it.—The Scottish Endeavorer.



Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1330 E. Third St.,  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

### Dr. Gribble Writes from Africa

Yaloke, par Boali, par Bangui,  
 Afrique Equatoriale Francaise,  
 May 10, 1928.

Dear Evangelist Readers:

Another month has quickly slipped away since last I wrote you. Miss Tyson and I came to Bassai with Brother Jobson in the automobile, arriving April 13th. Since then we have had the privilege of sharing somewhat in the numerous station enterprises, medical to some extent, but especially in the teaching and preaching, as we arrived at a time when the native medical work is lighter than usual. But there is always plenty to do, for more workers could be used on every station.

Yesterday, May ninth, Joseph Roger Jobson was born. He is a fat, healthy baby, and the parents are rejoiced at this gift of God, which is a solace to their aching hearts and empty arms.

As Miss Myers is also ill at this time, Miss Tyson and I will probably remain two weeks longer.

Meanwhile Yaloke workers have their hands more than full, with their share of the work and ours also. Miss Emmert's school has reached the maximum number, seventy-five. The Evangelist's school was given a vacation during our absence, the evangelists going out upon the road with the glad news of salvation. School will open for them again upon our return, but will be preceded by the quarterly week of prayer, held simultaneously upon each of the stations, and followed by a three days' meeting of the Field Council. This quarterly ten days' meeting of prayer and conference has been the plan since the very incipency of our work, and every observance thereof has been accompanied by untold blessing. The same is true of the monthly day of prayer, formerly observed upon the last Friday of each month; now, since the opening of schools on two of the stations observed on the last Saturday instead. On each station too we have a daily hour for station prayer, when every worker as far as possible, pays homage to the God of heaven and renders adoration to the Giver of every good gift, without whom no real work is possible, and through whom only are our efforts fraught with eternal results.

It has been now so long since I have been in the homeland, save for the brief three months when I crossed the States twice to get Marguerite and return to France, making stop overs only to visit my own family and the families so far as possible of our other missionaries, that I am not conversant with the present condition of the prayer bands in the churches.

It is, however, to be earnestly hoped that the prayer bands organized more than eleven years ago by the beloved founder of our African work, now absent from the body but present with the Lord, still continue to grow and to function. For the great work of the Oubangui Chari Mission, relying upon the faithfulness of a prayer-hearing God, can only experience the depths of his faithfulness and the comprehensiveness of his love as prayer is continually OFFERED unto him. And the same is true of all our work as Brethren.

And while the requests are constantly be-

ing presented to you by the efficient prayer band secretaries on the various stations, not alone in South America, but in Africa as well, may I here present a very special request?

That our dear brother and sister Hathaway and our dear sister Florence Bickel may be mightily used of God on this furlough, and that through or beyond their instrumentality many volunteers may become acceptable and accepted candidates for our work, being thrust out by our zealous, devoted and efficient Board into the service of the Lord in Africa! For not only are our stations undermanned, but the tribes beyond are dying without a gospel of whose existence they have never heard. Faithfully yours,

FLORENCE N. GRIBBLE.

### AT OUR DOOR

Of the 125,000 Indians in Oklahoma, less than 10,000 have been reached by any Church. The majority of these Indians worship the sun god, the buffalo god, or

### THE WONDER WORKER

By Bertha Gerneaux Woods

*Some doubt he turned the water into wine,  
 And other scoff "How could he walk the  
 the sea?"*

*No doubts have I 'whose woe he turned to  
 joy*

*By walking on the raging waters to me.*

*A little, dark-faced lad and three small fish,  
 fed!*

*'Tis but a wonder-tale? Yet I recall  
 How just the other day he broke the  
 bread.*

*(The bread of life, Christ called it,) and  
 this man*

*Was plain and slow of speech, yet, sat-  
 isfied*

*A thousand souls that hungered, went away.  
 I saw, myself, his morsel multiplied.*

*How could One raise the three-days dead,  
 some ask.*

*"Another hero-tale!—A zealot's lies?"  
 Yet I have seen men dead for years in sin.*

*Cast off their cerements when he bade  
 them rise!*

—Northwestern Christian Advocate.

some other pagan deity and are just as pagan as though living in heathen lands. Our Church has reached about 3,000 of these aboriginal Americans, chiefly among the Choctaws, the Chickasaws, the Creeks, the Seminoles, the Eucheas, and the "wild Kiowas," who are known as the blanket Indians because many of them still wear their blankets and moccasins and the long plaited hair.

One of the greatest hindrances to the progress of the gospel among the Indians is peyote worship, a kind of religion which has grown out of the use of the drug peyote. This drug, made from a species of Mexican cactus, is one of the most powerful

intoxicants known. The dreams and visions which the drug induces and the dance which accompanies its use appeal powerfully to the native Indians, who consider such things as a part of religious worship, hence they have come to be peyote worshippers. Back of the use of this deadly drug is the white man who sells it to the Indians. For fear of losing the Indian vote many legislators and officers have been unwilling to molest this traffic in peyote.

It is true that a vast mission field where but little has been accomplished lies open before us here in our own homeland.—Christian Advocate (Nashville).

Startling facts have recently come to light that have shattered the belief that the world had been rid of slavery. On the first day of 1928 one hundred and seventeen thousand slaves in Sierra Leone were freed. The old practice of slave raiding is carried on with considerable difficulty now, but it still flourishes in the hinterlands of Africa and Asia. The following paragraph from the World Dominion magazine is illuminating:

"During the Turkish occupation of Tripoli a good deal of slave buying was possible, though prices were very high and the transactions were concluded in the greatest secrecy. . . . But the Italian authorities in Tripoli were surprised at the audacity of a party of four Arab merchants, who pitched their tent just outside the city and held an impromptu slave market. This happened early in January of this year, and a despatch from Rome on the seventeenth of that month recounts the capture of these slavers disguised as honest merchants. The profits of the trade may be gathered from the proceeds of their sale of four girls which totaled sixty-nine pounds, (about \$435)... A young Negress of twelve years old, who remained unsold, and who was captured by her owners, stated that the girls were the remnant of the spoils which had been taken in an attack upon a native encampment."

The League of Nations is accelerating the granting of freedom to slaves in many parts of the world.

### SOMETHING BETTER

The old gardener was on his knees on the lawn, digging up dandelions. As he drew each long, slender root from the soil, he dropped something into the hole which it had left. "What are you doing?" said I. "Droppin' in grass seed," he answered. "'Twould be a shame wouldn't it," he added, holding up a brilliant yellow blossom, "to pull up such a purty thing as this, if you didn't plant somethin' better in its place?"

Here is a lesson for the mother. If she must refuse some darling wish, or take away some hurtful treasure, let her not leave the little heart of the child torn and empty, but rather fill the void with "something better."—The Mother's Magazine.

### LOVE NOT BLIND

I take it that if you want to understand a person, the first essential is that you should love him. It is only love that sees into the depths. There is a proverb which says that love is blind. If that were true, then God would have no eyes. Love is not blind. It has the keenest sight. It can read the smallest print without assistance. And we call it blind because the things we see and, seeing can detect no beauty in, are to the eyes of love transfigured, like a window that reflects the sunset.—G. H. Morrison.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

## MAURERTOWN, VIRGINIA

Maurertown is a small village located in the northern part of Virginia in the beautiful and historic valley of Shenandoah, near the famous battlefield of Cedar Creek and Fisher Hill, known to every school child by Sheridan's famous ride from Winchester.

This town was the home of Elder E. B. Shaver, held in the highest esteem by the people of Virginia and the church in general. He was both a father and minister to the many churches he established and cared for during his life. It was a pleasure to meet the members of his family and to know more about him in his own community.

"BROTHER ED" Miller is their pastor. I found him the busiest and most popular man in that section. He has done a great piece of work in Northern Virginia and the church is enjoying its greatest progress. He is the right man for the place and they all know it.

Brother Miller is a graduate of Ashland and with Brother Glenn Locke as Trustee I was given every aid and encouragement and my stay was very pleasant to me.

The church here has been under some heavy financial load, in clearing its indebtedness, in connection with local expenses. They made no alibis but did their best and they did well. Their total gift to the endowment was \$2,000.00. My hat is off to a group of people who have gone forward like they have the past few years in stewardship and to the man who has led them.

W. S. BELL.

## TRAVEL FLASHES

It seems good to the brotherhood and us, that now and then, we ought to "write what thou seest and send it unto the churches." I believe that thus we encourage one another to greater efforts and while it may be going hard with us, another's success may hearten us and keep us more diligent. We have been traveling some, let me assure you when I tell you that in the last two and a half years, we have put 22,880 miles on our speedometer in the service of our Master, for we have not taken a single pleasure-seeking trip in all that time save as we were trying to carry forward the work of the Lord.

## Ashland

Most of this has been traveled in and around our city. Here we are closing our fifth and best year of service. Indeed we seem to have just begun to reap the harvest of the many years of faithful and consecrated effort put forth here both with and without a church house. Our constituency of friends is constantly larger and in the recent past we have received several heads of families, and others are coming very soon so that the outlook for our next year is the best we have yet had, as I see it.

## At Mathias, West Virginia

An annual pilgrimage to this place seems to be the program of the Bame family, as for the third successive year, we have spent half of our vacation with this ever growing

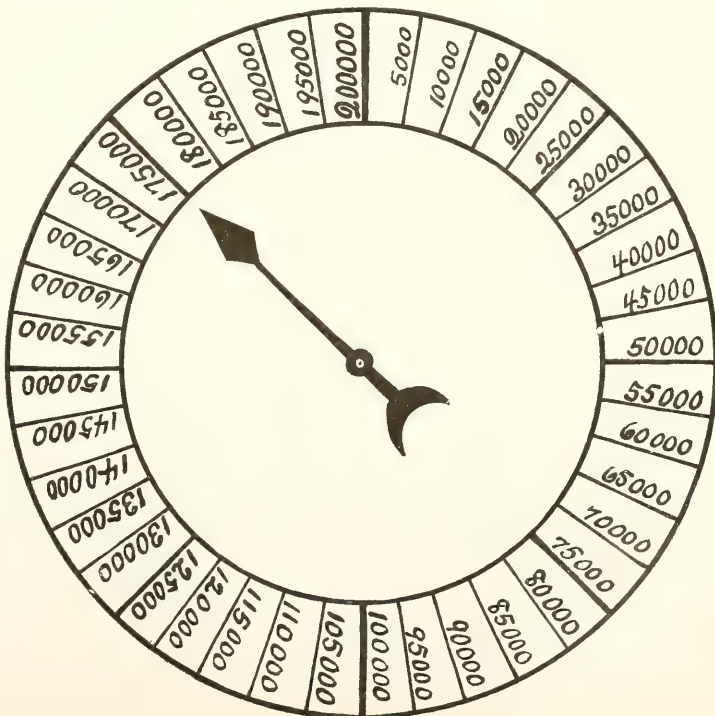
and interesting church of the Lost River Valley. Including a trip during the travels of the Bicentenary Movement, this was my fourth visit to the birthplace of Dr. P. B. Fitzwater, the lecturer of this conference and Landis Bradfield, one of our recent graduates, now of Cleveland, Ohio, whose parents we learned to know, whose brother Nelson is one of the prominent members of this church. It is the home also of a great many of the most loyal and orthodox Brethren people I have ever met. It is just across the mountain from the Shenandoah Valley, home of the Hauns, Shavers, Lockes, and many others well known among us. Yet, twenty miles from a railroad and without air lines yet reaching them, they are quite the most isolated and interesting group of people I know among us. Each meeting we hold for them seems the best. This much is sure: I have not for twenty years seen such a revival crowd coming regularly, coming so far as some of them do; coming under such difficulties. One brother and his family who were present almost every night had to drive perhaps five miles, half of it over a snake-path through the fields of others and had to open and close eleven gates each way every time! One truck-load of folks from a distance was seen almost every night. Many walked down mountain

paths, across the creeks on logs or stones and in the dusty roads, muddy after each rain, yet without a murmur or a thought of making any sort of sacrifice. Ponder that, you who can not go as far in your limousines. In each meeting Mrs. Bame and Miss Dorcas were prominent helpers, in the music and the Daily Vacation Bible School which they conducted. Each meeting shows an advance over the past one and each communion, more people at the Lord's tables. Yet, always much remains undone. Sin abounds here where bootleggers have an easy get-away; where people love to dance and yield to passion, as they do wherever men and women are and where gossip is natural because of the limited environments.

This year we baptized eighteen all but one of whom entered our church and more will follow. About the same number each year, perhaps, but some time a big revival will come and many will turn from their evil ways and this beautiful mountain congregation will find its faithful sowing has not been in vain. Soon we hope they will have a reorganization of their officers and align themselves more definitely with the larger tasks of the denomination and you will hear what you have not yet heard from Mathias. The beautiful Snider home with its splendid cooks and unreserved hospitality, the fine fellowship of Arthur Snider the preacher and bishop; the pugnacious but friendly contentions of his brother "Mose," lawyer and legalist of the community, the favors of Dr. Moyers and family, the hospitality of many homes and the friendliness of many friends are all ineradicable even on a mature mind, filled with many such experiences out of a long public life. Of course we expect to go back again, sometime, even if they do not ask us—but they have already! May the Lord richly bless them during the year.

THE BAMES.

Per Charles A.





## NEW PARIS, INDIANA

Dedication of the New Paris Brethren church on August 12 was a great day for the church here. The speakers, A. T. Wirick, W. I. Duker and J. L. Kimmel were at their best.

Although Billy Sunday and Paul Rader were at Winona we had splendid audiences all day.

A bounteous dinner at the noon hour and luncheon at 6:30 added much to the enjoyment of the day. Then the splendid sermons and the fine response on the part of the people combined to make the occasion a great spiritual, social and financial success.

The total cash cost of remodeling was \$6,488. The gifts in fixtures and labor by the Smoker Lumber Company, The Rocks and others would bring the cost well up to \$7,000. This added to the original property will give New Paris a property well worth \$15,000.

We have a membership of sixty-five. We hope to conduct an evangelistic campaign in October with A. T. Wirick leading.

The church has given the present pastor the fifth unanimous call. The present outlook is good.

B. H. FLORA.

## FREMONT, OHIO

Another three months have elapsed, to comply with the Editor's request, another news letter is due the EVANGELIST from Fremont, Ohio.

Perhaps the most encouraging event of the quarter was the Communion services held on June 17th, when fifty surrounded the Lord's tables. Fifteen of these were visiting Brethren. Among them were Rev. and



Elder B. H. Flora, Pastor

Mrs. H. M. Oberholtzer and daughter, of Fostoria, Ohio. Brother Oberholtzer was pastor here from 1915 to 1920. During this time he received nearly one hundred members into fellowship through baptism. Their presence with the church was an occasion of mutual rejoicing.

At this service six members were received into fellowship by letter. Shortly afterwards, the letters of four more members were received, making a gain of ten members since last report.

Not having sufficient pupils nor the lead-

ership for a Vacation Bible School, and desiring to do something definite in the line of leadership training, a Junior Christian Endeavor Society was organized at the beginning of the summer vacation. This society has been meeting weekly on Wednesday afternoon, with an average attendance of twelve members. The activities are under the direction of the pastor.

Organized classes of the church school have been especially active. The Philathea Class in the Adult Department, very effectually gave a pageant based on the story of the twelve sons of Jacob, one Sunday evening in April. This was so splendidly done that the First Presbyterian church invited the cast to present the pageant in their church the following Sunday evening. This was done, and the presentation was highly commended by their minister. Offerings received at the two services amounted to thirty-six dollars, which was placed to the credit of the parsonage painting fund. Later the class gave a banquet to the members of the cast and their families. Sixty were present and enjoyed a four course chicken dinner and the program of toasts and stunts which followed.

The Fidelity (Adult), Philomatheia (Senior) and Builders (Intermediate) classes also have been active in raising funds to apply on the church debt. The Builders' Class has just placed an order for ten classroom Bibles which is a gift to the church for use in the various services.

On June 24th, an interesting Children's service was held. August 11th, the entire school went to Gem Beach, on Lake Erie, for a picnic.

Instead of giving way to the "summer



The Newly Remodeled Brethren Church, New Paris, Indiana

slump," the Woman's Missionary Society, the Ladies' Aid Society, the Sister Christian Endeavor Society, and the Sisterhood have been carrying out their regular programs of activities. Just now we are planning to have a large delegation at National Conference.

The quarterly business meeting showed the various organizations of the church in good condition financially. This church is not without its problems and burdens, but we know that the Master will give us the victory, if we more completely surrender to the infilling and leading of his Holy Spirit.

W. S. CRICK, Pastor.

#### STUDENTS' AID FUND

The report for money received for the Students' Aid Fund is brief for one reason, and that is, there is not much to report.

Out of the entire membership of the Brethren church, only twelve church organizations and five individuals responded. The first church offering was received from West Alexandria, Ohio, where W. R. Deeter is pastor. This reached us October 11th, two days after the second Sunday in October, the date designated by General Conference as Students' Aid Day. Gifts from Hamlin, Kansas, and Ashland, Ohio, were received later the same day.

Following is a list of money received:	
H. V. Wall .....	\$ 5.00
J. M. Banter .....	5.00
A. B. Philips .....	1.00
W. Alexandria, O., by W. R. Deeter,	6.35
Hamlin, Kan., by S. I. Miller .....	10.83
Ashland, O., by Andrew Miller .....	15.46
Middlebranch, O., by Martin Shively	8.05
Nappanee, Ind., by Curtis Hummel...	18.65
Miss Mary O. Snyder .....	1.00
Fairview Brethren Church, Washing-	
ton C. H., O., by D. S. Hegler ...	5.00
Elkhart, Ind., by Naomi Wilson ....	10.00
Lathrop, Cal., by Jennie Coykendal ..	28.00
Salem Brethren church, Clayton, O. .	8.00
Louisville, O., by W. I. Klingaman...	9.40
New Paris, Ind., by Cal. Kaser .....	6.93
Mrs. Rosa Harry .....	2.12
Dayton, O., by G. W. Brumbaugh ..	20.00
<b>Total .....</b>	<b>\$160.79</b>

Respectfully submitted,  
ULERY J. SHIVELY.

#### A SOCIOLOGIST SKIRTING ARARIA

(Continued from last week)

One of the most fascinating ways of occupying one's time on a long trip like this is to study your fellow passengers. Here is an old man and his wife from Chicago who are taking a trip around the world. He is badly crippled with creeping paralysis. Yet, they went to Java and now are on way to Europe. She is a most delightful conversationalist. He is a droll but shrewd commentator on life. There are three women of middle age, all of them with the title of Mrs. They have traveled for a month all over India. Where there husbands are I have not dared to ask. One does not pry into people's affairs on board ship. They are going straight back on this boat. There are two middle aged "old maids". One is a large generously proportioned Miss who has traveled widely and often. She stands no nonsense from these various agents and flunkies. She is a staunch Republican who thinks that the country has prosperity only when the Republicans are in power. The other day she asked me if I thought the present prosperity would continue much longer. It was my opportunity to show her that she was

not absolutely sure of Republican infallibility in producing prosperity, so I replied, "Of course, if the Republicans elect a president." She failed to see the joke of it. She thinks the missionaries out here are a lot of fakers, although she is a good Episcopalian. Then there are a few young girls who ostensibly are traveling, but down in their deepest souls are looking for some available young man with whom to flirt and have what they call a good time. Then there are some self-conscious, fashionable ladies and their husbands. They dress for dinner every night. It gives them, especially the women, a chance to show their wardrobes. I admire the dresses and wonder about the women,—their purposes in life, their aspirations, their usefulness in the world. Saddest of all there is that old fellow, who was sent by the British government out to the Orient to make some kind of a scientific study. He is a great entomologist, or "bugologist". There he is unkempt, foul, limbs swollen to twice their size, with mind wrecked, all the result of alcohol. The government is calling him back. He is such a wreck that the doctor has to give him a dose of whiskey several times a day. On the whole this is a very decent crowd compared with some we have had. I have not seen yet a single person taking liquor with his meals. All of them are democratic enough to talk to one, if he will begin.

Curiously, one finds that people whom he looked at askance on first acquaintance are quite nice persons if he takes the trouble to get better acquainted with them. Oh, traveling is broadening. Even the "queer ducks", on deeper knowledge, have their good points.

So this is the sea across which Moses up near Suez led the Israelites across dry shod. I shall be interested in seeing the place. People will wonder about it in spite of the plainness of the story. An old darkey preacher was explaining it thus one day to his congregation: "You see, Bredren, it was dis way. It got cole durin' the night and a thin scum of ice froze over the sea. The Israelites woke early in de mawnin and walked across. Den de 'Gyptians come up atter de sun got up and thought dey could foller. When dey tried to cross de ice, it broke fru and dey drowned." A young darkey in the back of the room who had been to Tuskegee to school rose up and said, "But, parson, down at Tuskegee I learned in my geography that the Red Sea is almost under the Equator and that water never freezes there." "Yes," said the old darkey preacher, "I was just 'spectin some o' you smart young uns who had been away to school to say somethin' like dat. Go way back and set down. De time I was speakin' of dere was no 'quater and nary gogaphy." We shall see for ourselves.

It is March, early part, and we have hot weather all the time since we struck Manila, except for a few days around Delhi, India. Now we are going North. I have the feeling that we shall get it cooler from this on. Well, I have had about enough summer for this winter. I rather hanker for some good old Wisconsin winter. How human I am. Not content with the fine summer weather all winter.

Next Monday we shall reach Egypt. I am looking forward to seeing the Pyramids, the Sphinx, the mummies and the Tomb of Tut-ank-Amen, which was unearthed only two years ago. Then there is Karnak and Luxor with their mighty temples and Assuan Dam built by the British to conserve the water of the Nile for the peasants of

the Nile Valley. Then on to the Holy Land.

J. L. GILLIN.

En route from Colombo to Suez,  
March 8, 1928.

(To be continued)

The fairest jewel worn by womanhood is modesty.

## THE TIE THAT BINDS

SMELL-HOSTETLER—At the home of Mrs. Chas. Solomon on Lawn Avenue, Uniontown, June 6th, 1928, Mr. Glenn Smell and Miss Ruth Hostetler were united in marriage. An impressive ring service was used, the undersigned officiating. Those present were Mr. and Mrs. Hostetler, parents of the bride and the bride's sister, Mrs. Solomon, in whose home the ceremony was performed. E. FORREST BYERS.

## IN THE SHADOW

STEEL—Mrs. Mary Steel, wife of John Steel (deceased) passed from this life at the home of her daughter, Mrs. Belle Brown at Uniontown, Pennsylvania, May 3rd, 1928, aged 89 years and 13 days.

Mrs. Steel, whose maiden name was Miss Mary Howard, was born near Masontown, Pa., April 20th, 1839. She and John Steel were united in marriage in February, 1859. To this union were born the following children, who with one brother, Dr. Howard of Smithfield, seventeen grandchildren and thirty-one great-grandchildren survive: Mrs. J. H. Thompson, Mrs. Iron Crawford, Mrs. Belle Brown, Mrs. J. Baker and one son William Steel, all of Uniontown.

During her early life Mrs. Steel was very active in religious work in the Presbyterian church of which she was a member.

Funeral services were conducted in the home of her granddaughter, Mrs. Chas. Ellis, by the undersigned, assisted by the Rev. Frank Hollinshead of the Great Bethel Baptist church. Burial was in Oak Grove Cemetery at Uniontown, Pa. E. FORREST BYERS.

HARNER—Mrs. Ruth M. Harner departed this life August 5, 1928, after an illness of three months, at the age of 27 years. She is survived by her husband, Jonas Harner, and several sisters and brothers. She was a member of the First Brethren church of Hagerstown. She was a willing and devoted Christian and loved by all who knew her. The many beautiful flowers showed the high esteem in which she was held. This verse portrays her life:

Willing am I, and ready always;  
Willing to do my best for his cause;  
Willing to be of use anywhere,  
Willing all things for Jesus to bear.

MRS. W. H. BEACHLEY.

KILPATRICK—Mrs. W. H. Kilpatrick, Jr., was born in Beaver City, Nebraska, November 24, 1897. She passed away at the hospital at Loma Linda, California, July 30, 1928. She was united in marriage by the writer to William H. Kilpatrick, Jr., September 12, 1920. To them were born two sons, Billy and George. Besides the husband and two small sons she leaves her parents, Mr. and Mrs. Geo. B. Seibert of Beaver City and one sister, Miss Helen Seibert of Beatrice.

In early life she became a member of the First Brethren church of Beaver City, continuing a member of that congregation until her death. During her whole life she was a devoted Christian. She found much satisfaction in church work. At the age of fourteen she assumed charge of the Junior Christian Endeavor in her church. About the same time she began teaching in the Sunday school. After moving to Beatrice she attended the First Christian church with her husband and took an active part in the life of the church. Her death means the passing of one who was widely appreciated because of her true worth.

Funeral services were held at the family home in Beatrice and were in charge of Rev. C. O. Stuckenbruck, pastor of the First Christian church, assisted by the writer. The body was laid to rest in the Kilpatrick mausoleum at Elvira Home cemetery. E. S. FLOREN.

NESBITT—Sister George R. Nesbitt departed this life August 1, 1928, at the family home, Fremont, Ohio, in her seventy-third year. She united with the Brethren church here twenty-three years ago, five years after her organization. Here was a life of toil and of service to others. She cared for her mother who was an invalid for thirty-two years. Along with her years of caring for the sick, she attended at the birth of three hundred and sixty-seven babies. In this she held the State record in that she never lost a mother or baby. Surviving are her husband, in his eightieth year—and blind—two sons, four grandchildren, one brother and one sister. Surely her life was one of tribulation, of toil, of service, of Faith, of Hope, and of Love.

W. S. CRICK, Pastor.

## ANNOUNCEMENTS

#### PASTOR WANTED

Brother J. E. Braker, who was on hand at the opening session of General Conference, informed us that the Third Brethren church of Philadelphia is looking for a pastor. Write him at 21 Ardmore Avenue, Lansdowne, Pa.



### "Brethrenism"

(Continued from page 6)

on. The Brethren Church, small as it was and is, so far as numbers go, has at least a million dollars in buildings, grounds, equipment and endowment invested in this plant. At a later session, we shall be told what has been accomplished in the field for which it was called into being, but I want now, most heartily, to commend the spirit of optimism with which Brethrenism assumed the tremendously essential task of making Ashland College, and the later task, still not quite finished, of making it a standard college. Such a spirit cannot fail, for it is God begotten, and God sustained. This Conference has been invited to meet here, so that you could see what your gifts and prayers have produced, for we know that what you see will not disappoint you, but will fill your hearts anew with the spirit of optimism with which the work was begun, and with which it has been maintained. I reminded you a few moments ago that there was only a privately owned publishing house when the Brethren Church was organized anew, but quite early sentiment developed and grew, favoring a church owned plant. The hope was long deferred before it became fact, but fact it has become, and the Church commits no sin when it is proud of what it has in the plant. No doubt Doctor Teeter will urge you to see it, and will take delight in showing it to you.

Whatever may be your conclusion as to the wisdom of the leaders in events which led to the unhappy division in the church, forty-five years ago, none will deny their zeal for the things for which they contended. For these they suffered the loss of many things which people ordinarily hold dear. They endured religious ostracism, at the hands of those with whom they were once intimately associated, and rather than compromise their consciences, they were willing to begin life anew. Of such stuff were the reformers made—not only those of a half century ago, but those of every age. If Luther had been willing to compromise, there would have been no reformation. If Huss had been willing to compromise, he might indeed have lived to a ripe old age, but the truth, loyalty to which led him to a martyr's death, would have had to wait for another champion, to force itself upon the attention of men whose spiritual lives were to be energized by it. The progress of the world has depended upon such as these, and while the fathers of the Brethren Church were not called upon to endure affliction to the same extent as these and others like them, their loyalty to their religious convictions, has left us a heritage which we do well to appreciate, and an example which we shall do well to follow. Brethrenism has still a positive message to bring to a lost world. It has a Book to offer, divinely inspired, the final, full and complete revelation of the will of God. When men are groping for the Way, we are privileged to point to it and say, "This is the way, walk ye in it." We have a Savior to offer, the only begotten Son of God, who lived to unveil the Father to a world which knew him not, and who died in man's stead, paying the full price of man's redemption, which men have only to accept upon his terms, and to appropriate its benefits, to become free—the sons and daughters of God. Ours is a peculiar mission—the gospel, the whole gospel, and nothing but the gospel. To avoid teaching for doctrine the commandments of men, and to shun not to declare the whole counsel of God. As we do this, we shall be real exponents of Brethrenism, and his "word shall not return unto him void but shall accomplish that which he please, and prosper whereunto he sent it." As watchmen on the walls of Zion, we shall thus discharge our duty, and clear ourselves of responsibility for the loss of those who will not

hear nor heed, and the Lord shall continue to add unto us such as shall be saved.

### The Victorious Christ, or Christ Lifted Up

(Continued from page 9)

c) Something must of necessity break through the armor of the Pharisees and pierce their self-righteousness, legalism, vanity, cruelty, and pride.

#### His Love to the Pharisee Evidenced

Whenever one of the Pharisees gave him the slightest opportunity, he was eager to save a Simon with whom he dined, or an earnest seeker after truth who was not "far from the Kingdom of God." Here we see the Christ in tears as he looks upon Jerusalem, and his tears are the direct result of the unspeakable ingratitude of the Pharisees. When the shades of death were upon him and the Pharisees were delighting in his sorrow and suffering, we see him open his lovely lips and hear him cry out, "Father, forgive them, for they know not what they do!" His love does not exclude any, even those who placed thorns upon his brow, but it is for "all the nations," and "every creature".

#### An Attempt to Measure His Love

We speak of the love of God and insist that "God is love", but can we measure his love? We know of the love of mother, and have experienced the sweet delights of the love of a child, but how about the love of Christ? After once learning of his love we readily know that it is the LOVE OF GOD. The Cross was the supreme measure of his love. It was not merely universal in its scope, but it measured up to the test of intensity that made possible his death on the cross. After looking upon Christ on the cross and having a personal experience with him, only the fool can say in his heart, "There is no God", or that Jesus is not the Son of God. If we but learn to know him and tarry at his side, with the doubting Thomas of old we can say, "My Lord and my God." I know not what course others may take, but as for me, give me Jesus or give me death. Let us build our house upon the "Rock of Ages" and the storms of life made perverse by the sin in the hearts of men will beat about it in vain.

"He is Master as well as Teacher. He is our Leader and Commander. Let us bring our stubborn wills into subjection to him. "Jesus Christ who is the faithful witness, the first-born of the dead, and the Ruler of the kings of the earth—to him be glory and dominion for ever and ever,—for it is he that hath the key of David, he hath opened and no man shall shut, and that shutteth and no man shall open." Arrogant skeptics may attempt to revoke his decrees, but their puny rebellion shall collapse. Let us not merely call him "Lord, Lord," but do his will, live his life, and yield our souls to his guidance. Let us teach his commandments to the world until "Every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

He is the Savior of the world. "The King of Love my Shepherd is, his goodness never faileth." "O love that wilt not let me go, I rest my weary soul in thee." "Love for all and can it be." Let us sit at his feet and breathe his spirit of love. Clinging to the cross shall we not stretch out our other hand to save lost men? With un-failing devotion let us dedicate our all to him, and to the proclamation of his Gospel to a lost world. He is King of kings and Lord of lords. "Lift up your heads, O you gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in... Who is this King of Glory? The Lord of Hosts, he is the King of Glory." "And he shall reign for ever!" Amen.  
Goshen, Indiana.

# *The* **BRETAREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -

## O MEN OF GOD!

Rise up, O men of God!  
Have done with lesser things;  
Give heart and soul and mind and strength  
To serve the King of Kings.

Rise up, O men of God!  
His Kingdom tarries long:  
Bring in the day of brotherhood  
And end the night of wrong.

Rise up, O men of God!  
The Church for you doth wait,  
Her strength unequal to her task:  
Rise up, and make her great!

Lift high the cross of Christ!  
Tread where his feet have trod:  
As brothers of the Son of Man  
Rise up, O men of God!  
—William P. Merrill.



# THE BRETHREN EVANGELIST

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## EDITORIAL

### The Story of the Late General Conference

The Ashland Jubilee Conference, which closed on August 26th, was highly satisfactory and successful, all things considered. The spirit of good-will and cooperation was much in evidence, and there was only an occasional ripple to disturb its placid waters. Some were so well pleased with it all the way through that they were ready to pronounce it the best conference in years. That is always a fine way to feel about a conference that has just closed, not because such a comparison with past years may be justified, but because it indicates that the conference has been greatly enjoyed and so has in a large measure been a success. From the standpoint of the execution of the program, the dispatch and spirit with which the business was transacted, the loyalty of delegates to conference sessions, the inspiration and instruction which the conference afforded, the entertainment provided by the local constituency, and the numbers in attendance, the conference was a success. We have had some conferences that outshone the late conference judged by important business transacted and challenging programs undertaken, but it has been a long while since we have had a more satisfactory conference from the standpoint of reports concerning the condition of the various departments of the church's activities. Steady and substantial growth was recorded on every hand.

#### The Attendance Large

The attendance at General Conference was unusually large, indicating a widespread interest in the occasion for the Ashland conference, namely, the celebration of the Golden Jubilee of the college. More people came to Ashland for the entire conference than usually attend at Winona Lake. Prof. M. P. Puterbaugh, who had charge of the registration of delegates and the assignment of rooms, informs us that he succeeded in registering more than 600 visitors, and many did not register; so it is thought that, including the delegations that arrived on Sunday, the total attendance was about 1000. There were 317 official, or voting delegates, which is above the average for a number of years, but that number is usually only about a third of the total number of Brethren in attendance at any General Conference. The Sunday attendance was not as large as it often is at Winona, but there are not as many Brethren churches located in the vicinity of Ashland as there are in close proximity to Winona. But the nearby churches did

well in boosting the Sunday attendance. Smithville-Sterling congregation had the largest delegation in attendance at the Sunday evening session, when Rev. A. L. Lynn, a former pastor, preached the sermon. The delegation of about 100 arose in a body during the service and sang a hymn. The Fremont (Ohio) church, of which Rev. W. S. Crick is pastor, had the largest delegation for the Sunday morning and afternoon sessions, so far as we were able to learn. This splendid little church had 42 present on Sunday and 12 during the week. The thriving mission church at Ellet of which Rev. Floyd Sibert is pastor, had a Sunday delegation of 30, which included an orchestra of 12 pieces. This musical organization played during the Sunday school session and gave a concert following the dinner hour. Brother Sibert had his orchestra present in still larger numbers on Wednesday, when they pleased conference with their playing. The Rittman church, also a part of Brother Sibert's circuit, was represented by 12 on Sunday. We noticed a considerable number of members also from Mansfield, Ankenytown, Fairhaven, Canton, Louisville, Middlebranch and North Georgetown, but were unable to learn the exact number from each place. We heard frequent expressions of rejoicing on the part of members of nearby churches that the conference was held at Ashland, thereby enabling them to attend in larger numbers than usual.

#### Young People in Evidence

Young people were very much in evidence at Conference, and that is an encouraging factor. One of the causes of this, of course, is the aggressive leadership of the Sisterhood, which annually brings many of the best girls of the churches, not merely to plan their own work and to be inspired by their own high-quality programs, but also to be initiated in the work and plans of the brotherhood in general. This year the Christian Endeavor leadership showed an increased aggressiveness and their representatives present were treated not merely to some well-executed portions of the Conference program planned for their special benefit, but also to some well-adapted recreational features that were calculated to stir Endeavor enthusiasm. These good things promised, together with the agitation carried on previous to conference, doubtless had no small influence on the attendance of youth. Another feature of this conference that drew young people was the college. Students and former students returned to share in the Golden Jubilee, prospective students came to get acquainted with the institution they hope to enter, and young people who are not counting on a college education came to see the place where their friends and associates went to school. The one thing that is still lacking in the way of an appeal to conference and about which we have long been talking is something to give the boys a feeling that they have a definite and distinct task to perform, something they can call their own, something to correspond to the Sisterhood for the girls. The result is, the girls predominate at Conference.

#### Garber Family Reunion

An interesting side-light on Conference attendance and also an example of family loyalty to Brethrenism was discovered one evening in a little dinner group which proved to be 26 members of the Garber family, who had come to Conference without any thought of having a family reunion, but having discovered so many of their kin here decided to celebrate the event with a banquet. Among these were Elder J. F. Garber of Leon, Iowa and the first Brethren preacher in Decatur county, Iowa; M. P. Garber, of Des Moines; and Elder A. L. Garber and Prof. L. L. Garber, both of Ashland. Three generations back of these men were three Garber boys—John, Samuel and David—who came from Morrison's Cove in Pennsylvania. Two of these boys—Samuel and David—settled in Belleville, Ohio, from which so much fine Garber stock has come and so much of Brethren strength. The older boy—John—went on west, settled in Iowa and became the first Dunker preacher west of the Mississippi, and from him have come the splendid Brethren folk by that name, who are now serving the church so well in that section.

#### Reassurance of a Steadfast Faith

In our last issue we reported the new Conference officials and published the opening sermon and the Moderator's address, both of which were of a high character and well received. One characteristic of Dr. Shively's address, as will already have been observed by our readers, was the absence of the customary "recommendations," which fact seemed to please the Conference. It was confined to a discussion of "Brethrenism," and coming from one whose

experience touched in such a rich way so many of the lives of the founders of "Progressive" Brethrenism, his message was received with a large measure of authority. Brethren Duker's and Shively's stressing of foundation principles was but a beginning of a repeated emphasis of those things throughout the conference. The essentials of Christian doctrine and of Brethren practice can scarcely be in much danger of neglect when so many ministers show such conviction regarding them as was expressed at this conference.

There were eleven splendid sermons preached by as many different men, and every one of them stressed some fundamental or vital phase of our blessed Gospel message. But when we name them over—Brethren W. I. Duker, Freeman Ankrum, A. L. DeLozier, L. A. Myers, S. M. Whetstone, S. C. Henderson, W. H. Beachler, H. A. Kent, A. V. Kimmell, W. C. Benschoff and A. L. Lynn—we cannot say, loyal as they all are, that they represent any special degree of fidelity to the Word of God over their fellow-ministers. They merely represent the spirit of the Brethren ministry.

There were three strong messages brought before the ministers in their meetings—one on "What Makes Us Brethren," one on the "Grace of Giving" and one on the "New Birth"—but we cannot believe that Brethren C. A. Bame, R. P. Miller and E. E. Jacobs said anything that the preachers did not essentially believe, though they treated their respective subjects in most inspiring and clarifying ways. They were on rock-foundation when they spoke, and there they found their hearers.

Dr. P. B. Fitzwater brought six very helpful and instructive expositional addresses on the Book of Romans, developing its teaching on the subject of Salvation, but we dare say that the words of this noted Bible expositor did not fall on Brethren ears that needed to be converted to the Truth. A faith that was vital and receptive awaited the messages as they came forth clothed in forms both new and old. We have confidence that the faith of our ministry does not purposely shut out any portion of the Blessed Book. It may, and often does need enlightening (we will all acknowledge it), but that it needs the lash of criticism and deserves to be held in distrust at arm's length, we do not agree. If this conference proved anything to the observing mind, it was that the faith of our fathers is not in danger of being lost, but that it is still vital and virile and aggressive. If every note sounded, if every promotional address made and every devotional suggestion uttered, so far as we were able to hear them, did not give us reason to trust each other, to put our utmost of life and funds into the causes that command our attention and to pray the blessing of God upon the hands of every fellow-worker, then we cannot imagine what is necessary to give us that confidence.

#### The College Jubilee

That portion of the Conference program given over to the celebration of the Golden Jubilee of Ashland College was the most colorful and at the same time the most promising and challenging of the entire week. It included addresses by noted educators, among whom were Dr. W. O. Thompson, president emeritus of Ohio State University and Dr. Harry M. Gage, president of Coe College. It included the conferring of honorary degrees,—a doctor of divinity degree being conferred upon Elder S. Z. Sharp, first president of the college, and the degree of doctor of business administration on each of two prominent and long-standing friends of the college, J. L. Clark and P. A. Myers, whose achievements in the business world merit such recognition. It included the reading of many congratulatory messages, some of which are printed in this paper, from men high in the educational and political world, among them being our quiet but popular President Coolidge. It included the introduction of many distinguished guests, educators representing many institutions throughout the country. And it included the presentation of the financial situation of the college. Therein especially was the promise and the challenge. As the Ashland Times-Gazette (whose splendid reports of the conference many of you received) said, "It was a proud day for Ashland College with recognition of its successful service pouring in from every quarter in every form." And every loyal Brethren heart must beat faster as he reads of the glory thus bestowed upon our own educational institution and the recognition thus given of the service it has rendered, even in the face of such handicaps as it has been compelled to meet.

But what of the future? A school thus honored must needs have much expected of it, and it was in confidence in its future that men of note came and shared in the celebration, and it was

in that same confidence that our own educational leaders planned the event. That confidence turns back upon us who claim and cherish the institution and upon whose services we are so greatly dependent. On the other side of that compliment is found a challenge. The very fact of the confidence challenges us to meet the needs of our beloved college that it may go on to accomplish the larger and finer service that is expected of it. Will we do it? We could not think of any other than an affirmative answer. Yes, we will! We must! That is what they said we would do on Jubilee day! Here is the significant statement: "One of the requirements for membership (in that association of colleges which gives the necessary recognition to do creditable college work) is an endowment fund of \$500,000 and with the church campaign being carried along in a successful manner there is no doubt but what the local school will be able to meet the requirement within a year." And we simply have to make it possible. They expect it of us. They have confidence that we will do it. And that is a great challenge.

More about Conference next week.

## EDITORIAL REVIEW

A pretty good test of Christianity that any one may possess is this: Is Christ the real leader of his life?

Every Sunday school worker should read the Sunday School Magazine section every week. Professor Stuckey is supplying some helpful copy.

Brother and Sister Clarence Sickel and family left Long Beach on August 23 for his mission field in the Argentine, after having spent a year on furlough in the United States. This is the beginning of Brother Sickel's second period of service in South America.

Again we have a most interesting travelogue from Dr. J. L. Gillin. We note with pleasure the interest being taken in these reports. Just this week letters reached our desk expressing appreciation of Brother Gillin's articles. In the same letters were words of appreciation of Dr. Gnagey's contributions.

From the Second church of Los Angeles comes a splendid report of the work of the Lord at that place. Brother A. V. Kimmell is the capable pastor and is leading the people forward into greater spirituality and service. A Vacation Bible School under the leadership of Brother Leo Polman enrolled a total of 237 children and closed with thirty confessions of children—a remarkable result.

Dr. C. F. Yoder, superintendent of our mission work in the Argentine, tells of a season of inspiration he was personally privileged to enjoy while on a business trip to Buenos Aires—the hearing of a series of lectures by the noted missionary, G. Stanley Jones. Four are reported accepting Christ at the Sunday services at Tancacha. Three baptisms occurred at Rio Cuarto and others are soon to follow. A new church organization is being effected at La-boulaye.

Dr. W. S. Bell reports his College Endowment canvass in three small Virginia churches—Liberty, Trinity and St. Luke, the combined offering of which is \$762.00. It is encouraging to note how the Brethren groups in every quarter, even though small in number and financially weak are willing and anxious to do their share toward providing for the educational needs of our church. Brother J. I. Hall, one of our veteran preachers, is ministering to the Liberty church, Brother John Dodson is serving the Trinity church and Brother G. W. Chambers is pastor at Mt. Olives. The total of the Endowment fund is now \$176,164.20.

The general secretary of Christian Endeavor, Miss Gladys M. Spice, gives a financial report and enumerates some goals which will challenge the activity of Endeavor societies and measure their efficiency. Cooperation is the watchword of the hour in the business world and successful achievement in the religious world must needs follow this lead. Youth is the best time to learn the lesson. So we suggest the Endeavorers take hold of this program and give it their hearty cooperation. President E. M. Riddle supplies us with the new officary for the year. Brother Riddle has shown himself to be a worthy leader of the Endeavor forces during the year just closed and we bespeak for him and his new cabinet the loyal support of the Endeavor constituency.



## GENERAL ARTICLES

### Impressions of the 1928 General Conference

#### The Recent Conference from the Moderator's Viewpoint

By Edwin E. Jacobs, Ph.D.

From the viewpoint of the moderator, the recent conference was a success. The parliamentary practice was without tangle and, for the most part, the debates were easy to manage and without acrimony. A good spirit prevailed.

Moreover, the people of Ashland were most courteous and obliging. The Times-Gazette covered the sessions with a completeness not always to be found. The Ohio and other nearby colleges responded in a most generous way to our invitation to be represented at the celebration of our Golden Jubilee and all the speakers for that occasion were present and spoke most acceptably.

The new Gymnasium lent itself to the uses of a convention hall almost perfectly and when the galleries were filled, the acoustics were all that could be desired.

But what is more important than all these,—it seems as if all the interests of the church are prosperous. Not that they do not have very serious problems ahead. They have, but as the problems are approached, a way seems to open up for their solution.

All in all, I think that the church ought to thank God and take courage.

#### Conference Retrospect

By A. L. Garber, Editor of the Evangelist 1885-89

The echoes of the General Conference of the Brethren church remain yet. The people of Ashland, Ohio, have learned to be friendly to Ashland College and its people, by economic inspiration, knowing that many families have located in Ashland through its working and many students come whose buying enlarges trade.

The local people have not paused at the material advantages but are making commendable advancement in appreciating the educational and moral benefits and also the religious.

The Conference left a nice impression on the minds of the people of Ashland and the wise course of uniting the Conference and the College Jubilee was a master act by the authorities of both.

During the early days of the college some things entered in to cause the city to hold aloof from the college, but this has been overcome through wise management and the bringing back of the first president to take part in the celebration of the Golden Jubilee warmed the heart of the city still more. The presence of this 92-year-old professor and his share in the jubilation made glad the people of the Conference as well as of Ashland.

With kindly greetings and hearty felicitations the College president of the beginning and officers of the present met and talked together and addressed the conference in brotherly esteem and regard. It was a beautiful scene and made a good impression.

This retrospect is written with a sense of pleasure at the suggestion of the devoted Editor and the warrant to declare the Conference of 1928 a splendid success. It is fine to say there was no spirit of obstinate antagonism and selfishness and the general welfare of the church and its works were held high in the proceedings.

The general trend was toward firmness in upholding the doctrines of the Gospel of Jesus Christ and the promotion of mission work. The activities of the church are wonderfully enlarged, and we who look back on 1882, have reason to exult over the positive development, and a negative also.

It is said that all things work together for good to those who love the Lord.

The Brethren church has developed from a thousand or two to thirty thousand or more, and the spirit of rivalry that was born with it has added a far greater membership to the German Baptist faith. The organization of the Brethren church broke the eldership shackles and opened the way to progress in the Church of the Brethren. So in this the saying is true, that God makes the wrath of man to praise him, and in this many thousands have come under the Dunkard faith by the labors of a greatly increased evangelism and the erection of many churches as a binding power over the converted. The Brethren cause has been and is a power in the Lord's hand to convert and save many souls.

There is a Brethren church and a Church of the Brethren; there is a distinction made where there is no difference in doctrine and practice. This naturally begets rivalry though in an unconscious way now, and the name of God is glorified in results. There is room for one more Dunkard church in Ashland. Smaller churches and more workers is a holy slogan. The labor required means greater sacrifice, but that is the only offering we have to lay down at the feet of Jesus.

Leaving the retrospect, let us peer into the future for lessons that it may suggest. The coming of the Lord draweth nigh, and plans requiring many years to execute are plainly out of order.

The mission in South America is on the highway to large success, and deserves to be encouraged by colonization effort. It has always appeared to us that the preacher and teacher should be accompanied by an expert farmer, a carpenter, a machinist and a cook and food expert—a colony competent to maintain itself as a living unit and use the means sent to it for development in the most effective way and with economy. A missionary may be so versatile as to be a colony in himself but time can not be lengthened except at the command of a Joshua.

One more feature deserves a place in the general Brethren Conference, for the spirit it would inculcate and the good that it would do. It is proper food and healthful living. The body is a sort of Spiritual mother while life lasts, and serves as a temple of the Holy Spirit. The people of Jesus should be encouraged to take care of the body that it may give the largest service, and impart the fullest freedom from physical suffering.

The Lord saw it was proper and righteous to give to his chosen people, when he called them out of Egypt to become an independent nation, a very elaborate code of health laws, and from this we know that he is pleased to have his people know how, and have them do the best they can to maintain the health of the body.

It was pleasing to your humble servant to see so many of the former students of the College present, and we hope there may be another General Conference in Ashland before we are taken away.

Ashland, Ohio.

## Sunday School Organization and Plans

By S. M. Whetstone

In my impressions of the National Conference I will just give a few words about the National Sunday School Association. The officers for the coming year are as follows: President, Rev. W. I. Duker; Vice-President, Rev. E. L. Miller; General Secretary, Rev. O. C. Starn; Treasurer, Prof. M. P. Puterbaugh; Divisional Superintendents: Children's, Miss Hazel Keiser; Young People, Rev. G. H. Jones; Adult, Prof. Kenneth Monroe; Administration, Rev. S. M. Whetstone; Departmental Superintendents: Educational, Prof. M. A. Stuckey; Home, Mrs. H. M. Cook; Citizenship, Prof. R. R. Haun, and Missionary, Rev. N. V. Leatherman.

The Association plans to make some advancements in our Sunday school work during this year along the line of a thorough organization, including the organization of each district. The budget is higher for this year than the past and is given for the same purposes as last year. Certificates for our organized classes will be provided for use during this year and next year recognition will be given to our schools for work done.

We can join with many others in saying this was to our mind the best conference we have ever attended. Such should be the case in meeting in our own college where most of our workers have been trained and in which all of us are greatly interested.

Nappanee, Indiana.

## Ashland College Golden Jubilee Congratulations

### EDITOR'S NOTE

The following greetings and congratulations from men of prominence are only a few of the large sheaf of letters and telegrams received by President Jacobs from all parts of the country. A goodly number of colleges were represented in person, while many others sent felicitations by mail. The fine fraternal spirit and genuineness of appreciation expressed by these messages were most striking. Most significant of all the notes that the college received on this occasion was the following from a president of an Ohio church college: "In these days of standards and measurements, it is important that the most necessary element in our education, the very fundamental of character building, genuine Christianity, is not lost sight of. For that reason I rejoice in the growth of our Christian colleges." That, we believe, was one of the most vital and prominent motives for rejoicing on the part of the vast number of thoughtful friends who participated in the celebration of Ashland's Golden Jubilee.

### THE PRESIDENT'S GREETINGS

#### THE WHITE HOUSE

Washington, August 16, 1928.

Dr. Edwin E. Jacobs, President,  
Ashland College, Ashland, Ohio.

My dear President Jacobs:

Will you be good enough at the time of the celebration to extend the President's greetings and best wishes.

Sincerely yours,  
EVERETT SANDERS,  
Secretary to the President.

### FROM THE GOVERNOR OF OHIO

#### OFFICE OF THE GOVERNOR

Columbus, Ohio, August 22, 1928.

Dr. Edwin E. Jacobs,  
President, Ashland College,  
Ashland, Ohio.

Dear Doctor Jacobs:

It comes to my notice that Ashland College is celebrating its fiftieth anniversary.

As Governor of Ohio, in behalf of all the people of Ohio, I wish to extend hearty congratulations. Ashland College has performed a great service during its half century of existence. Men and women throughout Ohio and the nation received their education, vision and inspiration for greater usefulness at Ashland College.

Private institutions of this kind should have the support and cooperation of all citizens.

Very truly yours,  
VIC DONAHEY.

### NOMINEE FOR GOVERNOR WIRES CONGRATULATIONS

Delaware, Ohio, August 21, 1928.

Edwin E. Jacobs,

President Ashland College, Ashland, Ohio:

Permit me to congratulate the trustees of your splendid institution on the celebration of Golden Jubilee which occurs on Friday. The small college is rendering a distinctive education service to the young men and women of our State. I am sure that the greatest usefulness of your institution will be found in the years to come.

MYERS Y. COOPER.

### FROM FEDERAL COMMISSIONER OF EDUCATION

#### U. S. DEPARTMENT OF INTERIOR, BUREAU OF EDUCATION

Washington, D. C., August 17, 1928.

President Edwin E. Jacobs,  
Ashland College, Ashland, Ohio.

Dear President Jacobs:

May I take this opportunity to convey my congratulations to you and to Ashland College on the occasion of the celebration of the fiftieth year of the founding of the college.

The institution has rendered a valuable service to the community during the years of its existence. I sincerely trust that a prosperous future awaits it and that its service and influence may continue to increase as the years go on.

Cordially yours,  
JNO. J. TIGERT, Commissioner.

### FROM AGED ARCHITECT OF FOUNDERS' HALL

Keansburg, New Jersey, August 21, 1928.

Prof. Edwin E. Jacobs,  
President Ashland College, Ashland, Ohio.

My Dear Mr. Jacobs:

Your announcement and request of 14th inst. was a startling one to me. To think that half a century had passed since those early efforts of mine in Ashland, which in retrospect seem to me as but of yesterday, and to realize that the results of those efforts still survive and serve their intended purpose with ever increasing vigor,—while I have retired exhausted, having shot my bolt, after over 50 years of strenuous, busy practice.

Ashland College and the Ohio State Agricultural College (now the Administrative building of the Ohio State University) at Columbus, Ohio, were among the first buildings of a public character for which I served or collaborated as Architect.

Ashland College was peculiar, in that the earth or clay then removed in the excavations was made into brick on



the premises, and then replaced in the walls of the buildings. Thus being literally a product of the soil.

Foundations were laid broad and deep. Materials were provided substantial and durable. Workmanship efficient and honest, with a resultant that was substantial and on the square. I am and always shall be interested in the welfare and success of Ashland College, and trust it may survive and serve future generations as faithfully and efficiently as it has those of the past.

With kindest regards I am  
Yours sincerely,  
GEO. W. KRAMER.

**FROM VICE-PRESIDENT DAWES**  
THE VICE PRESIDENT'S CHAMBER  
WASHINGTON  
Chicago, Illinois, August 23, 1928.

Doctor E. E. Jacobs,  
President, Ashland College,  
Ashland, Ohio.

My dear Doctor Jacobs:

Your letter of August fourteenth addressed to the Vice President inviting him to address a message to Ashland College on the occasion of the celebration of its Golden Jubilee on Friday, August twenty-fourth, has been received in his absence, he being in New Mexico at the present time.

The Vice President wishes me to express to you, and

through you to the faculty, students and alumni of Ashland College, his congratulations upon the occasion of the observance of the Fiftieth Anniversary of its founding and also assure you of his best wishes for the future of the institution.

Very sincerely yours,  
E. ROSS BARTLEY, Secretary.

#### FROM PRESIDENT OF FEDERAL COUNCIL

Lakeville, Connecticut, August 23, 1928.  
President Jacobs,  
Ashland College, Ashland, Ohio:

Allow me to congratulate you upon the splendid fifty years of priceless service consummated today. May those who shall celebrate the centennial have equal reason to rejoice. The Federal Council salutes Ashland and blesses God for her.

S. PARKES CADMAN,  
President Federal Churches of Christ in America.

Sunnyside, Washington, August 25, 1928.

J. Allen Miller, Convention Hall, Ashland, Ohio:

As member of College Faculty, and wife as student, half century ago, we send greetings to memorial assembly body, the College, the Evangelist, and Mission. Our prayers and hopes for their great future prosperity. Also congratulations to Professor Sharp and other present survivors of those bygone days.

MR. AND MRS. H. M. LICHTY.

## Educating a Congregation in the Grace of Giving.

By R. Paul Miller

*(Address before the Brethren National Ministerial Association and voted by that body to be published in the Evangelist)*

Generally speaking, pastors do not give the grace of giving the place of importance in their work that they should. It may be because they do not themselves know the Scriptural importance of it, but most likely it is because they don't find the enthusiastic reception of it as compared with other things. The colored preacher's experience illustrates this. Mose was a slave in the South. He got converted. He seemed to at once become very capable as a preacher. His master came one day and said, "Mose, I hear you are preaching with considerable power." With pardonable pride Mose answered, "Yes sah." "Well, Mose, I will give you all the time you want if you prepare a sermon on the Ten Commandments, and bear down hard on stealing, for there is a lot of it going on around the plantation." Mose's face fell. "Massa, I doan' like to preach on that 'ere subject, for day ain't the wa'mth in it dey is in some others." But warmth or no warmth, one thing is certain: no preacher is true to his calling if he fails to bring his people to realize the large place giving has in the Christian life. This vital subject touches every part of the church's life with a tremendous influence.

What I know of the training of the congregation in giving is not cleverness nor tricks, but simply what the Scriptures and experience have taught.

### I. FIRST OF ALL, A PEOPLE ARE "CONVERTED" TO IT.

Be sure that you have a congregation and not a mere "crowd." We cannot rightfully expect spiritual responses from those who have no spiritual life. We have the examples of some preachers who are getting thousands of dollars from their "crowds," through various schemes. Some charge for admittance to their show, while others get the results through the funny stories they tell just before they take the offering. But our subject does not

consider such works as in any sense comparative. Christian giving is not extorting money from unwilling nor affable hearts.

True giving is a natural fruit of the work of the Holy Spirit in the heart. The realization of forgiveness, peace, endless life, fellowship with God, etc., cause a rush of gratitude in the heart that has its first effect in a desire to spend and to be spent for Christ. This is witnessed in the case of Barnabas, who, after being saved, was so absorbed by the cause of Christ that he sold all his vast possessions on Cyprus and gave the money to the gospel and himself to the ministry of Christ. It is shown again, in the Thessalonians, who, filled with overflowing love and gratitude for all that Christ had done for them, out of their own deep poverty in a time of famine, made up an offering without the least persuasion on Paul's part and pressed it upon him to take to the church at Jerusalem. It was so large that, knowing their own need, it embarrassed him to receive it. Furthermore, the same Spirit worked in them to so marvelously witness for Christ in that section that it was not necessary for Paul to do anything at all there! This is what is meant by seeing that the people are truly converted before you expect Christian love and sacrifice from them. It is not hard work to get money from people who are truly converted to the gospel. It is my firm conviction that the many humiliating schemes that some churches stoop to in order to get funds to operate the church, are the result of failing at this point: true conversion.

### II. PEOPLE MUST SEE AN EXAMPLE OF IT.

Stingy preachers and liberal congregations are seldom found together. People quickly notice whether a pastor practices what he preaches. Intelligent congregations resent being pressed to do that which the preacher himself does not do. Eloquent appeals to the people to get them

to sacrifice for the work of Christ lose their force in the face of inconsistency. Jesus' words, "Greater love hath no man than this, that he lay down his life for his friends," likely meant little to his disciples until a few hours later they heard him say as he stood between them and the mob, "If ye seek me, then let these go their way," and then saw him bleeding to death for them on the Cross. His words and his example so gripped them that they in turn laid down their very lives for him.

Of what use would it have been for Paul to exhort Timothy to be a good soldier of Jesus Christ if he himself had not been out on the firing line daily suffering untold privations for Christ's sake and without complaint? Then what use in a preacher urging a big offering at the cost of great sacrifice from his people when he is unwilling to make any real sacrifice himself?

Let no argument that he is giving all his time to God's work and therefore is exempted from giving cause any pastor to eliminate himself. He receives his income as fair and square as his laymen receive their's and should stand shoulder to shoulder with them in the sacrifice he asks of them. I have had many fine and sincere laymen urge this argument upon me: that because I was giving my life to the work of Christ, that I should not be expected to give anything to the work. But ultimately I found that it was the very fact of my sacrifices under trying circumstances that was the deciding point that kept these folks themselves from letting down in the matter of giving. It would be difficult to determine that a minister's life is "all for Christ" in any larger degree than that of a faithful Christian layman who gives the fruit of his daily labors to keep the pastor and the missionaries in their work.

I have found some preachers so selfish and stingy that they resented seeing any sizable offering going toward any purpose but their own salary! They feel that the money that goes out of the church will make it hard for them to get their own salary. This is not true with a true people, for the more they are trained to give, the more they are willing to give. Generally speaking, the pastor who sends out the largest offerings for the work of Christ elsewhere is the best paid man all around! Christ calls his people "sheep," and sheep are kept mainly for "wool." Sheep that are not shorn regularly become sick and scabby, and lose their wool anyway. Therefore the shepherd who does not "fleece" them regularly is robbing the owner himself and is ruining the sheep! Furthermore, the pastor must not forget that he too is a "sheep" and needs to be shorn or he too will become scabby. A giving pastor need not fear that he will be left to "do it all." If he preaches a faithful gospel and his people are truly born again they will take care of him in a high sense of Christian honor. Therefore, let the pastor set the example by his own life of sacrifice.

### III. SEEK TO GET LIFE BEFORE GOLD.

The secret of heart interest in the work of Christ is in the lives invested in it. It wasn't hard to get parents with sons in the war to buy "Victory Bonds." It is not difficult to get large offerings from a people whose sons and daughters are out on the firing line for Christ! One young man sent from a Congregation to preach the gospel is worth a hundred eloquent appeals from the pulpit when it comes to getting a people to give.

If you will pardon a personal reference I would say that I have not preached a missionary sermon in my church in Philadelphia for three years, and yet the offerings for Foreign Missions increase steadily each year, till now the Foreign Mission offerings annually amount to \$3,000. BUT, WE HAVE EIGHT OF OUR NUMBER ON THE FOREIGN FIELD BESIDES SEVERAL WORKERS IN

THE HOME LAND AND WE ARE CONTINUALLY APPEALING FOR LIVES TO BE LAID DOWN AT CHRIST'S FEET. This, I believe, is the cause of the steady and increasing interest in the work. "Where a man's interest is, there will his money be also."

Life must be given before you can expect much money. I believe this is one reason why many large churches, capable of doing tremendous things for Christ, are doing almost nothing, and are but dawdling around in a circle like a man in a desert who has lost his way.

I want to say to every pastor who is having a struggle with an indifferent and slow-paying congregation, not to urge, and exhort, and rebuke the people, but first of all, center upon the young lives of the congregation to win them to dedicate themselves to the work of the gospel. It is surprising how quickly results can be obtained in this way. It will be found that then, giving to the work will be spontaneous and hearty.

### IV. THE PEOPLE MUST BE TAUGHT TRUE STEWARDSHIP.

All is Christ's. Stewardship is not ownership: it is responsibility for the right handling of another's affairs. All that the Christian is and has is bought with a price by the Son of God: the price of his own life. The Christian is responsible to Christ for every day of life, for every penny of property entrusted to his care. People must be made to see that nothing really belongs to them: they are merely servants of the owner, and that owner is God. The requirement God makes of his stewards is believed by many to be found in tithing; that is, the giving of one-tenth of all to him. But while tithing may be a good start, it surely is not a full measure. Israel gave tithes "and offerings." Shall the Christian under grace when his own spirit prompts him, do less than the Israelite under the whip of the law?

There is another real need to be considered in regard to stewardship today, and that is in relation to estates. A man whom I knew well, and one who was all his life a professing Christian, amassed a fortune of several hundred thousand dollars. Although he had the claims of Christ presented to him faithfully, yet he willed that fortune to two godless sons who are swiftly riding to Hell on it! If the children are any good they can make their own way; if they are no good, money will only make them worse! It should be taught that it is best to give it to God in life lest after death, through the perversion of wills and testaments it go to serve the lawyers and the devil!

All giving to the work of Christ should be by free will. When the tabernacle was built, it was by gifts brought to the Lord by "whosoever had a willing heart." Here God has defined the kind of gifts that are acceptable to him. Money wheedled out of people by bazaars, suppers, entertainments and the like, for the declared purpose of supporting the church is a real hindrance to true giving. If a Christian man has to have his stomach stuffed with chicken, pie and ice cream in order to pry money loose from him for the Lord's work, he is a disgrace to Christ. This is not giving in any sense at all: it is simply business and should have no part in any church activities. It is a hindrance to true spiritual life and a breeder of strife and schism. Such things have a large place in some churches, but absolutely no place in Scripture! It is bad practice to embrace things, in a church, that are unscriptural. These things are to a church what a crutch is to a sick man: something to keep it from tumbling over. A truly spiritual, healthy, and well taught church will neither need such things nor use them. I dare say that the preacher has not lived who, if his church used such

(Continued on page 9)



## SIGNIFICANT NEWS AND VIEWS

### CHRISTIAN INSTITUTION ASKS FOR NO INDEMNITY

The Board of Directors of Nanking University in a recent session took an interesting and significant position on the matter of indemnities for loss of property. They decided not to present any statement of losses—totaling perhaps \$500,000—to the United States Consulate. They agreed that if and when the Nationalist Government should itself request such a statement they would present it. Their idea is to treat Nanking University as a Chinese institution and not go through any diplomatic channels in their approach to the Chinese Government. What the Chinese Government will do is not known. The significant fact is that this Christian institution in China is giving up its treaty privileges. —The Evangelical-Messenger.

### ANOTHER BRUTAL FIGHT

The late prize fight in New York was disappointing to the manager because it was not as largely attended as was expected, and it is said that after paying the principals the amount previously agreed upon he found himself out of pocket about \$200,000. He attributes the small attendance to the fact that the fight was broadcast from the ringside and the mass of the people whom he expected to attend contented themselves by listening to the details as given over the air and saved their money. So now he has decided that he will not broadcast future fight details. This leads Mr. Brisbane to write:

"From evil comes good." Decency will rejoice at Mr. Rickard's announcement that he will stop broadcasting from the ringside. People save their money, listen to description of blows and blood over the radio. Hereafter, to enjoy a fight, you must pay your money and SEE blows and blood.

The whole prize fighting business is an offense to decency everywhere and a disgrace to our civilization and sooner or later will have to go.—Free Methodist.

### VOTING CONVICTIONS IN VIRGINIA

The members of the Church of the Brethren in the First District of Virginia decided unanimously to express their dry convictions at the November Presidential election. Our Virginia Brethren of the First District will not only stand for prohibition in harmony with the well known and historic position of the denomination, but irrespective of party lines, they will vote to support prohibition this fall. C. S. Ikenberry of Daleville, Va., secretary of the District Conference reports the action as follows: First, this resolution was presented: "That the First District of Virginia reaffirms her position on the temperance issue, that we oppose any attempt to modify, impair or weaken the Volstead Act, or any attempt to nullify the Eighteenth Amendment of the Constitution; that irrespective of party lines we support only such candidates who have shown by their past lives and public records to be in sympathy with the amendment and who favor a faithful enforcement of the law. Furthermore, we urge a continued campaign of education concerning the evil effects of liquor and alcoholic beverages, that the people may come to realize that the mere passage of laws will not assure the desired end." As to the vote the secretary says: "After the reading of the above resolution a vote was taken of those who would actually carry out this recommendation and the entire audience pledged for a faithful adherence to this resolution at the polls in a faithful adherence to this resolution at the polls in November."

### WILL WOMEN VOTE AGAINST PROHIBITION?

Yes, many of them will.

What sort of women?

In Current History for July Mrs. Henry W. Peabody names several classes.

Women who believe the wet propaganda, who think that only fanatics are back of prohibition, who imagine that the Anti-Saloon League controls Congress, the Supreme Court, and various legislatures, and other fantastic propositions, will vote against prohibition.

The women of the underworld, who live by vice and crime, will vote against prohibition.

Many women of the privileged classes, wives and daughters of the rich, will vote against prohibition. They think they are above the law, and no law should inconvenience them or interfere with their habits. They take their opinions ready-made from their husbands.

There is a great class of thoughtless women who will vote against prohibition. They hear men say, or they have read, "More drinking than ever," and like phrases of the wets, and they believe them. They do not stop to think how many hip-flasks it takes to make a single saloon.

They know nothing about drinking conditions in the old days, with drunks on every street-car. Yes, the thoughtless will vote for the return of booze.

Prohibition is women's issue. It vitally affects the home.—C. E. World.

### SMITH, LEADER OF NULLIFICATION

A strong attack upon the record of Governor Smith, Democratic Presidential nominee, is contained in a report made by the special committee appointed by the National Conference on Prohibition Enforcement Planks and Dry Candidates to attend the Republican and Democratic national conventions. This special committee included Dr. Daniel A. Poling, Dr. Edwin C. Dinwiddie, representing the National Temperance Bureau, Mrs. Ella A. Boole, representing the Women's Christian Temperance Union, and Dr. Oliver Stewart, representing the Flying Squadron Foundation. In part the report says: "The record, attitude, and pledges of Herbert Hoover, on the one hand, and Alfred E. Smith, on the other, fix the issue. Alfred E. Smith is the leader of the forces of nullification, evasion and betrayal of the Eighteenth Amendment. As Governor of the State of New York he has been the consistent servant of the liquor traffic in its death grapple with the moral forces that wrote the Eighteenth Amendment into the Constitution of the United States."—Methodist Protestant.

### "MIXING RELIGION AND POLITICS"

The Christian Courier of Dallas, Texas, is criticised by one of its subscribers for "mixing politics and religion," because of its repudiation of a "wet" candidate for the presidency. The Editor, W. W. Phares, replies to him in a most vigorous editorial, in which he refuses to deny himself the right, as a religious editor, to oppose what he believes to be morally and religiously wrong. He is "not able to believe that a question that so vitally affects the health, the morals and spirituality of a people as the use of alcoholic beverages does, can be purely a political question. Is not the minister of the gospel or the religious paper to have a word to say in the matter of restoring a curse that it took a generation to eradicate?" Yes, indeed, and Brother Phares is going to say it, if it costs him his editorial head, as it cost John the Baptist his literal head. But he will not be lonesome in Texas. Even if this elder in a Christian church does cancel his subscription, he will and ought to receive many new subscribers for his course. An editor who has the courage of his convictions and

whose convictions are generally sound, has his price to pay for this freedom, but he is one of God's best gifts to any people.—J. H. Garrison, Editor Emeritus, Christian Evangelist.

## Pray-Give-Go

By Dr. C. F. Yoder

The ripening harvest calls, "Make haste!" but workers cease.

Pray ye therefore, pray.

How beautiful the feet of messengers of peace.

Pray ye therefore, pray.

A billion souls on earth know not their Savior, God.

Pray ye therefore, pray.

O'er all the pagan faiths is written "Ichabod."

Pray ye therefore, pray.

Earth has no ray of hope, save in the risen Lord.

Pray ye therefore, pray.

The Gospel has no voice save those who bear the word.

Pray ye therefore, pray.

Give, "Give ye them to eat," it is the Master's voice.

Give ye therefore, give.

The bread of life will make these hungry souls rejoice.

Give ye therefore, give.

The laborer is worthy of his living wage.

Give ye therefore, give.

"As God hath prospered, give" thus saith the sacred page.

Give ye therefore, give.

Thy bread upon the waters will yield thee sheaves of gold.

Give ye therefore, give.

Thy sacrifice in giving will bring many to the fold.

Give ye therefore, give.

"Go ye to all the world,"—the message is to you.

Go ye therefore, go.

How long will you be shirking the part that you must do?

Go ye therefore, go.

The Gospel must be given, at home and far away.

Go ye therefore, go.

And oh, the day is dying, how can you longer stay?

Go ye therefore, go.

"They love me who obey me," have you not read the Word?

Go ye therefore, go.

Then onward to the harvest, and up to meet the Lord.

Go ye therefore, go.

Rio Cuarto, Argentina.

## Educating a Congregation in the Grace of Giving

(Continued from page 7)

methods, did not feel a sense of humiliation to think that his women had to sell pies in order to get him his salary!

This fourfold financial consideration cannot be refuted by experience! Convert them, show them the example in yourself, seek lives before you seek gold, and then teach them the Scriptures on giving as to responsibility, free will, and tithes and offerings and a new day will dawn in the finances of the Brethren churches. Then giving will become an open, manly privilege and a delight, engaged in by men who feel themselves to be personal stewards in the sight of God.

It would not be advisable to go home and try to enforce this plan on an unprepared congregation at once. Educate, show, lead, teach and help them with patience, and results will come sooner than you think, for then YOU ARE WORKING WITH GOD!

Philadelphia, Pennsylvania,

## Our Worship Program

DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

### MONDAY

THE JOY OF THE LORD—Matt. 25:19-23. "Enter thou into the joy of thy Lord." Remember it was the "Man of Sorrows" who spoke these words. He who was "acquainted with grief" said, "These things have I spoken unto you that my joy may be in you." Does it seem strange that he who "hath borne our griefs and carried our sorrows" should be talking about "My joy?" It will unless we understand something of the nature of that joy. And that understanding he readily gives us. Hear him as he represents himself as a shepherd trudging out on the mountain wild and bare in search of the sheep that was lost,— "And when he hath found it, he layeth it on his shoulder, rejoicing". That tells the source of his joy—finding the lost. That is the "joy of the Lord" into which we are invited to enter. It means sorrows, and heart-aches and furrows of pain, but it brings joy that is abiding and unspeakable.

### TUESDAY

ALONE WITH JESUS—John 20:19-23. "When the doors were shut, . . . Jesus came and stood in the midst." The disciples had locked the door to avoid being disturbed by their enemies; that was just the situation that gave him free course. When men bar the door of their heart to the enemies of their soul, Jesus is there to bless them with a manifestation of his presence. He shows himself to them who seek to be alone with him.

### WEDNESDAY

THE NEED OF WISDOM—James 1:5-8. "If any of you lacketh wisdom, let him ask of God." The text does not say "knowledge", but "wisdom". And there is a vast difference. Knowledge consists of the facts we acquire, the truth we become aware of, the fund of information we store up through the physical senses. Wisdom consists of the ability to use the facts advantageously and to so relate the truths as to make them meaningful and to give life richness and power. One may know the bare intellectual facts about God and Christ and eternal life as set forth in the Bible, but unless he has wisdom, that power divinely given, to penetrate the inner secrets, to grasp the spiritual significance of what he knows and apply those truths to his own life situation and needs, he is little profited.

### THURSDAY

CHOOSING THE BEST—Phil. 4:8,9. "If there be any virtue, if there be any praise, think on these things." The big and ever-present task of the Christian is to choose between those things that are good and that which is best. Place, power, wealth, these properly acquired and used are good, but there are things very far better—love, mercy, duty, service, sacrifice—and we must seek the best. Paul had found the place of supreme emphasis when he said, "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord."

### FRIDAY

THE GOSPEL OF PRAYER—1 Thess. 5:12-22. "Pray without ceasing." Why such emphasis on prayer? Because it is an acknowledgement of human helplessness and divine ability. Prayer enables us to do things we cannot do ourselves and to live in ways we cannot of ourselves. Effective praying is laying hold on the power of God, which makes possible achievement and life.

### SATURDAY

THE DUTY NEAREST—1 Kings 17:8-16. "Make me therefore a little cake first." These words were spoken by Elijah to the woman of Zarepath who had only a handful of meal in her barrel, were not merely a challenge to her unselfishness, but also to her faith. And that is often true of the duty that lies nearest at hand. "Make the little cake first for home missions in our cities, if you would have foreign missions to flourish everywhere."

### SUNDAY

A PRICELESS INHERITANCE—Rom. 8:12-17. "If children, then heirs." Here is a fact we need to ponder. We do not realize the worth of our inheritance. If we did more truly grasp what it means to possess the riches of divine grace, we would surely change the manner of our walk and conversation. The beggarly rewards of this world would sink into insignificance beside the eternal virtues and sublimities of heaven.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Mauretown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N MAGAZINE SECTION

M. A. STUCKEY, Editor  
Ashland, Ohio

O. C. STARN,  
General Secretary  
Grafton, Ohio

M. P. PUTERBAUGH,  
Treasurer,  
Ashland, Ohio

### The Why of Teacher-Training

Taken from My Message to Sunday School Workers by Marion Lawrence

(Continued from last week)

#### IV. THE FOURTH WHY

We must know how to teach. There are fixed laws for teaching. Cramping facts into a head is not teaching. While it is a mysterious process, it is not beyond our reach, but we must know how to teach. The world pays honor to the man or woman who knows how, not only to teach, but to do anything. The people who know how are always busy. Teaching power is not to be had in sealed cans, by the dozen, nor is it dispensed in tablet form. There is no royal road to teaching.

First of all, we must teach what is really worth teaching, and in Sunday school work, only that is worth teaching which has a bearing on lives and can be assimilated.

By reading the Gospels, we learn, from Jesus, not only what to teach, but how to teach. He was the Master Teacher.

Genuine teaching quickens the mind and creates the desire for knowledge. The real teacher leads the scholars through the meadow, telling of its wonderful beauty, until they themselves ask if they cannot stop and gather some of the flowers by the way. Real teaching is leading the pupils by the bubbling brook until they themselves ask if they cannot stop and drink. Those teachers are not the best who communicate the largest number of facts to their scholars, but those who create a hunger on the part of the scholars to know.

All teaching is interesting, and if it is not interesting, it is not real teaching. This is certainly true of Bible teaching. The mind is not a coin to be stamped in a definite form; it is a mine where there lie the nuggets of rich gold, and teaching mines them out.

#### V. THE FIFTH WHY

We must know how to adapt ourselves to the conditions under which we work. Certainly, they are not usually pedagogical. In an ordinary Sunday school, there are more or less interruptions. There is lack of authority, and a very brief time in which to do our work. Only thirty minutes each Sunday, approximately, is set apart for the teaching period. This amounts to but twenty-six hours a year, provided that both scholars and teacher are there every Sunday. This is wholly inadequate. Roman Catholic children receive annually two hundred and twenty hours of religious teaching; and Jewish children three hundred and thirty-five. It is no wonder that the Catholics and Jews hold their children to their faiths. Not only this, but the school life is short. Probably not half of the children and young people in the Sunday school spend more than half their time there during the day-school ages. On this account, the teacher must be exceedingly wise and exceedingly earnest. He must learn how to put himself into the lesson and teach not only by precept but by example.

Now all of these conditions are adequately dealt with in a regular teacher training course. The Standard Course now recog-

nized by the International Council of Religious Education and the leading denominations consists of one hundred and twenty lessons, and covers approximately three years of time, forty lessons to each year.

#### VI. THE SIXTH WHY

We must know the "how" of teacher training. The only way to solve the teacher problem of any church is to maintain a teacher-training class, or, in large schools, more than one such class, and carry them on regularly every year from at least October until May.

All too often, when this class is organized, the doors are open for anybody who desires to take the course. This method is unwise and ineffective. The better way is for the pastor and superintendent to call together the teachers of the classes of young men and young women; then lay before them the importance of a trained leadership; and ask them to suggest the one or two or more young men or young women of their classes who, they think, have the right kind of ability to become teachers. These names are passed on to the superintendent or pastor or the Director of Religious Education. The young people themselves know nothing about this selection as yet. Then the young people are notified that they are to meet the pastor, or some one else commissioned to talk to them, and at that time the challenge is laid before them. They are notified that they have been officially nominated for the highest office in any church, barring that of the pastor, and then they are asked whether they are willing to take the matter seriously enough to fit themselves to become teachers. If they are, they are formed into a class, and their names are given to the church as those who have been officially set apart for this purpose. The very finest teacher available will be chosen to lead them. The entire group will be together as one class, and take up the work of the year, which consists of forty lessons—ten, each on the Bible, psychology, pedagogy, and the study of the Sunday school as an institution. They should meet in a room by themselves and at the Sunday school hour. By selecting this hour, you have solved the troublesome question as to time and place. It is exceedingly difficult to maintain a teacher training class on a week-day night, for some of the members will surely have engagements that will interfere with the work; not so on Sunday.

The class, having started its work, should be guarded and never allowed to be interrupted. It is absolutely wrong to take supply teachers from the training class. Such procedure will chill the ardor of the students, and the class eventually becomes ineffective. Better let a class sit without a teacher or send them home, on a given Sunday, than to break up your teacher training class in this way.

At the end of the first year, honor those who have completed the work satisfactorily.

The second year is very much like the first

year, only more advanced, the class remaining all together. The third year is given up largely to individual study and specialization. Those who are planning to teach little children will have one book of study; those who are planning to teach adults, still another; and the same is true of those who will work with young people and others in administrative offices. In other words, the third year is a year of specialization.

At the end of the course, graduating exercises should be held that will do honor to those who have done this arduous piece of work. It should be held in the church, at a regular church session, perhaps Sunday night, with suitable addresses and recognition, together with the presentation of diplomas.

This seems like a slow process to secure efficient teachers in the Sunday school, but it is the swiftest process known. The superintendent of a very large Sunday school numbering over twenty-five hundred has told me repeatedly that they never had a class for which they did not have a teacher who had been trained in one of their own training classes, and there were usually graduates of this class ready to take up new classes that were formed.

In closing, may I say what I said in the beginning, that the teacher training class is the "West Point" of the Sunday school, and without it the standard of teaching will not be what it should be. A teacher training class need not be large. A half-dozen is a good class; twenty will be better; but do not give up because the class is not large.

When we consider the conditions under which Sunday school teaching must be done, it becomes more and more apparent that the teachers must be trained in order to be masters of the situation. Conducting a teacher training class requires persistence, determination, and ability, but it is the royal road to success in Sunday school work.

### Editor's Select Notes on the Sunday School Lesson

(Lesson for September 16)

#### Paul Writes to his Friends in Corinth

Scripture Lesson—1 Corinthians, chapters 1 to 4.

Printed Text—1 Cor. 1:10-13; 3:5-11, 21-23.

Devotional Reading—Eph. 4:1-6.

Golden Text—Behold, how good and how pleasant it is for brethren to dwell together in unity.—Psalm 133:1.

#### LESSON LIGHTS

##### Introductory Note

The Apostle Paul was the writer. His relation to the church at Corinth is set forth in Acts 18:1-18, and in the Epistle to the Corinthians. First Corinthians was written, A. D. 59, at the close of Paul's three years' residence in Ephesus, Acts 20:31; 1 Corinthians 16:5-8. The subjects treated are various, but may all be classified under the general theme: Christian conduct.—Scofield. The church at Corinth had gone astray in morals and doctrine, and this Epistle was written to correct the many errors into which they had fallen.—Carr.

1:10-17 is an entreaty against party spirit and factions. There were already differences of opinion among them which might easily divide the church if allowed to go on. They must be a unit in the love and worship of Christ if they were to maintain themselves in the midst of such a people. Division meant ruin.

Gently Paul points out this difference of

opinion, and its dangers. It is this division into a multitude of warring denominations that is endangering the influence of the church today. Paul exhorts them to have no divisions, to have the same mind, and speak the same thing.

#### Christian Leaders

It is not at all necessary to think that Peter or Apollos lent themselves in the least to these dissensions. We have no reason to believe that they were less unselfish in this than we see Paul to be. They were all servants of the church and anxious for the up-building of the Kingdom of Christ. With Paul and Peter we are very familiar, as Apollos we have heard less, and know less.

From Acts 18:24-28 it is gathered that the famous Christian teacher, Apollos, was a Jew of Alexandria, possibly a pupil of the celebrated Alexandrian teacher, Philo. He became a disciple of John the Baptist, was zealous in preaching the Christianity from that great herald of the Messiah, went as far as Ephesus proclaiming the wonderful truth with burning eloquence, there received fuller Christian light from Aquila and Priscilla, and from there went on to Greece where his preaching moved many hearts. He seems to have been a more eloquent man even than Paul, but the apostle was not jealous of him, urged him to revisit Corinth (1 Cor. 16:12), and bade Titus help him (Titus 3:13). Many scholars think that Apollos wrote the Epistle to the Hebrews. As Cephas is the Aramaic word for Peter, the party that claimed him for their leader may have consisted of Christian Jews who urged the retention of certain Jewish rites which Paul was willing to allow his converts to disregard, and who also desired for their guide one who had been a member of the original Twelve. Those who flouted the name of Christ as their slogan did so in the spirit of faction, as if they alone were true to the Founder of the church. Paul places them in equal condemnation with the others. He is opposing the spirit of partizanship. He and Apollos and Peter should be for all the church, even as Christ was for all the church, and all the church should be for them.

#### Christian Unity

Organization of those who are seeking the same purpose, and including only those purposes, are of vast importance and power. But the moment they undertake to force an outward unity, or any unity beyond their own scope and work, the forced unity of organization destroys real unity. Several families may be each a unity in itself, but if compelled to all unite in one family in one house there would immediately arise disorders unbearable.

"How can the nearly two hundred Protestant denominations in the United States be brought together? 'The way to resume,' said Jay Cooke, 'is to resume.' The way to get together is to stop talking about church union and turn our faces toward the common end. Such a union would be immeasurably better, more rational, and more convincing, than any uniformity brought about by sentimental exhortations or by merely mechanical means. The world will believe in the gospel just as soon as Christians demonstrate their conviction of its truth by being 'all at it, always at it, all together at it.'"—Rev. David James Burrell, D.D.

#### Why Christians Disagree

Christians do not agree because they are not at one with Christ. They waste time trying to reconcile their differences one with another, whereas it would be more profitable to try to become reconciled and submitted to the will of Christ. If we should seek to

become united in the faith as it is in Christ Jesus and in the "love of the Spirit" (Rom. 15:30), the happy goal would more easily be reached.

But even though Christians disagree, that reflects not at all on the trustworthiness of Christian doctrine. Though men have their differences and limitations, that fact does not argue against the existence of a perfect standard or ideal. We are told by skeptics that because Christians do not agree, but differ among themselves, therefore "no one knows anything about these things." As the "Illustrator" says, the answer is:

"Even clocks do not agree, but that does not prove there is no correct time. I went one day (says H. L. Hastings) into a Methodist vestry and there the clock said it was about two o'clock. I went out and looked

up at the Congregational church and the clock said ten minutes to eight. Did I try to reconcile them? Did I try to go by the one which was nearest right? No. Why not? Because both clocks were wrong. They had stopped, but does the fact that a few clocks do not go prove that the universe is standing still, and that there is no true time of day? When clocks go wrong they of course do not keep good time, and there are a great many Christians who do not go, and they differ very naturally. If clocks go wrong they need to be regulated by Standard Time; and if Christians go wrong they need to be regulated by the Word of God. Do not throw away your chronometer because some church clock is out of order; and do not throw away your conscience and your faith because Christians do not agree."

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>L. V. KING,</b> Associate New Lebanon, Ohio</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> <p>Young People's and Junior Topics in <b>THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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### Who's Who at Conference?

Christian Endeavorers were quite conspicuous at the Golden Jubilee conference last week at Ashland. Christian Endeavorers to the tune of 130 enjoyed a banquet, with a peppy program for young folks. There were forty registered delegates for this organization at the conference. The beautiful Pageant "When Youth Crusades with Christ" was presented by our young people, under the direction of Mrs. Saylor of Winona Lake.

During the year there were 54 societies which reported to the secretary. The forty registered delegates came from Conemaugh, Vinco, Uniontown, Martinsburg, Johnstown, 1st, and 3rd, Pennsylvania; Hagerstown, Maryland, Ashland, Bryan, Canton, Louisville, New Lebanon, Mansfield, Ohio; Warsaw, Goshen, Oakville, Nappanee, Indiana; Washington, D. C.

A comparative figure: Receipts, 1924-25, \$342.92; 1925-26, \$339.36; 1926-27, \$292.50; 1927-28, \$372.72 (with every pledge paid). Every society in our church can help make this a bigger and finer report next year.

E. M. RIDDLE, President.

### Christian Endeavor Financial Report

August 20, 1927 to August 20, 1928

#### Receipts

Balance on hand Aug. 20, 1928	\$177.82
1927 pledges	44.50
1928 pledges	328.22
Interest on savings account	1.97

Total receipts .....\$552.51

#### Disbursements

Wm. A. Gearhart—National Home	
Mission Secretary	\$225.00
Gladys M. Spice, Sec., Salary	25.00
Miscellaneous expenses	11.75

Total disbursements .....\$261.75

Balance in bank Aug. 20, 1928 .....\$290.76

Less Account payable, printing C. E. badges ..... 3.50

Net Balance .....\$287.26

#### 1928 Pledges

Oakville, Indiana	\$ 25.00
Hamlin, Kansas	10.00
Loree, Indiana	10.00
Muncie, Indiana	12.50
Sterling-Smithville, O.	10.00
Hagerstown, Md.	25.00
Elkhart, Indiana	1.50
Warsaw, Indiana	30.00
Canton, Ohio	11.00
Lanark, Illinois	3.00
Fremont, Ohio	5.00
Berlin, Pennsylvania	3.00
Allentown, Pennsylvania	10.00
Clay City, Indiana	6.90
Dallas Center, Iowa	10.15
Philadelphia, Pennsylvania	10.00
Flora, Indiana	18.82
Masontown, Pennsylvania	25.00
New Lebanon, Ohio	22.59
Johnstown, Pennsylvania	2.00
Mexico, Indiana	6.75
Gretna, Ohio	10.00
Johnstown, Pa., 3rd Church	5.00
Ashland, Ohio	30.00
Sunnyside, Washington	15.00
Mulvane, Kansas	10.00

Total .....\$328.22

#### C. E. GOALS—1927-1928

1.

Pledge toward National work sent to Secretary not later than January 1st. (After hearing of the splendid work which is being done by Brother Fred Kinzie at Krypton, Kentucky, we are sure that every society will be more than anxious to help with this project).

2.

Payment of said pledge not later than June 30th.

3.

Forty prayer meetings, using international topics. (Splendid helps for the topics can be obtained from the "Angelus" from week to week. How many societies are taking advantage of the "extra helps" which are offered in the Christian Endeavor World, which can be obtained free of charge by sending a self-addressed envelope to Secretary E. P. Gates, 41 Mt. Vernon St., Boston, Massachusetts. Your Secretary knows from personal experience that these are wonder-



ful in preparing the topics). I would also recommend the C. E. Pocket Library, which can be obtained from the United Society of offices for the price of \$1.00. This contains a pamphlet entitled "52 Varieties," and the suggestions contained therein are certainly well worth carrying out, if you want to make your meetings attractive.

4.

Four socials during year. (After all if we can't practise Christianity in our play we are falling short somewhere. Let us prove to our Endeavorers that we can have the very most wholesome fun by getting together "at least" four times a year just for the fun we can have together. The Christian Endeavor Workshop page of the Christian Endeavor World offers invaluable suggestions for these "get-togethers." There is also a pamphlet in the C. E. Pocket Library (mentioned before) called "Fun and Fellowship" which is very good.)

5.

A Quiet Hour group meeting ten minutes before each consecration meeting (first meeting of the month) ... (We cannot stress too much the importance of having a Quiet Hour group in your Christian Endeavor. There is nothing in the world that will help you, as Endeavorers, to win souls to Christ like the time you spend in quiet meditation and communion with God. Let us have some definite persons which we are praying for at these meetings and deliberately "pray" them into the Kingdom.)

6.

25% of membership taking C. E. World. (We believe that all Endeavorers should be taking advantage of the splendid reading material which is offered in this paper. The C. E. helps, and delightful serials alone are

well worth the price of same, beside all the other fine reading which is found therein. Inasmuch as we are anxious to create an interest on the part of the young for better reading we feel this is a worthy goal.)

7.

A report of local C. E. work through the C. E. Page of the Evangelist (or Angelus) at least once a year. (We want to know what you are doing and believe that you are interested in what others are doing too.)

8.

Delegate to County or State Conference. (Let us remember that "no man liveth unto himself" ... and neither can any society grow in interest and enthusiasm as it should unless it receives the needed inspiration from these large gatherings of young folks who are working for Christ and the church.)

9.

Increase in membership. (NOT decrease. NOT standing still, BUT GROWTH.)

10.

Statistical report mailed to Secretary not later than June 30th. (This is in order that your Secretary may be able to complete report for the National Conference without waiting until the last minute for incoming reports).

We hope that no society will say they "Can't" reach all of these goals, for you know

"Can'ters are won'ters, Who could if they would.

Be doers, not don'ters, And try as they should.

What ought to be, will be, to one who's a man,

And tackles impossible things with—"I CAN."

GLADYS M. SPICE.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1330 E. Third St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Argentina

On the mission field, even more than in the home land, we pastors must be constantly giving out, with little time for reading, prayer or meditation and little opportunity to listen to others who can also bring us inspiration. But this last week it so happened that I had to go to Buenos Aires on work for the mission at the time that G. Stanley Jones was giving addresses to Christian workers and others, and it was a great blessing to me to hear a dozen of these addresses. I had read his two books and also the criticisms in the Sunday School Times, but in the addresses I found nothing but inspiration and help. My contact with some of the educated class of this country has shown me that here as in India there is a general revolt against the superstitions of the past, but the presentation of the Gospel is handicapped because of the divisions of Protestantism and the prejudice against the Protestants among on account of fear of their imperialism.

In consequence the educated classes are largely taking the attitude of faith in Christ individually without membership in any church. This is the attitude taken by Ricardo Rojas, president of the University of Buenos Aires, and the most famous writer of the country, whose book "The Invisible Christ" is being widely read. If the Gospel is to have acceptance among all classes it must be presented on a plane higher than

that of controversy over minor points of division.

All the time between the Jones' meetings, three times a day, was occupied with meetings of the committee on cooperation between churches working in the interior. Some practical plans were recommended for consideration by the several denominations, but I have not time to write of them in detail now. They include the care of isolated members or those moving to where there are missions of another church, union literature and evangelism, etc.

From Buenos Aires I went to Tancacha for the meetings Sunday. Four more accepted Christ there. The new building is progressing rapidly and should be finished in September. I am now leaving for Laboulaye where I am to remain a week and organize the church. Three more were baptized here in Rio Cuarto yesterday, and others are to follow next week.

We are praying much for the conference which is soon to meet at Ashland. Do not forget that what we need most of all in our work is an abundance of true prayer.

C. F. YODER.

Rio Cuarto, August 8, 1928.

It is making others happy in their way, not in ours, that is the test of our real affection for them.

## Mission Study Books Issued for Both Children and Adults

Indian Playmates of Navajo Land, by Ethel M. Bader; In the African Bush, by Jewel Huelscher Schwab; Windows Into Alaska, by Gertrude Chandler Warner. Friendship Press, New York, 1928. 75 cents each.

These are three small volumes for children in the mission study material prepared for the coming year under the direction of the Missionary Education Movement. The one dealing with the American Indians of the southwest and the one on Alaska are for primary children, while that on Africa presents a course for children of junior age. All make effective use of stories as means of instruction. Notes and background material for teachers are liberally provided and detailed suggestions for programs worship services are given.

This writer "tried out" two of the books on a little girl in the fifth grade of school; she found them so interesting she would hardly lay them down until she had read all the stories.

What Next in Home Missions, by William P. Shriver, Missionary Education Movement, New York, 1928. Cloth \$1, paper 60 cents.

A concise survey, packed full of information, of the present-day situation and the future outlook in home missions, using that term in its broadest sense. It is designed as a textbook to be used as a basis of discussion in mission-study groups, and the material is divided into six chapters or "studies."

The book raises the question of our individual and group attitudes towards separate racial, economic and religious groups in the local community, and suggests that this is of equal importance in the home mission program with the broader institutional activities of the church with respect to such groups in the country at large.

Several pages are devoted to the neighborhood house established last fall at Campbell, a Youngstown suburb, in charge of Rev. Z. Irshay, a Presbyterian minister born in Hungary and educated in this country.

The headings of the six "studies" suggest the range covered in a little over 200 pages: "Looking Two Ways" (an introductory historical sketch), "Learning to Live Together," "Outlook for the Church in Town and Country," "The Dominance of the City," "Undergirding Democracy," "A New Crusade."

Dr. Shriver has for 18 years been director of city immigrant and industrial work of the Presbyterian Board of National Missions, and he has a comprehensive grasp of all phases of home missions.

The New Africa, by Donald Fraser. Missionary Education Movement, New York, 1928. Cloth \$1, paper 60 cents.

This book, designed for use in foreign mission study, is both informative and fascinating. It offers a vivid picture of vast and little-known Africa—the nature of the land itself, its various peoples and the great questions that are arising out of the contact there between white and black races and out of the growing acquaintance of the native population with the ways of civilization.

Especially thought-provoking is the chapter entitled "Problems of Contact," in which the writer points out the danger that the white man may merely break down the old loyalties and habits of life and impose a

thin veneer of civilization which will be destructive rather than constructive. In the next chapter, "Christ the Key," he says: "The task for those who would create a new Africa is to bring to bear the forces that create a new African. These are spiritual, for man is a spiritual being, and must be

changed by spiritual forces, not by anything mechanical or outward."

The author is a Scottish clergyman and missionary executive. The book was published last year in Great Britain for purposes of missionary education and has now been revised for American use.

pulpit. Brother Sickel and family are returning to their work in South America.

We are glad to have Brother Henry Rempel, our music director, with us again after a two months' tour with the Men's Glee Club of the Bible Institute.

While many have been away and some sick during the summer, yet the Lord has blessed our work here in a marvelous way, and souls have been saved, seven having been added since our last report.

The Ross-Polman evangelistic campaign begins September 9th. We pray that many souls may be saved through these meetings.

IDA MORRISON,  
Corresponding Secretary.

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### A GROUP OF VIRGINIA CHURCHES

#### Liberty Church

This church is located between Harrisonburg and Maurertown in the country and is made up of a fine group of people. The membership is small and scattered. Brother Hall of Harrisonburg is preaching for them once a month and they maintain a good Sunday school. I found the members sympathetic to the College and consider they did well. The total gift to the endowment was \$640.00.

#### Trinity Church

This church is about 20 miles from Woodstock across the mountain. The people of this section are isolated from a railroad. The church is serving a real need in this locality. We have a good building and in repairs, located in a thickly settled community and they certainly go to church, as the building was filled the night I spoke on the college. The people here are not rich in this world's goods, but rich in hospitality. Brother Dodson of Quicksburg is preaching for them once a week and doing a good and acceptable service. Our work in these places needs to be sustained and encouraged. The gift here to the Endowment was \$87.00.

#### St. Luke Church

The church is located in the country, about 10 miles from Woodstock and formerly was the home of Brother Haun and family, whose son is one of the teachers in the college.

Only a small group make up this church, but they are true to the faith and are trying to maintain the work. Brother Chambers who resides at Mt. Olives is preaching for them once a week. A union Sunday school is maintained here and I found a co-operative spirit manifest in the community. While their gift was small, yet it expresses an interest; they gave to the Endowment \$35.00.

The total gift of this group was \$762.00.  
W. S. BELL.

### SECOND BRETHREN CHURCH, LOS ANGELES, CALIFORNIA

Our Standard—Not what we have done, but what we are doing marks our standard.

No church can live on the successes of the past; it must live by faith in the promises of God to gain spiritual strength and growth.

Liberty is not to do as we like, but to do our Master's will.

Our pastor, Brother A. V. Kimmel, has requested that we make prayer lists, names of those whom we are personally interested in seeing saved. What a joy when through answered prayer we see them confess Christ!

It is real team work with our Master, and

gives us a thrill and an inspiration. If you have never had a prayer list, try it.

Our five weeks' Vacation Bible school went over big. We had 237 children enrolled. Brother Leo Polman who superintended the work is not only a success as singing evangelist and preacher, but also with children's work. His efforts were climaxed by about 30 confessions of children who attended the school.

A wonderful seed sowing time it was. May the Lord bless the harvest.

We had the pleasure of having Brother and Sister Hathaway from Africa tell us of their work on the foreign field.

Our Woman's Missionary Society feels they are ready to be a real help in this work, having affiliated with the National organization with 20 charter members.

Our Adult Bible Class are also taking a vital interest in the chapels along the highway of Africa.

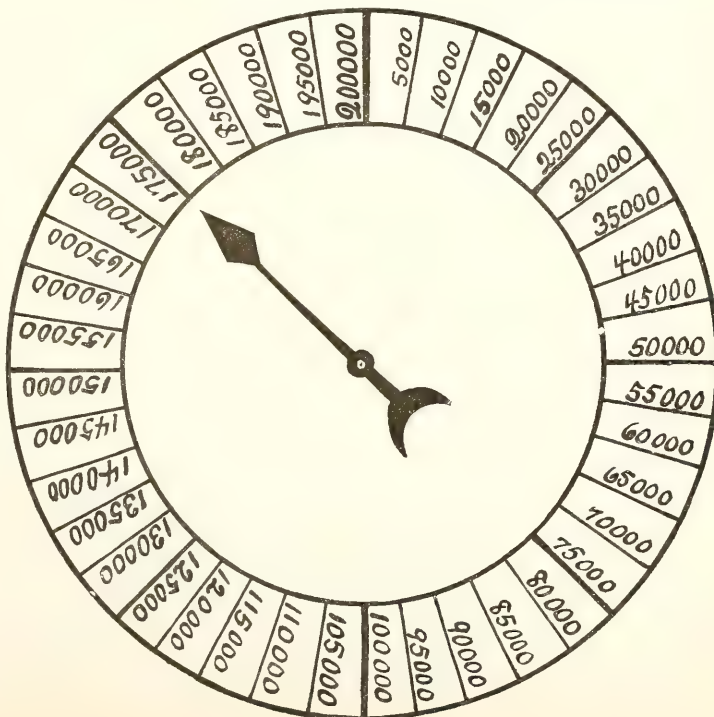
While our pastor was attending the conference at Ashland, Ohio, Brothers C. L. Sickel, Leo Polman and Dr. Hunter filled the

### A SOCIOLOGIST IN EGYPT

Assuan, Egypt, March 15, 1928.

We left Cairo last evening and got here (Assuan) about 12 today. It was a very dirty ride up from Luxor this forenoon. We got there at 7 this morning. We are to be here until 2 tomorrow and then go back to Luxor and Karnak for sightseeing there.

I think I better begin with Cairo. I had not expected much at Cairo. We had two days there and it was very much worth while the whole time. The first day we went to see the ancient Nilometer, a contrivance by which the height of the Nile was measured so as to advise the people when to get out of the low ground for safety. It is not used any more. It is located on an island in the Nile on which a part of the ancient city was built. Near it is the ancient Coptic church (Christian) to which tradition assigns the location of the Holy Family during the sojourn in Egypt. There is a cave beneath the church where it is supposed they stayed in safety. Over this cave the early Christian church was built when Christianity was established in Cairo. In that cave the bishop told me the first congregation worshipped. In one corner is a baptistry in which all the children





are immersed by three dips, he told me. With my background that was very interesting. The church was a rather ancient, dilapidated affair.

The afternoon was devoted to visits to the best mosques of the city, the tombs of the Khalifs, and the bazaars. One of the fine mosques is just near the ancient citadel. The latter is now occupied by the British. Near this mosque the Arab king formerly had his home, a large rambling house, now in sad disrepair. It was in that house that he killed the Makelukes, whom he had invited to a feast. It was a little piece of Mohammedan hospitality not unlike similar occurrences among the Christian barons of mediaeval Europe. I should have said that in the forenoon we also saw the oldest mosque in Cairo, the Mosque of Amr. It is a large open air mosque with colonnades around the square in which the people sit and worship. Many of the mosques we saw in India were of this pattern. There are some 80 pillars around the square, most of which are confessedly taken from the ancient Egyptian temples. One of them is said to have flown from Mecca to Cairo in order to complete the number needed. They have lots of fairy tales in the Mohammedan religion as in the Catholic.

We saw three other mosques in the afternoon. The one mentioned above near the citadel was that of Mohammed Ali, the other two were those of Sultan Hassan, and the Coronation mosque. The latter is so called because it is the most ornate mosque in the city, built only about 80 years ago. It is really gorgeous with its brilliant colors, its inlaid wood and stone and mosaic work. No part of this mosque is open to the heavens. Fine rugs cover the floor and, strange to relate, it is clean. Fine silver lamp stands are used around the tombs of the king who built it, and the tombs are very elaborately decorated. It is used for the interment of the present royal family. The mosque of Sultan Hassan is a large affair partly open to the sky, but most of the building is enclosed. It is celebrated chiefly by the fact that it is built entirely of stone and marble stripped from the casing of the second pyramid. When we went the next day to visit the pyramids we saw how the casing from the great pyramid and from the second had been stripped away except a small patch at the top of the second. That all went into this mosque. He was some vandal. But for that matter a great deal of Cairo that is built of rock is taken not from the quarries, which lie just near the citadel, but from the pyramids and from other ancient Egyptian buildings and monuments. That finished the mosques. I should not have spent that much time on the mosques of any other place, but in Cairo you have the second great center of Mohammedan rule.

The place where Moses was found in the bulrushes was pointed out to us on that island where is located the ancient Coptic church. That as I said before was the dwelling place of the ancient Egyptians at least for certain seasons of the year. There the Pharaoh of the oppression is supposed to have had a palace. There are no bulrushes there now, but a wall had been built around the island. Right at the place a cow with a sack over her head was lazily going around turning a water wheel to lift water from the river to irrigate the gardens on the island. John took a picture which I hope will turn out well.

The afternoon of that first day we also visited the tombs of the Mamelukes, whom the sultan killed, and also the tombs of

the Khalifa. All that part of the city is a vast graveyard. Here in one part those 80 Mamelukes are piled into some twelve graves and monuments were erected over them. The tombs of the Khalifs are very pretentious affairs. They are ornamented with inscriptions of various kinds, are painted in various colors, while some of the finest are built of marble. But how puny they are compared with the graves we found near the pyramids at Sakharah we visited the next day. Now we had finished the smaller matters. The next day the remains of the glory of ancient Memphis and her Pharaohs were ours to behold.

Out along a modern highway skirting a canal which means everything to the farmer of Egypt we rode on the East side of the Nile to the site of ancient Memphis. There ruled the great Pharaohs. It is now a pile of mounds on the top of which grow date-palm trees. Right beside the road lies a granite statue of Rameses II. It was found buried in the dirt of a field which had been cultivated no one knows how long. The field was dug over about 75 years ago and it was discovered that that field was once the site of an ancient temple. At its front had stood two statues of Rameses II. Some of the granite wall stones of great dimensions have been found. Stretching away towards the Nile and the desert on the other side was a row of sphinxes, one of the larger of which has been dug out of the dirt and sits there in its ancient grandeur somewhat diminished by the tooth of time. The other statue of Rameses II which stood at the door of the temple also lies prostrate some little distance away surrounded by a mud wall to which admission is charged. It is not in as good state of preservation as the granite one by reason of the fact that it was cut out of limestone. Directly across the river from Memphis stand some pyramids and many tombs.

To this ancient grave yard on the west side of the Nile we betook ourselves. The pyramids stands up on the plateau. There stands what is left of the "Step Pyramid," the oldest in Egypt. It is so-called because it is built in successive steps instead as the later in a uniform line of ascent. But what excited our interest here was not the pyramids, but the tombs. Several of these have been discovered and dug out from under the sand which in the course of centuries has covered them. Perhaps the most striking is that of the sacred bulls. The tomb was dug out of the solid rock for a distance of perhaps a quarter of a mile. We went down in this with our guide who took along candles and magnesium wire to burn and light up the most interesting parts. After we got in quite a ways we came to a side chamber cut out of the rock in which stood the granite sarcophagus in which the embalmed body of the sacred bull was placed. There were a large number of these giant sarcophagi, or coffins, each in its chamber. These have now all been opened and the remains taken to the Museum in Cairo, of which I shall tell you later. All these coffins were made from granite brought from Assuan at the First Cataract of the Nile hundreds of miles up the river.

The other tomb which has been excavated is that of King Mena, who lived a thousand years before Rameses II. It was built of hewn stones quarried from the limestone cliff near the citadel in Cairo on the other side of the river. On the inner walls are carvings in low relief showing various scenes in the life of this king. Some of the carvings were also painted, the color of which after these 5,000 years still is good.

The body of the king was found buried in a deep well in one of the rooms. It is a wonder of modern archeology that it was ever found. The body of the builder of the Great Pyramid has not yet been discovered. It is thought that there may be many other tombs now buried under the sand in this locality. The Department of Antiquities of Egypt is working all the time with as much force as they can afford to hire in the hope that other important finds may be made. Space and time will not permit me to tell you how all this intrigued my interest and appealed to whatever historic imagination I have. Here are the records left by a man who lived before Abraham. Here is pictured the life of that period. There are the fishermen casting their nets into the Nile and drawing out great quantities of fish. There are the three kinds of cattle, the short-horned and polled cattle of Asia and there are the long horned cattle of Africa. Here are slaves carrying geese and other fowls to be served at the feast, and there are other slaves carrying in huge platters of joints of meat, cooked fowls, baskets of fruit, and huge trays of the flat loaves of bread. There are the jars of wine or beer. It simply startles one to think that one can look back on the life of that long ago. And there are also pictured the funeral boats on which the body of the king was carried across the Nile to this vast tomb. I suspect that in Egypt the Greeks found the actual conditions which suggested the River Styx across which all the dead are ferried. And to think that the sand buried it so well that the vandals who have plundered the splendid monuments above ground were unable to find these precious records.

With all these momentous things fresh in our eyes we went to a little mud house out there on the desert sand and ate the lunch which the hotel put up for us. To think that these folks are the heirs of all that grandeur! But, no, they are not. Rather we who live far away, and have an intelligent interest in the history of other times and other peoples—we are the heirs and wonder at the glory.

I must not close this letter without telling you about the great museum in Cairo. Here are the things which have been found in the various tombs and temples. I have seen the Egyptian room in the British Museum, that in the Louvre in Paris, and the Egyptian antiquities in the Metropolitan Museum of Art in New York. All of them have things which are not found here. But here is a museum which outshines them all.

There in that case I looked upon the face of Rameses II, often said to have been the Pharaoh of the oppression, but now, I believe, no longer held to be the one. At any rate, there is his mummy, rather well preserved after 5,000 years. John remarked that he might be described as a well preserved old gentleman. Even his hair is there. In another case is that of a king who lived a thousand years before Rameses. Near him is his wife. Her hair is abundant and well preserved. It looks yellow now, but doubtless was gray but yellowed with age. These are only a few of many. Over in another room are the articles of jewelry found with many of them. Even so long ago these royal folk went in for gold and silver ornaments.

But the exhibit which attracted the most attention was that of the things found in the tomb of Tutankamen. Oh, it is gorgeous. I cannot begin to mention the articles even. He was certainly a boy of fancy tastes in dress. The gold sandals, necklaces, sceptre, bead and precious stone necklaces, rings,



anklets, etc., etc. You will have to get Carter's book and read all about it. His chariot mounted in gold stands there. The mummy case is of solid gold. The display simply dazzles your eyes. Hundreds of tourists were in the museum when we were there, and most of them were looking at the Tut exhibit. But there are many other things of the greatest historical interest. It is certainly a great museum. So much for Cairo. It was certainly worth while. The next will be from the Nile.

By the way, I went to the prison in Cairo and tried to get in, but they would not let me in without a permit from the Minister of Justice. I wrote him a letter before I came away asking for one. I hope it is at the hotel when we get back.

I had an awful time in getting accommodation out of Palestine for Greece. We had about concluded that we would cut out Constantinople. But when I talked with the American Express, they said that every boat out of Haifa or Beyrout was booked full until April 2. I had them wire, however, and they found that a cabin had been cancelled on an Italian ship which leaves Haifa March 28th. I had him get that in spite of the fact that it goes to Constantinople before it gets to Athens. As I remember we do not get to Athens until April 2nd. If possible we shall run up there and see what we can while the ship stops, and go on with it to Italy. I shall write again as soon as the thing is settled. I am getting anxious to get to Europe and see that. I am looking forward to seeing Palestine, but we shall not be there more than a week.

Egypt is full of tourists. It is a pity to come here at this time of year. We had a hard time to get a sleeper up here last night. They are mostly Americans, but some French and some Germans. The Mauretania just landed her people from her Mediterranean cruise. Some of them came up on the same train with us.

The ride up here was very dirty and by noon very hot. March here is hot in the middle of the day. We brought our overcoats thinking that we might need them. We could wear our light suits it is so hot. John and I both got a good sunburn yesterday on that desert.

J. L. GILLIN.

Assuan, Egypt, March 15, 1928.

### THE CRIMINAL AND HIS ALLIES

By Ernest M. Cherrington, LL.D., Litt.D.  
Director of Department of Education, Anti-Saloon League of America

(Review of "The Criminal and His Allies" by Judge Marcus Kavanagh; Bobbs-Merrill Co., Indianapolis.)

Judge Marcus Kavanagh of Chicago has heeded Mark Twain's dictum: "Everybody talks about the weather, but nobody does anything about it," since, in his recent book, "The Criminal and His Allies" published by Bobbs-Merrill, he not only faces the fact that the increasing lawlessness of America threatens the republic, but points to the way out as he has seen it in his long experience on the bench. After portraying the almost incredible volume of crime in this nation, Judge Kavanagh incisively presents the issue, thus:

"The next five years will decide whether the American people in this regard are capable of self-government. It is not difficult to demonstrate why we tolerate our infiction, nor to point out how it may be ended. Every country has the kind of crime and the amount of crime it deserves. In a hundred ways the public is being informed of the prevalence of lawlessness. If through

the next year the criminal situation remains unchanged, it will be for the reason that the United States is entitled to the criminals. The salvation of our form of government lies in an immediate, full and angry realization of this situation. The only excuse for the existence of any government consists in its power to afford justice. The government that can not establish justice forfeits its claim to the allegiance of its subjects, and, therefore, has no right to exist."

Without directly referring to the prohibitory laws, the author discusses the altering conception of crime and of personal liberty. Among other things, he says:

"It is true that certain ages and certain climates have regarded crimes such as adultery, polygamy and drunkenness as bad in themselves; while other times or in different climates, they were considered not even malum prohibition, or bad, only because the law forbade. In these latter countries and times, such acts were not considered atrocious and interferences with the just rights of others; while in other countries, such conduct was esteemed an atrocious offense against decency and public morals. It is the just right of every citizen that the surroundings of the community in which he and his family must live, which he helps to support and must defend with his life when called upon, shall be what his country and his age deem sober, decent and moral. Whoever infringes upon that concept in a way forbidden by law commits a crime."

One suggestion which he makes would improve not alone the general enforcement of law, but especially the enforcement of the prohibitory laws. It follows:

"A central bureau at Washington coordinating with the law enforcement authorities of the several states has become vitally necessary. This today could not interfere, of course, with the internal administration of state laws, but it might keep and publish records, supply information as to particular crimes, which would aid the state officials in the detection and punishment of offenders, and generally assist in the exposition and the prevention of evil commerce between wrong-doers in the several states."

It would be interesting to know the reaction of judges who conduct "bargain days" for liquor criminals, to this statement of Judge Kavanagh.

"One other unfortunate and wide-spread defect in the administration of criminal justice, and one which illustrates the national disregard for its importance, is to be found in the precise place where above all other places that defect ought to be absent. The judges of the courts and the officials charged with the duty of prosecutions too often deliberately disobey the will of the people as expressed in their statutes. It has become an established habit to bargain with acknowledged criminals."

The soft-minded sentimentalist who pities not the victim of a crime, but the criminal; the lawyer who prostitutes his profession as an ally of the criminal; the courts which spin fine webs of technicalities to the undoing of justice are all pilloried in this book. Judge Kavanagh urges the consideration by public spirited organizations if the program of criminal law reform which has been prepared and enforced by the American Bar Association, but which has not been adopted in its entirety by any state legislature, holding that "nothing more important or more difficult has come before the people for the last two generations."

Former Attorney General Wade H. Ellis, in his introduction to this book, has written an essay well worth general reading. We

quote just a few phrases. One concerning prohibition follows:

"As for Prohibition, the steady increase in major crime, which have clogged the dockets of the courts, has kept a pace quite unrelated to the comparatively minor offenses against the Eighteenth Amendment. The plain truth is that we are witnessing a constant, persistent and apparently permanent growth in those forms of brutal and violent lawlessness which have always been recognized, in English-speaking countries at least, as dangerous to the public and which all men agree the State must put down if the State is to live."

Discussing European condensation concerning American lawlessness, Mr. Ellis touches upon the problem of the alien criminal, thus:

"Nevertheless the records of the courts and penal institutions show the lamentable fact that the numbers of foreigners on the criminal rolls are out of all proportion to their fraction of the total population. The truth is simply this: that while in every European country there is less lawlessness than there is in the United States the chief contributors to lawlessness in the United States are the immigrants from European countries. There is, however, no consolation in this fact. If it shows anything it shows that the criminally inclined, especially the young, who would be afraid of the laws of their own country, or that of their parents, are not afraid of the laws of the United States."

One wonders how the organized opponents of the Eighteenth Amendment who continuously invoke the theory of states' rights will enjoy reading this by Mr. Ellis:

"The only beneficiary of the doctrines of 'states' rights' and 'police powers' when applied to the detection and punishment of crime, is the criminal. The man who holds up a pay-clerk in New York today is quite likely to kill a policeman in Chicago tomorrow and murder a girl in Los Angeles three days later. He thrives on our forty-eight separate jurisdictions."

### LET GOD'S WORD BE READ IN OUR PUBLIC SCHOOLS

There are those who argue, on the grounds of fear, against having the Bible read in our public schools. They fear that it would be read in such a way as to favor one sect or another. They fear that it will not be understood by the students. They fear that the teachers who read the Bible will not read it intelligently, therefore not transmit to the students the meaning which God placed in the Word. And there are many other fears that are expressed by good people who do not want to see the Bible in the public schools.

Suppose Luther had said: "My poor soul has caught the glory of the light of justification by faith, rather than by humiliation to the Pope, but I fear to give this divine truth unto others lest they cannot understand it or handle it aright." Suppose Wycliffe had said: "I feel an urge within my soul to give the Word of God to the common people, but my reason so poorly educated and ignorant shall not be able to comprehend the grandeur and the glory of the Word of God."

Suppose the founders of the American government should have said: "We are confident that all men are created equal in their right to worship God according to the dictates of their conscience, but we fear there will be many whose intelligence will not permit them to act wisely in this matter



and therefore abuse their privilege. Therefore we will make it a fundamental principle of this government that all men shall worship God according to the teaching of the Roman Catholic church.

We praise Luther and Wycliffe and the founders of our republic for their large heartedness, keen vision and Scriptural procedure, yet at the same time there are those who would not accord unto the rising generation that same spirit; but with chains of neglect fetter them with ignorance of God's Word, blighting their lives even as ours would have been blighted had our forefathers dealt with us as these would deal with the rising generation.

He who knows Almighty God and the power of his Word has no fear for it to be read by anyone anywhere.

Let the Bible be read in the public schools, and God will take care of the results.

The gospel is the power of God unto salvation. The Bible, being God's power, it is unbecoming for us, who recognize God as all powerful, to tremble at the thought of that power being read in our public schools.

By all means honor our public schools by reading of God's Word there daily.—World Evangel.

#### THE MAN IN MAIN STREET AND WAR

If we can prove to a man, the ordinary man, the inhabitant of Main Street, that if his country goes to war for any issue short of its absolute liberty of action at home, and in defense of that liberty, he will in the future stand a very good chance of being bombed in his home in Main Street. If we can show him that even though his country may be victorious, he will certainly have his taxes increased by two, three, four or five hundred per cent, and may well—owing to a fall in the value of the currency—see his income reduced by half or more. If we can make it clear to him that, for the sake of some issue to which he is probably an entire stranger and of which he does not understand the A B C, he risks having to give up that new Ford car next month, or the radio his wife had set her heart on, or even worse, that he may very probably be thrown out of work and his wife and children reduced from comfort to poverty such as has been the fate of millions in Europe. Then, perhaps, the dweller in Main Street may find war less pleasingly dramatic, poetic and thrilling, and may bestir himself to see that as a means of settling disputes between nations it is better abandoned.—Sir Esme Howard, British Ambassador to the United States.

### OUR LITTLE READERS

#### A LITTLE BOY'S COMPLAINT

By Ada M. Stearns

*I do get so discouraged  
When, hungry as can be,  
I hustle home at mealtime  
An' through the door I see  
Shortcake, or peaches, it may be,  
A-waiting there for me.*

*I slip in kind o' quiet,  
But sis begins to stare,  
An' if I don't move pretty quick  
My mother says, "Why, there,  
What dirty little boy is that,  
A-sittin' in the chair?"*

*Now when my kitty's hungry  
You'd be surprised at how  
They jump an' run to feed her  
When she just says "Meow!"  
Nor make her wash before she eats—  
But you just watch her now!*

*She scrubs like she got sticky,  
As I do when I eat,  
She even rubs behind her ears,  
Until she's just as neat!  
If I could wait till after meals  
They'd never have to speak.*

*I think to be a kitty  
Would be a lot of fun,  
With no one saying, "Willie,  
Go wash your face, now, run!"  
But stil, I'd rather wash with soap  
Than do it with my tongue!*—Selected.

#### "COULD NOT LOOK FATHER IN THE EYES"

Disobedience to parents is the first step in the downward path. A circus was in the town and a little boy stood watching the great tent curiously. A neighbor coming up said: "Hello, Johnny! Going to the circus?"

"No, sir," answered Johnny. "Father don't like 'em."

"O, well, I'll give you the money to go," said the man.

"Father don't approve of them."

"Well, go in for once. I'll pay for you."

"No, sir. My father would give me the money if he thought it best. Besides, I've got twenty-five cents in my box, enough to go."

"I'd go, Johnny, for once. Your father needn't know it."

"I can't," said the boy.

"Now, why?" asked the man.

"Cause," said Johnny, "after I'd been there I could not look father in the eyes, but I can now."

The boy who will never do anything that will prevent his looking straight into his father's eyes will never be a rebel.—Selected.

#### RODNEY'S ANGEL

By Erva Harrison

Rodney was the four year old son of Mr. and Mrs. O. Lee Harvester. He was a very healthy child, in fact, he held the championship in the Babies' Health Contest for four years. He had reddish golden curls which were always in ringlets all over his head. It was bobbed and his father was often wont to call him his "crowned prince." He had hazel eyes which, even at the age of four, had a great magnetic power.

Rodney had a great love for nature, and, whenever he was missing, he could generally be found in some quiet spot listening to the chirping of the song birds, along the banks of some rippling stream, or hunting some fellow creature of the earth in its native home.

One day, when Mrs. Harvester left, Rodney immediately proposed that "Bare" permit him to wade over and secure them. While he was gone, Vare sat lounging on the beautiful green moss which overhung the banks of the forest stream, reading a book. She became so engrossed in what she was reading, that she entirely forgot little "Rodney," who by this time had wandered farther off in search of flowers. Singing some "tune" as he walked along, bent on getting the "werry pittiest flow'rs for

"Bare," he was suddenly surprised when he heard a dreadful roar, just like that of the bears in the stories his mother told him. He was frightened at first, but soon his exploring nature got the best of him and he immediately set out to find the origin of the noise. He soon came to a stream which was rolling and foaming about tremendously over some stones. Several yards below was another set of stones and yet another below that. Rodney was at first held in awe, but soon awe turned into delight, and, thinking that he had at last found something worth while, he started boldly to wade the stream. He had not taken three steps before his feet were swept from under him and he was being borne swiftly down to destruction, to death, by being dashed upon the stones! Down! down! he was swept. The fury of the stream flung him first one way and then another, until it seemed that he would surely be whirled to death before he reached the stones below.

By this time Vare had missed him and had followed his tracks to the spot where he had waded into the stream. She looked up and beheld her darling being swept to his death. Silently, Vare turned away and offered a prayer for Rodney's safety.

While he was being swept along, Rodney did not forget the teachings which, young as he was, his mother had taught him. Softly, he murmured: "Dear Desus, send our Angel, and save me and Bare's fow'rs." Having said this, in simple, child-like trust, he raised his hand as if to meet the Angel.

As Vare watched this, her eyes streamed tears, but, to her utter amazement, a hand reached out, and, meeting the outstretched one of the child, drew him safely to the shore.

Soon the stranger (for such the rescuer proved to be) came smiling up to Vare, leading Rodney by the hand, and asked, "Madam, is this your charge?" "Oh!" cried Vare, "how can I thank you, sir?" "Don't thank me," said the stranger, "thank God. The little fellow called on God for help and stretched out his hand. It attracted my attention and I drew him to the shore. Let us thank God for his tender mercies toward us. I was only his instrument."

Rodney came up and, offering Vare the flowers, which he had retained through his frightful plunge, said, "Ere's our fow'rs, Bare."

Joyously she clasped him to her breast and the three united their voices in praise to the Lord.

Rodney still persists in calling the stranger (with whom the Harvesters became very intimate) his "Angel."—Christian Witness.

### ANNOUNCEMENTS

#### "NOT WINONA, BUT NORTH MANCHESTER"

Upon meeting folks at the National Conference at Ashland so many inquired of the writer about Winona that he feels others would want to know of his change in residence. Since April last our home is North Manchester, from which we will work in the evangelistic field this winter. Any one interested in such services may address inquiries here. Although having spent much of my time in Union Evangelism the last few years, I would be glad to work for my own church if my services are desired. At present I am in Minnesota in Union effort, but will be free after October first.

A. T. RONK,  
North Manchester, Indiana.

# The BRETAREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETAREN -

## Henry M. Grady on Prohibition

Delivered in Atlanta, Georgia, November 17, 1887, in a plea to save that city from restoring the liquor traffic.

*My friends, hesitate before you vote liquor back into Atlanta, now that it is shut out. Don't trust it. It is powerful, aggressive, and universal in its attacks. Tonight it enters an humble home to strike the roses from a woman's cheek, and tomorrow it challenges this Republic in the halls of Congress.*

*Today it strikes a crust from the lips of a starving child, and tomorrow levies tribute from the government itself. There is no cottage in this city humble enough to escape it—no place strong enough to shut it out. It is flexible to cajole, but merciless in victory. It is the mortal enemy of peace and order. The despoiler of men; the terror of women, the cloud that shadows the face of children; the demon that has dug more graves and sent more souls unsaved to judgment than all the pestilences that have wasted life since God sent the plagues to Egypt and all the wars that have been fought since Joshua stood beyond Jericho.*

*Oh, my countrymen, loving God and humanity, do not bring this grand old city under the dominion of that power! It can profit no man by its return. It can uplift no industry, revive no interest, remedy no wrong. You know that it cannot. It comes to destroy, and it shall profit mainly by the ruin of your sons or mine. It comes to mislead human souls and to crush human hearts under its rumbling wheels. It comes to convert the wife's love into despair, and her pride into shame. It comes to still the laughter on the lips of little children. It comes to stifle all the music of the home and fill it with silence and desolation. It comes to ruin your body and mind, to wreck your home, and it knows that it must measure its prosperity by the swiftness and certainty with which it wrecks this work. Now will you vote it back?—The Evangelical-Messenger.*



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## EDITORIAL

### More About Our General Conference

One of the most interesting and highly respected personages at our late General Conference was Elder S. Z. Sharp, who, notwithstanding his ninety-two years of age, was active, energetic and alert, able to walk back and forth to the meeting places about as nimbly as the rest, to sit through the sessions and listen with keen interest, converse with splendid memory and speak with effectiveness. His presence was of special significance because he had been the first president of Ashland College and after fifty years was returned to help celebrate that institution's Golden Jubilee. His visit was further significant by reason of the fact that he was a member of the Church of the Brethren and as such showed in a heartening way the growing spirit of fraternity and good-will of that larger body of Dunkerism for the smaller and so-called "progressive" branch. He was a unique figure among our Conference attendants and appealed to the imagination of our townspeople as well as of our distinguished educational visitors because he is supposed to be one of two living men who were present at the time Lincoln delivered his famous Gettysburg speech, and his rehearsal of that event was a most interesting feature of the College program. All in all, he proved to be a most interesting and congenial visitor, and it was good to have him with us. And he seems to have enjoyed his visit, as is indicated by the following communication received from him:

Lititz, Pa., September 6, 1928.

Editor Brethren Evangelist, Ashland, Ohio.

Dear Brother:

I wish to give expression to my feelings while I attended the General Conference of the Brethren church. I was forcibly impressed with the fine Christian spirit that animated the meeting throughout and the courtesy extended by the speakers to each other.

I noticed how well the church is organized and how well the different departments of church work are arranged. I observed the progress the Brethren church has made in the short time it has engaged in mission work—and that it does not have to cope with a large deficit, such as is troubling the Church of the Brethren and retarding their work.

I was particularly pleased with the loyalty manifested by the Conference to the principles adopted by our church when it started.

S. Z. SHARP.

Visit to the Publishing House

A very unusual and highly interesting feature of the Conference

program was the visit of Conference delegates en masse to the Publishing House on Wednesday afternoon, following the Publishing House session. The editors and business manager had belabored themselves to bring to the minds of the delegates some of the problems and responsibilities facing a church that launches out upon the task of making for itself a literature, and also to encourage them with a reminder of the progress thus far realized, but what we said made not a fraction of the impression as did the visit to the Publishing House. There they saw the large three-story building in which the printing establishment is housed, the machinery on which the work is done, all in operation actually printing an issue of the Evangelist. The process was explained from the time the copy leaves the editor's hands, passing to the typesetters, the proof-readers, to those who make it into pages, to the pressmen who do the actual printing, the folders, and then to the wrappers and those to put the papers into sacks ready to be taken to the post office. The process is quickly outlined as we have done it here and it means little to those who have never seen the inside of a printing plant, but those who went through our House on that day and watched the machinery in operation and the workers at work, got at least a faint idea of the intricacy and marvel of the process of printing. It was also with no small sense of pride, we believe, that the delegates surveyed the establishment and realized that it belonged to them. They had not conceived before how much of an institution they had here, and we think their hearts will beat a little stronger with loyalty for their publishing house because they have had the privilege of seeing it.

Their visit seemed to awaken a sense of ownership and they were proud to see that their support of this institution through the years had enabled it to develop such strength and to have yielded such fruit. We only wish the hearts of more of our people could be made to throb with pride and to beat more strongly with loyalty towards this establishment, set for the publishing of the Gospel message and the extension of the claims of the church. The progress that has been made is only a tithe of what might be done, and what ought to be done, if the church is to realize its larger possibilities.

### The Church Called Apart

There were several points of emphasis made during the Conference program that deserve to be passed on because of the vital influence these emphases may have on the life of the church. First, there was the call to deeper consecration and loyalty. The church is a called-out group, it was pointed out. It is called out from the world, to be a separate and a peculiar people, set apart for the good work of extending the Kingdom of God among men. It can have no real power with the world so long as, or if, it is a part of the world. Those who have named the Name of Christ must live on a higher plane where power dwells, where spirituality is real and prayer is vital and effective. That, of course, is no new note, but it is essential, it is imperative, it is indispensable. And the biggest and most valuable service a conference can do is not to entertain the delegates with discussions of some new theory or to enlist their support of some new program, important as these may be, but to call the people away from the worldliness and carnality, the shallowness and lack of spirituality to which the church is so prone to yield itself. "Come ye apart and be ye separate, saith the Lord." "Be not conformed to this world, but be ye transformed," is Paul's admonition to us. "Non-conformity" has been one of the prominent ideals of Dunker faith, and there never was a time when it needed to be held up more clearly and strongly before the church than now. And that the note was sounded, not so much by plan of program as by the Spirit-promptings of individual speakers, here a little and there a little, is to the encouragement of those who fear the ideal is in danger of being completely lost in this idolatrous age. While this is some encouragement, yet we can well urge a still stronger emphasis, and a more purposed emphasis, of this doctrine, which is so subject to disuse, misunderstanding and ridicule, and yet so essential to spiritual life and power.

### Missions Emphasized

Missions, received strong emphasis at Conference. That is not unusual; it would not be a normal Brethren conference that did not give much attention to the missionary task of the church. The carrying of the Gospel to the uttermost parts of the world, beginning at Jerusalem, and not forgetting Judea, is becoming one of the consuming passions of Brethren people. This we can say without any sense of egotism or of over-statement. More money is

being spent for missions by direct gift of the people each year than for all other benevolent interests of the church. We are unable to give the exact sum, for the total handled each year by the district mission boards is not available to us. But the Foreign Missionary Society's report of receipts for last year is \$39,572.30 and the General Home Missionary Board reports receipts amounting to \$21,811.62. This does not mean that we are doing anything to boast of, for it is likely we are very far below what we might do if we but knew and accepted the obligations of stewardship. But the existing condition does indicate that the leaders in both Home and Foreign missions are pressing the task upon the hearts of the people with all possible vigor, and it means that the people have been responding in splendid fashion. The Foreign Board has been sending new missionaries to the field every year for a considerable period and the Home Board has set itself to the task of opening up at least one new mission point each year. We have reason to thank God for the progress realized in missions and to take courage for the tasks of the future.

#### The Evangelistic Note

Evangelism was, as it usually is, an outstanding note in General Conference. The session on evangelism was most enthusiastic and inspiring, but the evangelistic note was not confined to that session. The scriptural basis for it, the urge to it and the fruits of it came out in sermon and address all through the conference. Were that not the case, ours would not be a truly evangelistic church, just as the congregation is not genuinely evangelistic that confines its evangelistic efforts to one special meeting during the year. The spirit of evangelism that has been built up among our churches is commendable and we believe it is steadily increasing, though the methods may vary from time to time. However, there is still room for advancement along this line, and it behooves us to do our best, for on this the life and growth of our church depend as much as any other one thing. In some quarters we are not going forward as rapidly as we ought, and in those places there is usually a lack of real evangelism. We need more frequent intensively evangelistic campaigns among our churches. We have sounded a slogan on previous occasions: "A revival in every church this year." And that is good; it is better than we usually achieve, taking it the brotherhood over. But why stop with one special meeting a year? There are many fields in which that does not exhaust the possibilities, and until we get to working our fields to their limit, we are not doing our whole duty to our church or the Kingdom of God. Besides, we ought to develop more of the spirit of continuous evangelism. There needs to be more of the evangelistic note to take possession of our regular church services, of our Sunday school instruction, our Christian Endeavor meetings, and other of our local organizations. The winning of souls to Christ ought to be prominent in the purpose and plan of every church throughout the year, and every wise and proper means available ought to be employed.

#### Stewardship Stressed

Another important note that we caught as we listened in at close range on our recent General Conference was the ownership of God and the stewardship of man. It is not a new note in our conferences. It has been heard for a decade with more or less intensiveness. But we have not begun to grasp the far-reaching significance of it, and in very few places has there been any really serious effort to put the principle of stewardship into practice. When we come widely to surrender ourselves to its demands, when we are once as willing to accept without quibble the Gospel requirements on giving, as we do in respect to baptism and foot-washing, the progress of the church will no longer be delayed for lack of funds, nor yet for the want of lives or spiritual power. For God's word is true and his promises are sure, as we shall see, if we truly bring all the tithes (and offerings) into his storehouse and prove him as he challenges us to do. May God give us the grace to go forward more and more into the doing of his whole will.

#### Prohibition and Peace

It is gratifying to note that General Conference took cognizance of two very practical matters, which are in line with the stand of historic Brethrenism; namely the situation with regard to prohibition and peace. Dunker people have an enviable history in relation to the liquor traffic and war. They have insisted that their members should not merely abstain from intoxicating drinks, but also that they should not be connected in any way with the traffic. Brethren voters are to be given a chance to show their colors by placing principle above party affiliations in the presidential election

in November. In view of the critical situation that the country faces, it was very fitting that Conference should urge upon our voting membership their Christian duty by the following resolution:

"That we zealously pledge our support to all law enforcement with special reference to a strict enforcement of the Eighteenth Amendment and the laws pertaining thereto; and that we call upon Brethren everywhere to discriminate against candidates who will not pledge themselves to uphold the Eighteenth Amendment and present enforcement laws."

Along with our war on drink goes our opposition to war. Never did the outlook for peace seem so bright as now, and never was there such hopeful cooperation of world forces for the lessening of occasions for war. We have indeed reason to be grateful for the situation that obtains today, and to extend every encouragement to those who are being used as instruments for the promotion of world peace. Thus, Conference action by the following resolution is commendable:

"That this Conference send a telegram to the State Department at Washington, congratulating this government on its instrumentality in bringing about the multilateral pact to outlaw war as an instrument of national policy, which pact is scheduled to be signed on Monday next; that we condemn war as an unchristian way of settling international disputes, and commend the way of justice between nations; that we go on record as a non-resistant body; and that we urge the government to use every means possible to

*(Continued on page 6)*

## EDITORIAL REVIEW

We are indebted to Brother O. C. Starn, General Conference Secretary, for taking time out of his vacation period to give us a digest of conference business transacted.

The Business Manager is in his "Corner" this week, and among other things he tells our readers how to secure a valuable cooker in connection with an Evangelist subscription. Turn back and read what he says.

Reports of the Secretary, Brother H. V. Wall, and the Treasurer, Brother N. H. Nielsen, of the Evangelistic and Bible Study League, are to be found in this issue. Dr. J. C. Beal and Dr. Charles A. Bame, were the evangelists who did work in the employ of the League the past year.

On Christian Endeavor page you will find the new staff of officers for the coming year, and they are all anxious to be of service to the various societies, and invite correspondence. We are assured also that they will make frequent appearance in the Endeavor department of this paper. We welcome them to use the space in the interest of their work.

Two district conference programs are to be found in this issue: Illiokota conference to be held at Waterloo, Iowa, October 2 to 4, and the Indiana conference to meet at Goshen, October 9 to 12. Announcement is made of the Pennsylvania conference to meet at Waynesboro, October 1 to 4. The Ohio conference program is in our hands to be published next week. Its date is October 18 to 21 and the place is West Alexandria. In this connection, we will take the privilege of urging Ohio churches which may be behind in their state mission apportionments to make payments in full before the close of September if possible. Those churches that are in arrears will be reported so at conference and those paid up will be given creditable mention.

Dr. W. S. Bell reports some miscellaneous gifts to the College Endowment fund this week. Two are in the form of annuities, and Brother Bell rightly urges the membership of our churches to consider this means of discharging their responsibility for the placing of their accumulations so that when they are through with them, they will go on serving the cause of Christ. We have no right to be indifferent as to what becomes of our possessions when we are taken from this life. Whether their total is large or small, the Lord will certainly hold them responsible for rightly disposing of them or placing them, so that they will not be dissipated or become an agency for evil. Dr. Bell reports a demonstration of a type of loyalty in the gift received at Ashland from the isolated member, that strengthens our confidence in our isolated constituency. We could wish there were more of such pleasant surprises. The total gifts reported this week is \$2,900 which brings the total of the campaign fund up to \$179,064.20.



## GENERAL ARTICLES

### National Conference---1928

By Clarence E. Kolb

After having missed National Conference for three years the pleasure of attending the recent gathering at Ashland was indeed great. As upon other occasions, so this year it was my good fortune to step from the great Winona Lake Bible Conference to our brotherhood assembly. Permit me to say, that although it was necessary to forego the closing six days of the Bible Conference, the additional enjoyments of our own Conference were sufficient compensation for any losses. Big days were these at Ashland, filled up to the top with good things the total of which it is impossible to record in the narrow confines of this article.

I. The standing of the brotherhood in the City of Ashland has been materially raised in the last few years.

1. The Ashland Brethren church has been built, and this has contributed largely to the present standing of the brotherhood in the city. A denominational center, such as Ashland has been for our Communion, without a church building set apart for religious worship, tended to cause the people of Ashland to think disparagingly of the brotherhood. I am quite sure that the dignity of our church has been greatly increased in the city of Ashland, by the erection of the beautiful temple of worship in which some of the sessions of this Conference were held.

2. Ashland College has had a benign influence upon the city of Ashland, and this has established the brotherhood in the hearts of the citizens of Ashland. Exactly twenty years ago when first I hung up my hat, [which by the way in my excitement I left on the Erie train. (please note the use of the definite article THE)], in a dorm room at the southwest corner of the third floor, no power on earth or under the earth could have secured fifty carry-alls and buggies from all the citizens of Ashland to convey a National Conference on a sight seeing trip of the city. If such a parade had ever started, in those bellicose days, the "guests" would have been the recipients of more expressive epitaphs than Charlotte Corday while riding her ox cart to the guillotine. Part of the initiation ceremonies into the mysteries of studenthood at Ashland College, was the imparting of information to the novitiate that the Jews had no dealings with the Samaritans. However, I always did believe in the Millennium when the lion and the lamb shall lie down together: so, when I saw the purple and gold proudly flung to the breeze on Main street, and WELCOME BRETHREN signs in store windows, I'll tell you brethren, I was impressed, not to speak of cautious. To Ashlanders the brotherhood is known by the College it keeps, and in Ashland College they find just cause for pardonable pride.

II. The sermons and addresses of our recent conference carried a spiritual tone, a practical definiteness and a challenging appeal. Sermons and addresses are invariably "no good" if the auditor is prejudiced against either the speaker or the subject. Everyone on the campus must have been in a very impressionable frame of mind, because the messages were accepted with rejoicing by all. As I recall the sermons and addresses to which I listened, I am convinced that it would be difficult to find such a high standard maintained day by day in any convention. "Windjamming," lack of preparation and staleness seemed to have arrived at the irreducible minimum. That was great preaching.

III. In thinking over the Conference since my return home I have been impressed with this thought: If National Conference had adopted and set in motion a church-wide, unified program and schedule, the aggregate accomplishments of the brotherhood in general and of District Conferences, local congregations and pastors in particular, during the ensuing year would be increased.

1. Each interest, Board, or spiritual purpose, if recognized and granted place on the National Conference program, is supposed to receive its proper place in the work of each district and congregation.

2. Ministerial and lay delegates will return to their churches determined to support and emphasize those denominational activities which most strongly appealed to them, and unintentionally the less appealing, although perhaps equally as necessary interests will be relegated.

3. The printed documents of various phases of church work placed in the hands of delegates were most excellent reports of the past year's business and activity; but in no instance, to my knowledge, did these boards or organizations place in the hands of delegates an itemized set of plans and askings for the present year. Some plans were presented orally, but to have to depend upon memory for the promotion of detail work is comparatively ineffective.

4. We all know that each interest of the brotherhood will be energetically promoted by those appointed to do so, but for the purpose of strengthening this promotional work and for the sake of clarity, I am impressed with the necessity of a booklet containing detail plans, schedules and expectations for all the work of the denomination, including all features demanding promotion, recommending the time best suited for each activity and suggesting various means for producing the desired end. A booklet of this nature, edited by a general committee, could be prepared for distribution by Saturday of Conference week, and paid for out of the funds of participating boards. It would serve as a definite work sheet regarding denominational interests for each pastor, local congregation and district. It is probable that the first few issues of this kind of a "handbook" would not be perfect; however, whatever it would contain would be of great value to the church and be filling a real need. The above suggestion is respectfully submitted to the executive committee for consideration.

Pittsburgh, Pennsylvania.

#### THE PURPOSE OF LAW

Our reply is: We are not trying to "make" people moral by law. What is a garden fence for? Not to make the garden: The gardener does this. The fence is to make the garden possible; to keep out intruders that would otherwise come into the garden and trample down its tender plants. What are the dykes of Holland for? This country with its beautiful scenery and fruitful fields, lies below the level of the sea. Great dykes have been built on its shores which put their shoulders against the sea and prevent its waters from sweeping in to destroy Holland. The Dutch, not the dykes, make Holland; but the dykes make Holland possible.—Christian Statesman.

"There is nothing more absurd and irrational than unbelief when we come to look at it calmly."

## Conference Appreciation

By Mary A. Snyder

In all walks, stations and avenues of life there is either appreciation or non-appreciation of the affairs that make up our life.

We in our lifetime have considered most blessed the things for which we sacrificed the most or obtained through the greatest difficulties. Those who have experienced cold, hunger, privations, fatigue, and isolation appreciate the opposites more than those who have never experienced any of these things.

Coming to this fortieth Conference and first College Jubilee with the conviction it would be our last we looked on everything in a way that words cannot just fully describe to our own satisfaction.

In the Conference held in Ashland in 1911 we were among the middle group. At this one we found ourselves in the eldest group. Many that were of that class then have gone Over there; only a very, very few of them were here this time.

I believe with all my being there was no one at this Conference who more fully appreciated ALL that was here realized more than the writer of this article unless they contained a larger capacity, for to the fullest of my comprehension I enjoyed it to the limit. To grasp once more the hand of those who have and are making our Pub-

lishing interests what they are, our College what it is; the pastors of the various churches, the missionaries of the foreign fields; and all those who from New York to California are looking for his coming again; take into our own hands those consecrating their lives to his service on the other side of the water, is an experience coveted, and now realized with a joy unexplainable.

To see our beloved "Evangelist" go through the different processes before it comes into our hands was a privilege; and with no little interest did we view the printing press of long ago where our dear Brother Holsinger put our name in print for the first time.

What an inspiration these conferences put into our lives! How it makes us want to be more and more like the Master! How eager we are to help the Bride to be more and more fully ready when the Bridegroom comes.

These words of appreciation would not be fully complete unless mentioning the personal favors bestowed on an humble servant of the Lord. And will all those who in any way granted us a favor, if it was only let us shake your hand once again, or for the first, accept my heartfelt thanks and be fully assured that we pray unceasingly for you and the cause for which you earnestly strive.

Glovers Gap, West Virginia.

## The Silent Missionary Abroad

By Robert D. Crees

At the top of a certain Brethren church calendar the following motto has appeared as a challenge to all its readers: "Pay-Pray-or Go." All of us are not called to go as missionaries, but that does not excuse us from our obligation to God. We can still pay to send workers out and we can still pray that God will bless their work.

I want to tell you the story of one missionary that costs the least to support and yet does the greatest work for the Lord. This missionary can be depended upon and its message will always ring true. The "Silent Missionary" is the best of evangelists. It goes where no preacher can penetrate. It is silent is that it has not the power of audible speech, but better than that,—it speaks to the hearts of men. It convicts of sin, arouses desire for a better life, and points to Jesus Christ as the Savior of mankind. It prepares the way for the spoken message, for systematic teaching, and for membership of the invisible church. This "Silent Missionary" is really a "letter from God." This letter has been intrusted to us as Christians, and is to be delivered to every living soul. Some of us are shirking our duty as God's postmen and are putting all the responsibility on God's letter carriers, the Bible colporteurs. Perhaps some stories of the work of "The Silent Missionary," delivered by "God's Letter Carriers" to people in all corners of the earth, will convince us of the value of sending out a "Letter from God."

Two natives of Burma, living fifty miles from the nearest mission station, had sent word in repeated messages to the missionary that they wished for baptism. To make the trip during the rainy season was impossible, but as soon as he could the missionary went on foot to their village. Their story was that several years before they had purchased copies of Burmese Gospels from a colporteur, and although they knew little of the language, they studied them carefully and had such wonderful knowledge of the contents that the missionary was amazed. The missionary was at first dubious about baptizing them but found that not only these two men were well pre-

pared to receive baptism, but they had also instructed by means of the Gospels their entire families.

A quiet, pleasant young man entered into the office of a politician in Bulgaria. The young man, Angel Raytcheff, was known as a friend of the politician, but had not seen him for some time. "Mr. Maltseff," began the visitor, "I have recently been converted from my old life by the Word of God, and now I am trying to make reparation for the crimes I committed then." "Yes," responded the politician, "I have heard of the great change in your life, but why come here, for you and I have always been on good terms?" "I have come to you to confess the greatest of my crimes, one which is giving my conscience no rest. It was I who plotted to kill you last year. It was I who fired the shot, which by the mercy of God, struck your shoulder instead of your heart." The politician was more amazed than ever when the young man went on to tell him how he had belonged to a group which believed political assassinations a necessity. As a result of the confession a trial was held at which the Prosecuting Attorney said, "Honorable Judges, no one compelled the prisoner to confess. All traces of the crime were successfully concealed. Many months had passed. Then Angel Raytcheff, on whom no suspicion had fallen, comes before us and makes sincere and open confession. Why? The answer is this Book. He has believed in the Bible and his very soul is changed. I wish that all of us and all the people of Bulgaria might have our lives purified and renewed as has the prisoner. In the laws of Bulgaria there is nothing that covers such an extraordinary case as this." The young man was given the minimum sentence,—six years imprisonment. During this time he labored hard trying to win his fellow prisoners to the Master. He distributed many Gospels and tracts, always accompanying his gift with a personal testimony to the saving power to be found in Christ Jesus. He died before he had completed his term, but not before he had done a great work for the Lord who



had so changed his life—all this from reading a gospel.

A colporteur working in Uruguay says, "In Tala a man welcomed me and purchased a New Testament. He told me that he was buying this book because he had seen its power in the life of a man who had been a drunkard for fourteen years."

A report from Venezuela reads thus,—“We were most happily received by Don Pedro and his family. Three years ago this family had bought the Scriptures from Colporteur Rivera, had continued reading them till they all found the Way of Eternal Life, and now they live to announce the good tidings all around.”

In Italy, a woman approached a colporteur saying, “Have you got a book about Jesus called the New Testament?” “Yes, certainly, it is the best book in the world.” “I can well believe it; my neighbor has one and I have listened to him reading it. It has completely changed him. He no longer swears, drinks, or beats his wife. I shall buy a copy for my husband.”

A native of the Canary Islands, after reading a New Testament he had bought, gave this testimony: “I could not understand the Christ as presented by the theologians, but now I have discovered God in the pages of the New Testament—a God of love and mercy revealed in Christ. I am disappointed with the wisdom of the world, but in this book I have found food for soul and spirit.”

If more of us had the spirit of Anders Ohlsson, the world would soon be evangelized for Christ. While driving a plow on his father's farm in Sweden, God told him that he had a definite job for him. For eighteen years he patiently waited on the farm, looking to God for the call. At the end of the time, he sold all his property, and set out into the world as a Gospel vagabond, buying Scriptures with his own money and giving them away to all he met. He had been on the road five years or more when he reached Constantinople. In some countries he had been well received; in others, notably in Roumania, he had suffered over a dozen imprisonments. But it was all one to Anders; for he never seemed to think of bodily comfort, and his prison audiences were more heedful than those of the street corner and market place. After such experiences in Christian countries, he came to Turkey, quietly prepared to suffer at the hands of the Mohammedans for the sake of the cause. Nothing could have been simpler than his method of work. He would stop in front of each shop, which was seldom more than a cubby-hole opening on the street, and discovered by a word or two what language the proprietor spoke. Taking from his satchel a Gospel in that language, he would present it with the words, “A Letter from God.” As he passed down the street distributing these letters to everyone, there were quiet smiles at his simplicity; but they were kindly smiles. The utter childlike sincerity of the man made its impression even when no word was spoken. One morning Anders had been cajoled into joining a Bible Society picnic, and all were leisurely dressing and enjoying that sense of well-being which follows a dip and a sun-bath. Three Turks, who had finished their swim, passed the time of day with us as they went by. “What are they?” asked Anders, hurrying into his shirt. His friends did not quite understand his question. “What do they speak?” he repeated almost impatiently. In a second he had taken three Turkish Gospels from his satchel and was running after the Turks, his long, white legs making great play in the sun, his untrammelled shirt tails streaming in the wind of his progress. It was a situation perilously near to laughter, yet redeemed and transfigured by the white-hot spirit of the man, which made him more concerned with the spiritual welfare of passing strangers, than with his own want of trousers. Anders was still laboring in the work he loved when he was overtaken with a deadly

fever, and God took him home. Such heroic, self-sacrificing lives will long be remembered, not so much by us as by those to whom he brought a “Letter from God.”

“In this day so many of us are afraid to speak to others about our religious convictions. If you cannot speak, at least give God a chance to speak. Send a penny gospel to an unsaved friend and let that “Silent Missionary” do the work for you. Follow your gift with a prayer and God through the Holy Spirit, will do the rest.

Philadelphia, Pennsylvania.

### More About Our General Conference

(Continued from page 2)

propagandize peace, pledging ourselves to do all in our power in this respect, in order that this diplomatic triumph for peace may be made permanent through education and religion.”

And being duly thankful to God for this encouraging step, as we are, let us do what we can to prepare the way for permanent peace by means of education, and the extension and vitalization of our blessed religion.

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## SIGNIFICANT NEWS AND VIEWS

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### LOGIC OF WETS

The wets reason thus:

Major premise: The prohibition laws cannot be enforced.

Minor premise: The Democratic presidential nominee if elected will enforce the prohibition laws.

Conclusion: Therefore prohibition is a “damnable affliction.”

The wets reason further:

Major premise. Religious intolerance has no place in Christian politics.

Minor premise. The Democratic nominee is a Roman Catholic.

Conclusion. Therefore vote for the Democratic nominee or be convicted of bigotry.

Wet comment: For a dry Protestant Democrat to bolt his party's wet nominee is religious bigotry. For wet Roman Catholic Republicans (such as Raskob) to flock to a wet Roman Catholic Democratic nominee is religious tolerance.—Nashville Christian Advocate.

### RASKOB AND GENERAL MOTORS

The announcement that John J. Raskob has resigned his position as chairman of the finance committee of General Motors created but little surprise among those close to the corporation's affairs—in fact, the move on Raskob's part was expected. Monday there were rumors that a stormy session of the directors of General Motors would be held during the day in the course of which one faction would demand Raskob's resignation. Ever since the announcement of the appointment of Raskob as chairman of the Democratic National Committee dissension has been developing. It became a matter of record before the National convention that the Fishers were ardent Hoover supporters when it was disclosed that Fred J. Fisher and associates had contributed \$10,000 to the Hoover campaign fund, one of the largest contributions received. There is said to have been a discussion of political affairs among the General Motors high officials in the early stages of the campaign at which an agreement was reached that the corporation must remain neutral in the campaign. Raskob's appointment as chairman of the Democratic National Committee precipitated a furor among General Motors officials, with certain officials who favor Hoover demanding Raskob's scalp. This row was simmering when the further announcement was made that the headquar-

ters of the Smith organization would be established in the General Motors building in New York.—Presbyterian Banner.

### WORLD PEACE NEARER

Even a pessimist must agree that world peace is at least a step nearer as the result of the action taken by 15 nations at Paris, August 27, in signing the Briand-Kellogg pact renouncing war as an instrument of national policy. While ancient ritual and modern publicity methods were combined in a strange way in the actual ceremonies there was felt throughout a solemnity which impressed the occasion on all as most significant. The general opinion of the envoys present was that the results would be far-reaching. Even unfriendly critics were frank enough to state that the possibilities for better international understanding had been considerably increased and that the participating nations would be slower to take up arms in the future to settle real or imagined difficulties. Certainly if that alone is all that has been accomplished, peace for the world is a long step nearer. But to secure and keep peace just as to secure and keep prohibition will require the eternal efforts and vigilance of all right-minded citizens.—The Presbyterian Advance.

### PERCENTAGE OF CATHOLICS IN THE SOUTH

The following table, based upon the government's Census Bureau estimate of the proportion of Catholic church

members to the total population is of special interest just at this time. It should be noted that this table does not deal with voters, only members among whom are of course minors.

State	Percentage of Catholics
Alabama .....	01
Arkansas .....	01
Florida .....	03
Georgia .....	00.6
Louisiana .....	39
Mississippi .....	02
North Carolina .....	00.2
South Carolina .....	00.6
Texas .....	09
Virginia .....	02

As to the relative proportion of Catholics and Protestants in the United States, the Pacific Christian Advocate, after noting that you must multiply Protestant communicants by 2.8 to secure Protestant population, and also after noting that Catholic communicants as reported to the census constitute Catholic population minus an arbitrary deduction of 15% for lapses, etc., says:

"On the same basis of computation that is employed in giving Roman Catholic strength, the Protestant strength of the country is about 75,000,000, Roman Catholic 18,000,000, Jewish 4,000,000 and the rest miscellaneous or unattached.—The Evangelical-Messenger.

## THE BRETHREN PULPIT

### The Unchanging Christ In a Changing World. Heb. 13:8

By Rev. W. H. Beachler

(Sermon preached at the late General Conference at Ashland, Ohio)

Be it ever so slight and imperceptible, there is nothing that we see, or touch, or handle that is not undergoing change. The earth upon which we live is constantly changing. The most distant star that our eyes can see is changing. These bodies in which we dwell are ever changing. The world of affairs around us is always changing: Business and business methods change. Methods of transportation change. Social ideals and standards change. Ideals and forms of government change. Laws change. Political issues change. National boundary lines change. Our ideals of education change. Our text books change. Even in our religious thinking there has to be change. In our methods of carrying on the Lord's work there must of necessity be change. Whether we particularly enjoy it or not, it seems to remain that,

"New occasions teach new duties,  
Time makes ancient good uncouth,  
They must upward still and onward,  
Who would keep abreast of truth."

But unspeakably precious to the Christian is the fact that, in a world that is changing under our feet, over our heads, and all around us, and in us, we know one of whom it is said—He is the same yesterday, today and forever. Our text is Hebrews 13:8, which is part of the concluding chapter of the great epistle to the Hebrews. I believe it will be time well spent to notice the verses leading up to our text.

"Let love of the brethren continue. Forget not to show love unto strangers; for thereby some have entertained

angels unawares. Remember them that are in bonds, as bound with them; them that are evil entreated, as being yourselves also in the body. Let marriage be had in honor among all, and let the bed be undefiled; for fornicators and adulterers God will judge. Be ye free from the love of money; content with such things as ye have; for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that we may boldly say, The Lord is my helper; I will not fear; What shall man do unto me? Remember them that had the rule over you, which spake unto you the word of God, and considering the issue of their life, imitate their faith. Jesus Christ is the same yesterday, today, and forever. Be not carried away by divers and strange teachings; for it is good that the heart be established by grace, not by meats, wherein they that occupied themselves were not profited."

Now as pertains to the Hebrew Christians it seems to me this is the force and application of our text: The writer is urging upon his readers steadfast adherence to the teachings and doctrines of their former teachers. For truth does not change. And even if their former teachers were dead, yet, Jesus is the same yesterday, today, and forever.

He is the unchangeable Christ. We could use most of our time in thinking of the unchangeableness of Christ in his person and character. Just as we would also find a very inviting field in the thought of the unchangeableness of his kingship and priesthood. But we believe that to carry our study along certain other lines will yield more practical benefit. We are assuming with complete confi-



dence that what were Christ's attitudes and estimates, and Christ's yearnings and expectations in the days of his flesh are still his attitudes, his estimates, and his yearnings and expectations. We are taking the position in this study that Jesus Christ is unchangeable in his attitudes—in his estimates—in his yearnings and expectations, and that what they were in the days of his flesh, that they are still and will be forever.

1. Let us note just a few of Christ's attitudes.

a. For example, his attitude toward sin. In the days of his flesh Jesus was afraid of sin—I am sure it was the only thing of which he was afraid. He looked upon sin as the curse of mankind; as the great source of human discord, of human ills, of human woes. In the presence of sin, Jesus could take but one attitude. Toward sin, he was absolutely and equivocally opposed. The Christ who stood uncompromisingly (and victoriously) against Satan in the wilderness, has since, and will forever, stand against him. With Jesus Christ, sin is sin. It cannot matter as to the color of the skin under which it is found: It cannot matter what forms it may assume: It cannot matter as to the social altitude where it abounds: It cannot matter how innocent and decent it may seem, how respectable may be its garb, or how lowly and sanctimonious its whine—with Jesus sin is sin, and he is unchangeably and forever against it.

b. But Christ's attitude toward the world in sin is quite another matter. He despised sin because it robbed his Father of his children just as it robbed mankind of their loving Heavenly Father. He despised sin because it brought death to mankind. But his attitude toward deceived, fallen, ruined mankind was characterized by infinite love, and pity and passionate desire to redeem, and lift, and save. He wanted his blind and sinful age to think of him in terms of the **great physician: the good shepherd: the life giver: the light of the world, etc.** The Christ with compassion for a multitude was as sheep without a shepherd—the Christ who wept over his doomed, blinded city of Jerusalem, longed by day and by night to lift and restore a lost world back to the Father's bosom.

c. Christ's attitude toward the penitent sinner is unchangeable; his attitude toward the meek and lowly in heart is the same; his attitude toward stalwart, victorious faith is ever the same; his attitude toward his suffering, sorrowing people is ever the same; his attitude toward little children is the same.

d. His attitude toward the plan he laid down is the same. No change—"Ye must be born again."

e. His attitude toward the church is ever the same. He referred to the church as "my church." It is his by redemption, by creation, by possession. "My church!" He loves it; it is precious to him; he regards himself the Lord, the Master, the life of his church. If he is not the head of the church, he is nothing, and the church is a farce and a misnomer. Certainly in this his attitude is unchangeable.

2. Changing our thought, we must believe that Jesus is unchangeable in his **estimates**. We must believe that the things upon which he placed the greatest stress and emphasis when he was here must remain forever of paramount importance.

a. Jesus gave spiritual values first place and highest rank. While he did not minimize the dignity and sacredness of the human body, yet he never consented that the body, the clothes it wore, the food it ate, the house that sheltered it, were items of first magnitude. Surely he did not belittle the mind of man. But it was of man's soul that he said—"What is a man profited if he shall gain, etc." And a great point is forever settled when he points out that the supremest quest of life is man's quest

for the kingdom of heaven. Surely Jesus' estimate has not changed on this point.

b. Neither can we believe that he has ever in the slightest, lowered his great, high estimate of the beauty and importance of simplicity, and open frankness, and genuineness and soundness of profession, and strict honesty of heart. If I know my Lord at all, I know that he is never misled by mere profession. He is never misled by noise or by show. Back of our promise must be performance. Back of our leaves must be fruit. Back of it all there must be the life.

c. Moreover, Jesus placed a very high estimate on truth; nor can we believe that he has in any way changed the estimate. He startled his age, and the centuries have not ceased to marvel at his matchless declaration, that he was the truth—I am the way, the truth and the life. He likened his teachings to a rock foundation. And he set forth truth as the mother of freedom; and under God, let not that mother be robbed of her relation to true, free freedom. Nay, if freedom is to be true, it must be a legitimate child—it must come from legitimate sources. Then said Jesus to those Jews which believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." "If the son therefore shall make you free, then shall ye be free indeed." Let us think very clearly at this point. Jesus came to bring freedom—not bondage. He made it clear that it is truth, and truth alone—not theory, not assumptions, but truth.

d. Once more, let us pause to consider the high estimate Jesus placed on love and obedience. He considered love and obedience so fine, that he made it the badge of discipleship. "The heathen often exclaimed in wonder, 'See how these Christians love one another and how ready they are to die for one another. Their leader has persuaded them all to be brethren.'"

3. Finally let us think for a moment of Christ's yearnings and longings. I believe they too are what they were in the days of his flesh.

a. I must believe that he still yearns with passionate yearning for the world's redemption and uplift. He yearns while the church fiddles along half-heartedly most of the time; fiddling over many things which at best are only secondary, and all the while he yearns. Candidly I do not know but that Jesus yearns about as much over his church as over the world in sin. "Is there no balm in Gilead?"

b. I am sure he yearns that the church might be more surely and completely one with him. "I am the vine, ye are the branches." Only through the oneness of the church with him that the church can have his mind, his life, his blessing and power. The church at one with him means his life and glory reflected in the church. In the absence of that oneness there is undoneness, defeat, failure.

c. Moreover, I am sure he yearns for the oneness of his people. I mean this in an immediate sense and I mean it in its larger and ultimate sense. Oneness among the people that make up a congregation. Oneness among the congregations that make up a denomination. And by all means, a greater oneness between the endless, split up, divided bodies that hold up his banner before the world and proclaim his Gospel. In his matchless prayer he prayed with groanings for the oneness of his disciples, and for the oneness of those who should believe on him through their word. "Neither pray I for these alone, but for them also which shall believe on me through their word." There is a price to pay for oneness. We cannot reach into our pockets to get that price. We have to reach into our hearts. This is a heart matter. The disciples had to pay it. Our congregations have to pay it.

Also denominations must pay it. And no other thing in all the world should so kindly and stimulate in our hearts a willingness to pay the price as the fact that he prayed for it out of his heavy and aching heart, and that even now he yearns for it. He wants it, so. What greater reason could be found? Oh yes, I must believe that our Lord in glory, he still yearns. If he should cease to yearn, well might the sun refuse to shine.

d. And he is unchangeable in his expectations. In the face of his yearnings it is not hard to surmise what are those expectations. He expects to find in us—Something of his purity; his simplicity; his meekness: his forgiveness, his earnestness, and loyalty, and devotion. He expects of us that we shall regard ourselves as chosen out of the world: as salt of the earth, as lights in the world. He expects of us that **loyalty** and devotion which will impel us to obey him, not only in the presence of the things we should not do; but also in the presence of the things we ought to do and the task we ought to carry out. He expects of us that we shall witness for him and carry his Gospel to the ends of the earth. He expects of us that we shall continue to pray, "Thy Kingdom, come," etc.

1. Jesus is the same forever. His glory shall never fade; his star shall never set; his power shall never wane; he has rescinded none of his claims; he has repealed none of his decisions; he has cancelled none of his promises.

2. In the presence of this wonderful fact I am supremely thankful and glad; and I am also profoundly sober and humble. In the presence of this wonderful fact I know that I can stake my all on him. No matter what may come and what may go in this fading, changing world—no matter if everything earthly be swept away, if I have Jesus I have everything. For he shall remain my rock eternal in a weary land; my unfailing anchor in every storm; my cloud to guide my erring footsteps by day and my pillar of fire by night. On him I stake my all. In his matchless and sublime presence I fall prostrate at his feet and with Peter of old I cry,—"My Lord and my God!" But in the presence of this wonderful fact of his unchangeableness I say I am sober, and I know full well that I must take him seriously. Oh, how we need to take him seriously! When he speaks to us he is consumed of sincerity. Yes, I am glad, exceedingly glad; and I am sober, exceedingly sober. For this blessed, unchanging Christ declares himself that on some awful day he will say to some, I never knew you.

3. He is the unchanging Christ. And I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord," He is the unchanging Christ "Ages are to roll by; nations are to die and nations are to rise and take their places; laws are to grow old, and from new germs laws are to unfold; old civilizations are to crumble, and new eras are to dawn with higher culture; but to the end of time it will be seen that this figure stands above every other in the history of man! 'A name which is above every name' was given to him—not for the sake of fame, but in a wholly different sense; a name of power; a name of moral influence; a name that shall teach men how to live, and what it is to be men in Christ Jesus."

He is the same yesterday, today, and forever. And we echo the shout of the heavenly host in the words: Worthy is the Lamb that was slain to receive power, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven and in the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

**REST IN CHRIST**—Matt. 11:25-30. "Come unto me, all ye that are heavy laden, and I will give you rest." The life of the consecrated Christian involves much hard work and self-denials, but for all that is endured there is full compensation in the quality of character developed thereby, and in the greater comfort and strength discovered in God. One of the compensations is that the heavy-laden find their loads made lighter and their burdens thrown upon the Lord. As the life is hid with Christ in God, it is freed from distractions and worry. A faith that is implicit has no room for worry. Such is the condition of one who has come to Christ and has found rest in him.

#### TUESDAY

**JESUS IS PRECIOUS**—1 Peter 2:1-10. "Unto you therefore which believe he is precious." Believers are the only ones to whom Jesus is really precious, but to them he is unspeakably precious. He is precious because he saves us from our sins. That is what the heavenly announcer said concerning him: "He shall save his people from their sins." He is precious because he is our strength and stay, and our guide into all truth. He is precious because he is our comforter and friend; and he is a friend who abides with us unto the end. Finally, he is precious because of the promises he has given, and we know that his promises are faithful and true.

#### WEDNESDAY

**GLIMPSES OF HIS GLORY**—Psalm 24:1-7. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." Rev. Vincent G. Burns has said: "In awe we behold the beauty of the sunset as an eternal expression of that wonderful love and holiness which abide at the heart of our great universe. There is an experience akin to this in the spiritual life. There are times when we are aroused by some great, unselfish call, or inspired by some mighty truth, that the gates of the soul are lifted up and glimpses of the eternal seem to be vouchsafed unto us."

#### THURSDAY

**SEEKING THE KINGDOM**—Matt. 6:33, 34. "Seek ye first the kingdom of God and his righteousness." Life is largely made up of the things we seek. We may not always realize the object of our quest, but the nature of that quest is indelibly registered on us. If we have been burrowing into the selfish and temporal things of this life, that fact will effect the quality of our lives. But if our supreme concern has been the kingdom of God, that fact also will be manifest by the righteousness and peace and joy we have in the Holy Ghost.

#### FRIDAY

**FACE THE LIGHT**—John 3:16-21. "For every one that doeth evil hateth the light, neither come to the light, lest his deeds should be reproved." The last one of us needs to face the light. It is the great revealer of character. We know that, and that is the reason why we instinctively turn from the light when our thoughts are stained with sin, when there is some evil way within us. We want to hide it in the darkness; we are ashamed of it. If we dwell in the light, as the Lord Jesus is in the light, all evil will be driven from our hearts, and we shall have fellowship with God.

#### SATURDAY

**POWER-GIVING FAITH**—2 Peter 1:2-8. "Add to your faith temperance, patience, godliness." The faith that is God-given is the faith that has power; it is the faith that enables us to build into our lives day by day those virtues that give beauty and worth to life. Such faith lays hold on the power of God so that instead of doing the things we would not do and leaving undone those things we would do, as Paul complains, we are enabled to make self-control effective; rather, we submit our minds and hearts unto him who gives us that which we lack.

#### SUNDAY

**THE WORD INDWELLING**—Col. 3:15-17. "Let the word of Christ dwell in you richly." That cannot be possible by an occasional glance into it. We must read it constantly and avidiously. And it must be made our ever-dependent and only-reliable rule of faith and practice. The more one makes of it, the more it becomes a part of him.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N  
MAGAZINE SECTION  
M. A. STUCKEY, Editor  
Ashland, Ohio

O. C. STARN,  
General Secretary  
Gratis, Ohio

M. P. PUTERBAUGH,  
Treasurer,  
Ashland, Ohio

## Standard of Excellence for Brethren Church Schools

	Possible Score	Your Score
I. HOME EXTENSION .....	10	Total
1. An Active Cradle Roll .....	5	
2. A working Home Department .....	5	
II. ORGANIZED CLASSES .....	10	
1. One or more organized classes in Young People's Division .....	5	
2. One or more organized classes in Adult Division .....	5	
III. LEADERSHIP TRAINING .....	10	
1. A training class registered with the National Sunday School Association and using any approved text .....	7	
2. Twenty-five percent of the teachers graduates in some approved course .....	3	
IV. GRADATION .....	10	
1. Graded school organization with annual promotion .....	5	
2. Graded lesson instruction in at least one department .....	5	
V. MISSIONS .....	10	
1. Systematic missionary instruction .....	5	
2. An annual White Gift Offering .....	5	
VI. CITIZENSHIP .....	10	
1. Systematic citizenship instruction .....	5	
2. Participation in some form of benevolence .....	5	
VII. DECISIONS .....	10	
1. Decision Day observed annually .....	5	
2. Life Work decisions emphasized regularly .....	5	
VIII. CONFERENCES .....	10	
1. Workers' Conferences held regularly, ten recommended; six required .....	7	
2. Delegates to some convention, denominational and interdenominational .....	3	
IX. DENOMINATIONAL .....	10	
1. Records accurately kept and statistics sent promptly to the general secretary .....	5	
2. Use of Brethren publications .....	5	
X. LIBRARY .....	10	
1. At least one book chosen from any seven of the ten divisions suggested .....	10	
	100	

### Explanation and Suggestion

(It has been thought best to reprint our Standard of Excellence again on this page. There are those who are now desirous of knowing just what the required standards for the new year are. This outline form should suffice. It is clear and comprehensive. It is a very worthy standard for Brethren Sunday schools to reach.—M. A. S.)

#### I. HOME EXTENSION

1. An Active Cradle Roll. To associate the child from birth to the church school; to interest his parents in his spiritual nurture and to prepare the child for class membership in the school. The department will be in charge of an alert supervisor who will keep an enrollment of the children; make known their names to the school; visit occasionally their parents, sharing suggestions and literature with reference to the religious nurture of the child.

2. A Working Home Department. To enlist persons denied the privilege of church school attendance; to assist them in Bible study at home; to win them for and to build them up in Christ. The department will be in charge of a capable supervisor, assisted by such visitors as necessary, who will keep a record of those enrolled; distribute liter-

ature for study and seek to have Home Department members present for the regular school session on special days.

#### II. ORGANIZED CLASSES

1. One or more organized classes in Young People's Division.  
2. One or more organized classes in Adult Division.

To relieve the teacher of sole responsibility; to distribute labor and to fix responsibility among the pupils; and to become identified with the larger fellowship of the organized movement. The class will elect a president, vice-president, secretary, treasurer, and create devotional, membership, social, and such other committees as desired. This organization, including the class name, age and sex of the pupils will be certified to the National Association by the divisional or general superintendent and receive a certificate.

#### III. LEADERSHIP TRAINING

1. A training class registered with the National Sunday School Association and using any approved text. To provide informed and skilled leaders for the school; to extend and complete the religious training of the pupils; to co-operate in securing more

and better workers for kingdom building. This training may be carried on in connection with the church school or community institute or both. Texts approved for either the one or three year courses will be recognized. A certificate will be awarded for satisfactory completion of the first course; diplomas are reserved for the completion of the three-year course. These are issued by the National Association which also provides questions for examinations.

2. Twenty-five percent of the teachers graduates in some approved course. To recognize those persons who have already completed some training course, and to encourage the school to use trained teachers. This point includes those who have graduated from the earlier courses.

#### IV. GRADATION

1. Graded school organization with annual promotion. To enroll pupils according to recognized age grouping; to provide classes for all ages and to encourage application for the purpose of making progress. This contemplates a division for children, young people, and adults with as many classes in each division as the pupils require. Each division should be supervised by an appointed capable person. Where possible and feasible the divisions may have separate worship programs.

2. Graded lesson instruction in at least one department. To supply lesson material suited to the interests, capacities, and needs of the pupils; to assist them in the cultivation of fruitful knowledge, right attitudes, and necessary skills. The closely graded lessons conform closest to these pedagogical principles. They seek to provide "milk for the babes and meat for the adults."

#### V. MISSIONS

1. Systematic missionary instruction. To make missionary instruction a normal and integral part of religious education; to generate the missionary passion in the whole church. Such instruction may be given as a part of the regular lesson, supplemented with monthly presentation before the entire school or a division thereof. Mission study classes may be added.

2. An annual White Gift Offering. To encourage Christian giving; to extend the fellowship of service; to support worthy objects. This offering is taken at Christmas, the proceeds of which go to Ashland College, Kentucky Missions, and organized church school work.

#### VI. CITIZENSHIP

1. Systematic Citizenship Training. To foster Christian attitudes with reference to civic and state obligations; to make the pupils conscious of a growing world citizenship; this too may be done in regular class study and through monthly instruction with the entire school. Christian citizenship may be made a particular study of young people or adults for a period. Obedience to and responsibility for law should be stressed.

2. Participation in some form of benevolence. To unite mind and heart and hand in Christian good-will and helpfulness. The assistance given to those of the Near East is an example. Persons in need in the local community may be aided also. A contribution to the benevolences of the church will count.

#### VII. DECISIONS

1. Decision Day observed annually. To lead the pupils into personal fellowship with Christ as Savior and Lord; to enlist them for membership in the church. Palm Sun-

day is the most appropriate time for such a decision, preparing the way for entrance into church membership on Easter Sunday. Decisions, however, may be encouraged any time through the year, and these will result from good teaching as well as from special appeal.

**2. Life Work decisions emphasized regularly.** To help the pupils to become workers in the Kingdom; to recruit for the ministry, missionary service, and kindred activities of the church. Such decisions will result from regular teaching if properly done. But opportunity should be given for public enlistment. This may be done in connection with the White Gift Offering or on College Night.

#### VIII. CONFERENCES

**1. Workers' Conferences held regularly, ten recommended, six required.** To bring together those workers engaged in common tasks; to enable them to view together co-operative achievements and possibilities; to promote leadership morale and esprit de corps. Such a conference should be held early in the month. If planned for by a wide-awake program committee the meeting will be more attractive and helpful. Suggestion and helps are given in the monthly numbers of the Brethren Educator.

**2. Delegates to some convention, denominational and inter-denominational.** To acquaint the school with forward-looking plans and to unite it with a larger fellowship. General and state conference feature church school work. Conventions by city, county, and state councils of religious education are usually informing and inspiring.

#### IX. DENOMINATIONAL

**1. Records accurately kept and statistics sent promptly to the general secretary.** To enable the school to be intelligently informed of its own personnel and to assist the denomination in checking up upon its own strength and progress. The individual membership record card kept on file alphabetically supplements the class membership book. Quarterly reports as to enrollment, attendance, offering, and services rendered prepare the way for an annual report and make it easy for the secretary to fill out the statistical blank sent by the general secretary.

**2. Use of Brethren publications.** To foster denominational loyalty and to make possible improvement of said publications with general support. Where these publications meet the needs of the local school they should be given preference. Graded lessons may be obtained through the Brethren Publishing Company or directly from other publishers.

#### X. LIBRARY

**1. At least one book chosen from any seven of the ten divisions suggested.** To equip the worker with tools and to provide helpful reading for the whole school. The book list given in the Hand Book, published by the National Association, offers a varied selection. Schools are asked to select at least one book from any seven of the ten divisions. A copy of the Hand Book or further information concerning these books may be had on request from the general secretary.

#### AWARDS

**1. Schools attaining 100 points will be recognized as Front Line schools and will be awarded a book priced at \$1.00.**  
**2. Schools attaining 85 points will be recognized as Banner schools and will be awarded a 60c book.**  
**3. Schools attaining 70 points will receive public mention in the recognition service.**

## Editor's Select Notes on the Sunday School Lesson

(Lesson for September 23)

### The Christian Basis of Total Abstinence

Scripture Lesson—1 Cor. 8:1-13.

Devotional Reading—Rom. 14:13-21.

Golden Text—Let no man seek his own, but each his neighbor's good—1. Cor. 10:24.

#### LESSON LIGHTS

##### Introductory Note

Paul's first letter to the Corinthians was written from Ephesus, the capital of Asia Minor, near the end of his three years' pastorate in that city, A. D. 53-56. With chapter eight Paul enters upon a new division of his epistle, dealing with various disorders in the Corinthian church.

The first is the burning question of whether a Christian should eat meat that had been offered as a sacrifice to some idol, and then, in whole or in part, sold in the public market as part of the priest's prerogative, or consumed by the person offering the sacrifice with his family and his friends, the fat only being burned on the altar. This question, which seems at first sight to have no practical relation with us of today, is in its essence precisely the question that many a Christian faces with reference to total abstinence, and for that reason is chosen as the text of our temperance lesson.

#### The Privilege of Total Abstinence

Paul makes his appeal from the highest approach—total abstinence is not merely a duty, but a privilege, an opportunity to exercise the highest Christian regard for one's weaker brother. How is one to use his liberty, for his own selfish pleasure regardless of another's interests? Suppose a Christian conscientiously believes, for example, that taking an occasional drink does not hurt him, and suppose it were not a violation of law for him to do so, how will he exercise his liberty? The apostle had a very ready solution, one which he gladly used for himself and earnestly recommended to others, one which the Christian world has adopted as at least the correct solution of the problem, even though it may not always adopt the solution in its own practice. When compared with Paul's splendid abnegation of his liberty for the sake of his tempted brethren, how contemptible is the talk about "personal liberty" we hear constantly from the opponents of prohibition! They know perfectly well what a terrible temptation the very sight and the least whiff of alcohol is to the frenzied nerves of a former drunkard or a man who has inherited a tendency to drink; yet selfishly, for their own indulgence which may be safe for them—comparatively,—or for the sake of a few dirty dollars, they would put in that man's way a temptation which they know means his ruin, body and soul, and the unutterable sorrow of all near to him.

#### Alcohol from a Medical Standpoint

Physicians are not fanatics with regard to temperance. They have the scientific viewpoint. It is immensely worthwhile then to hear what they have to say about the use of alcohol. Writes the learned Sir Henry Thompson: "Of all people who cannot stand alcohol, the brain-workers can do so least." Says Dr. Burdon Sanderson, one of the most eminent of English physicians, "Alcohol in any form is not at all required in health." And another: "Alcohol has no place in the healthy system, but rather produces disease." Similar in effect was the statement

of the first International Medical Congress held in Philadelphia, one of the most representative medical assemblies ever convened in this country. Is it not also a universal fact, that when men train for the highest trials of nerve, endurance, strength, they are compelled to total abstinence? Are not the successful rifle at Creedmoor, and the winning oar at Henley, always in hands which are unaffected by strong drink? When Sayres fights and Webb swims the channel, and Leary walks his thousand miles, and Ayles, the explorer, climbs till he almost touches the frozen pole, is it not in the absence of alcoholic stimulants? Is it not one of the verified conclusions from insurance statistics, that the total abstainer is appreciably longer lived than even the moderate drinker?

Who says, then, that total abstinence is the mere notion of intemperate fanatics? Who avers that it is, at least for us Americans, outside the spirit of Biblical teaching, and irrelevant to Sunday school instruction? Remembering that strong drink tends to beget an ever-increasing desire, and that our temperament, in this climate and age answers to the solicitation as "deep calls unto deep," it is not too much to say that each man, for his own good, should wholly abstain from alcoholic beverages. As he means to stand complete before his Maker, let him put away the inebriating cup. Though to his own master he standeth or falleth, his duty is clear. His own enlightened conscience dictates the restraint.—Dr. Chamberlain.

#### Prohibition Advancing

Do not be misled by the endless chatter against prohibition in a certain section of the public press. The liquor advocates have always been a voluble crowd, and they deceive many persons by the loudness of the noise which they make. In spite of all they say, prohibition is advancing. It is being better enforced each succeeding year. It is making new friends and supporters every month from among those who are willing to face facts. Journalists and politicians seldom lead great moral reforms. Idealism never receives a hearty response from high society. A certain per cent of the population is ready to break any law, no matter what it is. Let no one be fearful. Prohibition is here, and it is here to stay."—From an Editorial in the Broadway Tabernacle Tidings.

#### Law Enforcement

"It is passing strange how difficult law enforcement is in the minds of certain editors of metropolitan dailies when they are thinking of the Volstead Act, and how easy it is when applied to other infractions of the law." This is illustrated in an editorial in a daily paper about enforcing the law against slot machines. It says: It is ridiculous to say that the operation of slot machines cannot be stopped by the district attorney's office and the sheriff. What is government for, if it isn't to enforce its own laws? Slot machines are against the law. This paper also indicates that it is said juries cannot be found to convict violators of the law, and it closes the argument with this: How can you hurt a county more than to let it be said that you cannot find a jury to convict violators? Why not use the words "sale of liquor" in place of "slot machines?"

#### A Call to the Colors

The nation is approaching its great period of political discussion and decision. The crisis in constitutional government demands a national offensive. Organization must be




made adequate for the occasion. We call for a realignment of our forces and for a unified command.

"Prohibition is not a theory; it is a fact. The practicability of its enforcement, where not vitiated by corrupt politics, has been proved. That it is a good law has been demonstrated. By it labor has been enriched, business enlarged, and the public's savings increased. Morally, it is the greatest social adventure in history. Politically, it challenges a free people to carry out their own mandates. At its worst prohibition is immeasurably better than legalized liquor at its best, and it is the settled conviction

of a large majority of the nation's voters that it shall be carried into full effect.

Let propaganda be answered with truth. Release the facts. Let, complicity make way for militancy. Mobilize the public conscience.

Then shall Lincoln's aspiration become a reality in government and reverence for law the political religion of the nation. And with Lincoln we invoke upon this cause the considerate judgment of mankind and the favor of Almighty God.—From a Message Adopted by Seventy-five Leaders at a Conference on Prohibition, Held at Atlantic City, October 5 and 6, 1927.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>L. V. KING,</b> Associate New Lebanon, Ohio	Young People's and Junior Topics in THE ANGELUS	2301 13th St., N. E., Canton, Ohio

## The Christian Endeavor Staff

### Endeavorers:

You will no doubt be pleased to know the Christian Endeavor staff for the new conference year. A few changes were made, as you will note. We trust that you will write any of us named below when you are in need of help. We are just servants for Christ and the church. The list of officers and superintendents follows:

President, Rev. E. M. Riddle, Warsaw, Indiana; Associate President, Rev. F. C. Vanator, Peru, Ind.; Secretary-Treasurer, Miss Gladys Spice, Canton, Ohio; Quiet Hour, Ray Klingensmith, Ashland, Ohio, (College); Stewardship, Delbert Flora, Ashland, Ohio, (College); Citizenship, Rev. C. E. Kolb, Pittsburgh, Pa.; Junior, Mrs. Herman Kooztz, Masontown, Pa.; Intermediate, Mrs. Joyce Saylor, Winona Lake, Ind.; Missionary, Rev. Fred Kinzie, Krypton, Ky.; Service, Rev. Homer Kent, Washington, D. C.; Publicity, L. P. Clapper, Louisville, Ohio.

## What Is Christian Endeavor?

Is it a society, a club, an organization? Yes, it is all that, but vastly more.

It is a **pledge**, a pledge of allegiance to Jesus Christ. A promise to try to do certain definite things daily, which are necessary to equip us for service in his name. Most human relationships are based upon a pledge of some kind, and it is just as necessary that young people be pledged to a definite relationship with the Master.

It is an **expression**, forever crying out the ambitions, hopes, aspirations, joys, sorrows, thoughts, experiences, of youth; making room for growth by constant expression of the finest that youth has to give, always freshening and invigorating the spirits of Christian people everywhere.

It is an **influence**, a restraining and uplifting influence, lifting young people by principle and method to a higher plane of life and service, restraining young people from wrong by challenging them to the right, by association with God's people, and by the wearing of its emblem, etc.

It is a **mirror**, opening up before young people a true reflection of themselves, helping them to find themselves, pointing out their weaknesses, while offering opportunities for improvement and development.

It is a **fellowship**, sweet and clean, of kin-

dred spirits, in social, commercial, and spiritual atmosphere, enriching and sweetening life with its contacts. It is a fellowship with Christ, who gives unstintingly of the wisdom, strength, and power necessary for all human needs.

It is a **peace-maker**, breaking down the barriers of ignorance and prejudice and selfishness, between nations and nations, races and races, man and man; and many are there who through the open door of Christian Endeavor have found their Savior and made their peace with him.

It is an **education**, presenting to young people through its regular weekly prayer meeting a carefully chosen and well-rounded course of Christian education, and through the Quiet Hour making them acquainted with God's word.

It is a **challenge**, always urging young people to do their best. Always attempting the harder tasks. Always maintaining the highest ideals of character and action. Always challenging young people to stand up and be counted for Christ.

It is a **service**. Its programme is one of service for others. It has no selfish motives. It seeks to help the poor, the sick, the unfortunate at home, and the heathen in foreign fields. It trains in active Christian work, in generous giving to Christian work, while being a Christian is emphasized as much as doing Christian work.

It is a **union**, accomplishing by concerted united, world-wide effort what individuals could never do. It is a clearing-house of plans, ideas, methods. It promotes conventions, institutes, conferences, for mutual inspiration and profit. Its great scope assures a permanently happy and successful future.—George Quam in the C. E. World.

## Selected Committee Suggestions

### AN ALPHABETICAL ROLL-CALL For Missionary Committees

An alphabetical roll-call affords a pleasant variety in a missionary program. A scrambled alphabet is passed around, from which each person draws a letter to be used as the initial of some important qualification of a Christian worker. If the size of the audience justifies it, more than one alphabet may be given out and called for as 'capital A and small a' etc. The leader should preface the roll-call with forceful remarks on the importance of each member activating some quality of a successful

worker, the variety rounding out the ideal service that a church or a mission circle should render. The letters are then called for in rotation, their holders rising and responding in something like the following:

- A—Accept limitations.
- B—Be a Bible Christian.
- C—Circle the globe with your prayers.
- D—Don't pull down; build up.
- E—Eliminate non-essentials.
- F—Follow Christ: fear nothing.
- G—Give your best: get other folks' best.
- H—Have a well-made plan.
- I—Inhale power and exhale blessings.
- J—Joy, and give thanks always.
- K—Kindly respond to letters, courtesies, requests.
- L—Let your love be genuine.
- M—Manage little: pray much.
- N—Never give up.
- O—Obedience is the eye of the soul.
- P—Pray your plans through.
- Q—Quality means more than quantity.
- R—Responsibility shared means development.
- S—Sincerity is the seal of power.
- T—Think things through before acting.
- U—Unceasing vision.
- V—Verify rumors before repeating.
- W—Weights may be your wings.
- X—X-cept your disabilities.
- Y—Yes we will.
- Z—Zenith seems look upward.

The letters may be collected at the close and used again at subsequent meetings, possibly throughout the year, guests drawing different letters each time, and thus getting the basal idea of universal service fixed.—The Missionary Review of the World.

## PUCKER'S PERPLEXITIES

By Rev. William Osgood Rogers

### Getting Canned

Deer Skinny,

The Preechur out by the Mill is so afraid of getting canned that he doesn't dare say his Sole is his Own. Everything he says or does he always stops first and asks himself, "Will this offend any of my Peepul?"

We were going to have a big Union Revival in town and he was Right in for it till he found out that some of his peepul didn't believe in Revivals. But some others were red hot for their church to go in. And the poor Preechur was between the devil and the Deep Blew Sea. He Straddled the Fence and noboddy Reely knew whether his church was In or Out. One sure thing, they never got many converts.

He never will take sides on anything, nor come right out against anything. The boys in his S. S. call him "Pussyfoot," and some of the Offishul Bored wants to fire him for being Weak Nead.

Our Preechur don't give a Whoop whether we Can him or not. He is as independent as a Hog on Ice. When he was going to Preech against the Klan the church officers warned him he might lose his job. But he told them he was going to speak out his convichuns, come what might.

He gave the Klan Fitz, and they were all there to hear it. Mother was afraid it would make trouble. But when he got sick a few weeks afterward, the Klan sent him a big bunch of roses with a card that said, "To a brave honest fighter."

Dad says the surest way not to be canned is not to think anything about it, but just do your stuff.

Ain't it queer?

Yours,  
Pucker.



# ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

## MISCELLANEOUS GIFTS

### Pennsylvania

A brother and sister in this State who have no dependents, who desire that their money after death should be used for the Lord's work, made a gift to the school of \$2,000.00. This is a matter that should be laid upon the hearts of God's people. Before God we are just as responsible for the disposition we make of our money as we are for the use of it while we are living. How often we see the accumulation of Christians' after their death, fought over through the courts and their money scattered among the ungodly. How frequently we have seen wills broken and their money go to lawyers in legal battles, quarreling and bitterness among relatives and often their own wishes not carried out, just because they have not properly set their house in order and made proper disposition. This does not please our Lord. All we will save out of the wreckage of time is that which we invest in God's work and kingdom. If you want to make arrangements that cannot go wrong, write to the President of Ashland College and we will be glad to give information and help.

### Indiana

The other day I had a letter from a Brother and a Sister in northern Indiana desiring to take out an annuity for \$300.00, which we gladly furnished them. These annuity bonds are the safest and vest investments for our people: They will bring you a larger and safer income than you will ordinarily receive from any other source. You have this income during your life, after death there will be no contests, court costs and quarrels... You can know where your money goes and what it will be used for. Why not give while living and at the same time have the income from it? That more of our people do not avail themselves of this splendid plan is unfortunate. Write to the college for further information.

### Maryland

A young man came to me at the Conference and told me he was isolated from attending regularly our church and wanted to give to the endowment and gave \$300.00. What a splendid spirit. I cannot reach all isolated members for I do not know where they are located. This is a fine example for others who are isolated to follow. Others like minded address me at Ashland, Ohio, in care of the college. The total of these gifts with others is \$2,900.00.

W. S. BELL.

## GENERAL CONFERENCE BUSINESS

(A synopsis of the business sessions of the fortieth General Conference of the Brethren church held at Ashland, Ohio on August 20-26, 1928).

### Organization

Moderator, E. E. Jacobs; Vice-Moderator, J. Allen Miller; Secretary, O. C. Starn; Assistant Secretary, J. L. Gingrich; Treasurer, N. G. Kimmel; Statistician, G. E. Cone; Committee on Committees, A. V. Kimmel, A. J. McClain, L. S. Bauman.

### Committees

Resolutions: K. M. Monroe, E. L. Miller, A. D. Gnagey; Sunday School Nominating: W. C. Benshoff, M. A. Stuckey, W. H. Beachler; Christian Endeavor Nominating: Homer Kent, N. V. Leatherman, Harold Fry; Rules and Organization: L. G. Wood, Dyoil Belote, R. D. Barnard; Finance: Ephraim Culp, G. W. Brumbaugh, E. L. Kilhefner; Spiritual State of Churches: C. W. Mayes, J. W. Platt, J. C. Beal, G. E. Cone, W. H. Schaffer, Freeman Ankrum, F. G. Coleman, W. E. Ronk, R. F. Porte; Inter-church Relations: W. H. Beachler, W. E. Ronk, H. F. Stuckman.

### Members of Boards

Publication: W. S. Bell, C. A. Bame, Dyoil Belote; Brethren Home: Ephraim Culp, G. W. Brumbaugh, J. Allen Miller, A. V. Kimmel; Benevolences, J. J. Wolfe; Home Mission: F. G. Coleman, A. B. Cover, Claude Studebaker, Roy Patterson.

### Reports of Committees

Sunday School Nominating: President W. I. Duker; Vice-President, E. L. Miller; General Secretary, O. C. Starn; Treasurer, M. P. Puterbaugh; Divisional Superintendents: Administration, S. M. Whetstone; Children's, Hazel Keiser; Young People's, G. H. Jones; Adult, K. M. Monroe; Departmental Superintendents: Education, M. A. Stuckey;

Home, Mrs. H. M. Cook; Missionary, N. V. Leatherman; Citizenship, R. R. Haun.

Christian Endeavor Nominating: President, E. M. Riddle; Associate President, F. C. Vanator; Secretary-Treasurer, Gladys Spice; Quiet Hour, Ray Klingensmith; Stewardship, Delbert Flora; Citizenship, C. E. Kolb, Superintendents: Junior, Mrs. Herman Koontz; Intermediate, Mrs. Joyce Saylor; Missionary, F. V. Kinzie; Service, Homer Kent.

### Resolutions

1. That we as a conference express our thanks unto God for all his bountiful dealings with us.

2. That we express our thanks to the Ashland Brethren church, to Ashland College and to all people of Ashland aiding in the success of this conference and for courtesies extended.

3. That we express our thanks to the officers and boards and committees for their untiring efforts in the planning of and executing of the Conference program and to those who have so splendidly rendered their respective parts thereon.

4. That we express our thanks to Dr. P. B. Fitzwater for his Bible lectures on the Epistle of Romans.

5. That we re-affirm our faith in the Scriptures as the infallible, inspired word of God.

6. That we commend the continued teaching and practice of the distinctive ordinances of the Brethren church and recommend continued promulgation through the brotherhood of the message of the Brethren ministry.

7. That we express our thanks to the Ashland Chamber of Commerce for courtesies extended to us and to the Ashland Times-Gazette for the splendid publicity given this Conference.

8. That we zealously pledge our support to all law enforcement with special reference to a strict enforcement of the Eighth





teenth Amendment and the laws pertaining thereto; and that we call upon Brethren everywhere to discriminate against candidates who will not pledge themselves to uphold the Eighteenth Amendment and present enforcement laws.

9. That we express our thanks to the people of Ashland who have so generously opened their homes to the entertainment of conference attendants.

10. That we commend the missionary and our hearty support to all subsequent work of like nature in home and foreign fields.

11. That we recommend a more scriptural regard for the Lord's day.

12. That we express our appreciation of the fine Christian spirit manifest in all the sessions of the Conference.

13. (Added by vote of Conference) That this Conference send a telegram to the State Department at Washington, congratulating this government on its instrumentality in bringing about the multilateral pact to outlaw war as an instrument of national policy, which pact is scheduled to be signed on Monday next; that we condemn war as an unchristian way of settling international disputes, and commend the way of justice between nations; that we go on record as a non-resistant body; and that we urge the government to use every means possible to propagandize peace, pledging ourselves to do all in our power in this respect, in order that this diplomatic triumph for peace may be made permanent through education and religion.

#### Attendance

The final report of the credential committee gave a total of 317 delegates attending the Conference.

#### Back to Winona

Conference approved a recommendation by the Executive Committee to hold our next General Conference at Winona Lake, Indiana, the week following the close of the Bible Conference in 1929.

O. C. STARN, Secretary,  
Gratis, Ohio.

### THE FORTY-FIRST INDIANA CONFERENCE OF BRETHREN CHURCHES AT FIRST BRETHREN CHURCH, GOSHEN, INDIANA, OCTOBER 9, 10, AND 11, 1928

#### Conference Officers

Moderator ..... Rev. F. G. Coleman  
Vice-Moderator ..... Rev. C. A. Stewart  
Secretary-Treasurer, Rev. N. V. Leatherman  
President Ministerium, Rev. S. M. Whetstone  
President W. M. S., Mrs. J. W. Holderman  
President Board of Trustees,

Rev. J. W. Brower

President Mission Board,

Rev. W. F. Johnson

#### PROGRAMME

TUESDAY EVENING, OCTOBER 9TH

7:30 Devotions. Rev. M. L. Sands.

7:50 Address of Welcome.

Rev. H. F. Stuckman

8:00 Sermon.

Vice-Moderator, Rev. C. A. Stewart.

WEDNESDAY MORNING, OCTOBER

10TH

Ministerium 8:00 A. M. to 9:30 A. M.

Devotions.

General Discussion: "The Preacher in His Study, in His Church, in His Community." Led by Rev. Fred C. Vanator.

W. M. S., 8:00 A. M. to 9:30 P. M.

Song Service.

Devotions. Mrs. Laura Keyes.

Special Number.

Paper.

Talk, Miss Florence Bickel, returned

missionary from Africa.

Roll Call of Societies.

Business.

Announcements.

#### CONFERENCE SESSION

9:30 Devotions. Rev. G. W. Rench.

9:45 Appointment of Committees.

10:00 Statistician's Report.

Rev. J. W. Clark.

10:15 Moderator's Address.

Rev. F. G. Coleman.

Announcements.

#### AFTERNOON SESSION

District Mission Session.

Rev. W. F. Johnson, Presiding.

1:30 Devotions. Mr. James M. Collins.

1:45 Reports from the Fields: Huntington, Muncie, Peru, Ft. Wayne.

2:15 Report of Secretary.

Rev. S. M. Whetstone.

Report of Treasurer.

#### Trustees Session

3:15 Reports from Board Members.

President. Rev. J. W. Brower.

Secretary. Mr. C. G. Wolfe.

Treasurer. Mr. Ephraim Culp.

Shipshewana Promotion Plans.

Dr. J. Allen Miller.

#### EVENING SESSION

##### Foreign Mission Session

7:30 Devotions. Rev. B. H. Flora.

7:45 Address. Miss Johanna Nielsen.

(Returned from South America)

8:15 Address. Rev. John Hathaway.

(Returned from Africa)

8:45 Fifteen Minute Display African Relics. Miss Florence Bickel.

(Returned from Africa)

#### THURSDAY MORNING, OCTOBER 11TH

Ministerium 8:00 A. M. to 9:30 A. M.

Devotions.

General Discussion: "Things Which Rob the Preacher of his Usefulness."

(Cowardice, Impatience, Dishonesty, Despondency, Selfishness, Discontentedness, Foolishness, etc.)

Led by Rev. G. L. Maus.

Business Session: Election of Officers.

W. M. S. 8:00 A. M. to 9:30 A. M.

Song Service.

Devotions. Mrs. J. L. Kimmel.

Vocal Solo. Mrs. Myron Long.

Paper ("Prayer Band").

Mrs. Frank G. Coleman.

Presentation of Year's Work.

Mrs. Fred C. Vanator.

Report of Secretary and Treasurer.

Election of Officers.

Announcements.

#### CONFERENCE SESSION

9:30 Devotions. Rev. W. I. Duker.

9:45 Election of Officers.

Report of Committee on Nominations.

Miscellaneous Business.

#### AFTERNOON SESSION

1:30 Devotions. Rev. O. G. Lewis.

1:45 Presentation and Discussion Practical Church Issues:

"The Mission of a Deacon."

Rev. J. L. Kimmel.

"Responsibilities of a Layman."

Rev. E. A. Duker.

"What I Expect of My Pastor."

Mr. Wm. Johanson.

#### SUNDAY SCHOOL SESSION

2:30 "The Brethren Sunday School Program for 1928-1929."

Rev. O. C. Starn, Gen'l Sec'y. National S. S. A.

3:00 "The Past, Present and Future of the Brethren Sunday School Movement."

Prof. M. A. Stuckey, Educational Superintendent National Sunday School Association.

#### EVENING SESSION

Young People's Jubilee Rally

7:00 Young People's Banquet.

(Goal, 300 young people.)

7:30 Organ Recital and Special Music Program for Adults.

8:00 Mass Meeting for All.

Address. "The By-Products of Youth." Rev. Fred C. Vanator.

### EIGHTH ANNUAL REPORT OF THE EVANGELISTIC AND BIBLE STUDY LEAGUE

In making this Eighth Annual Report of the work done by the League the past year, will say that Dr. J. C. Beal was in the field for about four months. Reports came in endorsing his work and requesting that he might return again, from every place that he has held Bible Studies and Evangelistic services.

Brother Beal has kindly consented to give a portion of his time to the League work this year. Any that desire his services, see him or any of the League officials.

We are glad that the League had a part in the meeting held at Winchester, Virginia. Dr. Charles A. Bame was the evangelist and a successful meeting was reported.

We feel that some of the greatest good accomplished by the League is in Bible teaching and distribution of sound literature.

Bible teaching that is true to the old Book is one of the supreme needs of the hour and the League desires to place special emphasis on it in the coming year.

THE EVANGELISTIC & BIBLE STUDY LEAGUE, Per HENRY V. WALL, Secretary, 315 Cherry Avenue, Long Beach, California.

### TREASURER'S REPORT OF THE EVANGELISTIC AND BIBLE STUDY LEAGUE FOR THE YEAR CLOSING JULY 31ST, 1928

#### Receipts:

Balance August 1, 1927 .....\$ 304.03

Receipts for year ..... 794.61

#### Disbursements:

J. C. Beal, evangelism .....\$ 760.52

Meeting at Winchester, Va., ..... 25.00

Printing cards, etc. .... 16.40

Literature ..... 25.00

Balance August 1, 1928 ..... 271.72

\$1,098.64

Respectfully submitted,

N. H. NIELSEN, Treasurer.

### PROGRAM OF THE ANNUAL CONFERENCE OF THE ILLIOKOTA DISTRICT TO BE HELD AT WATERLOO, IOWA, OCTOBER 2, 3, 4, 1928

Opening Session—Tuesday, October 2, at 2:15 P. M.

2:15-2:30 Song Service and Devotions.

Claud Studebaker.

2:30-3:00 Sermon. E. Forest Byers.

3:00-4:00 Woman's Missionary Society.

Business Session.

Devotions. Waterloo Society.

Report of Officers.

Appointment of Committees.

Tuesday Evening

7:30-7:45 Devotions. J. F. Garber.

7:45-8:00 Address of Welcome.

Edwin Boardman, Jr.

8:00 Sermon. Harold D. Fry.

Wednesday Morning, October 3

8:00-9:00 Woman's Missionary Society.

Open Session.

Devotions. Cedar Rapids Society.  
Special Music.

Mrs. A. D. Cashman.  
Talk. Miss Gertrude Leedy,  
Gen. Secretary of the W. M. S. Subject, "Stewardship."

9:00-10:00 Business Session.  
Elections of Ministerial Board Members.

Executive Committee; College Trustee Nominees; Report of Committees and other business.

10:00-11:00 Moderator's Address.  
A. D. Cashman.

11:00-12:00 Discussion of Address.  
Sunday School Session.  
Miss Lulu Moser, S. S. Supervisor.

#### Wednesday Afternoon

1:30-1:45 Devotion. E. Forest Byers.  
1:45-3:00 Missionary Session.  
Home Missions.

Claud Studebaker.  
Foreign Missions. To be announced.

3:00-4:00 Woman's Missionary Society.  
Business Session.  
Devotions.

Dallas Center Society.  
All closing business.  
Sisterhood Session.

4:15-5:00 Wednesday Evening  
7:30-7:45 Devotions.

Edwin Boardman, Jr.  
7:45-8:15 Christian Endeavor Session.  
Harold Fry.

8:15 College and Publishing House Representative's Address.

#### Thursday Morning, October 4

9:00-9:15 Devotions. Ernest Myers.  
9:15-10:15 Closing Business.  
10:15-11:00 Benevolence Session.

Superannuated Ministers.  
A. D. Cashman.  
Brethren Home.

Edwin Boardman, Jr.  
11:00-12:00 Sermon. Geo. E. Cone.

### FINANCIAL REPORT OF THE BRETHREN PUBLISHING COMPANY FOR THE FISCAL YEAR ENDING AUGUST FIRST, 1928

#### Year's Gross Business

Cash Balance, August 1, 1927	\$ 852.72
Advertising	68.18
Insurance Dividend	33.00
Commission Goods	1,317.29
Evangelist Subscriptions	5,715.80
Job Work	8,979.79
Loans Secured	1,500.00
Miscellaneous	522.47
Publication Day Offering	1,071.76
Rent from Apartments	3,581.75
Sunday School Literature	11,097.05
Tracts	31.08

Total .....\$34,764.89  
Cash Balance, August 1, 1927 ..\$ 852.72  
Cash received during year ..... 34,553.26

Total .....\$35,405.98

#### Year's Expenditures

Advertising	\$ 65.68
Building Upkeep	407.31
Commission Goods	1,017.19
Current Supplies	93.50
Equipment	1,136.94
Engravings	301.47
Express, Freight and Drayage	214.18
Interest	1,035.33

Insurance	386.74
Ink	84.75
Labor	17,338.26
Light, Heat and Power	1,285.82
Loans Repaid	3,925.00
Miscellaneous	611.40
Paper Stock	3,966.54
Postage	704.61
Repairs	28.81
Refunds	64.38
Taxes	1,073.55
Telephone Rent	61.40
Water Rent	186.59

Total .....\$34,467.95  
Cash Balance August 1 ..... 938.03  
Grand Total .....\$35,405.98

#### Resources

Cash, August 1, 1928	\$ 438.03
Accounts Receivable	2,510.89
Building and Grounds	45,000.00
Furniture and Fixtures	600.00
Machinery and Equipment	19,200.00
Paper Stock	685.00
Tracts	75.00

Total .....\$69,008.92

#### Liabilities

Accounts Payable	\$ 683.26
Tract Fund	450.00
Notes Payable	13,425.00

Total .....\$14,458.26  
Total Resources .....\$69,008.92  
Total Liabilities ..... 14,458.26

Net Resources .....\$54,550.66  
Net Resources in 1927 ..... 51,523.13

Gain .....\$ 3,027.53  
August 15, 1928.

We have this day checked the above report of The Brethren Publishing Company, and find it correct according to the footings of the books of the Company.  
(Signed) W. I. ILGER,  
J. ALLEN MILLER,  
Auditing Committee.

#### Thirteen Years' Growth

The following table of the net worth of The Brethren Publishing Company, taken from the annual reports made to General Conference reveals the growth of the Company during the thirteen years of the present management.

1915, Net Worth	\$ 5,627.91
1916, " "	6,725.27
1917, " "	6,765.29
1918, " "	8,564.77
1919, " "	11,170.06
1920, " "	23,840.75
1921, " "	22,587.86
1922, " "	27,896.16
1923, " "	31,390.27
1924, " "	35,747.09
1925, " "	48,804.20
1926, " "	49,090.74
1927, " "	51,523.13
1928, " "	54,550.66

Net Gain .....\$48,922.75  
R. R. TEETER, Business Manager.

#### WINONA BIBLE CONFERENCE CLOSES

The 34th Annual Bible Conference at Winona Lake, Indiana, closed Sunday, August 26 with twelve services. The Consecration meeting was held on the knoll under the tabernacle. It was a remarkable scene. Thousands stood in the moonlight while closing prayers were offered thanking God for the great inspiration of the Conference and the fellowship enjoyed. Dr. W. E. Bieder-

wolf then pronounced the benediction and the great crowd dispersed singing "God Be with You Till We Meet Again."

One cannot begin to tell of the many good things. The sermons, Bible teaching, the music under the direction of Homer Rodeheaver, the "Rescue Mission Boys," the Hillside services, the meetings held each morning for women, when Dr. J. C. Masse spoke.

The inspiration received from the many Home and Foreign Missionaries who told of their work each afternoon and evening. Almost 100 from many lands being in attendance.

Thirty-three states were represented at the Conference. Four came from the District of Columbia, missionaries represented four foreign countries. The Conference closes with all expenses paid and with a neat balance of one thousand dollars which has been turned over to Winona institutions.

"Home-Coming Day," was a great success. The largest crowd ever assembled on a mid-week occasion was here. The marvelous prohibition talk given by Rev. W. A. Sunday was enthusiastically received. Much information was given as to the character of Governor Al Smith and his purposes. Then it rained and stormed, interfering with the "Old Fashioned Lawn Party." But the refreshments were served in the tabernacle and reminiscences of old time Winonians given from the platform. The attendance was larger than last year and Dr. Biederwolf, director of the Bible Conference, promises even greater things for next year's Bible Conference. Many members of the Brethren church were present.

M. A. MARTIN.

Thousands that are capable of great sacrifices are not yet capable of the little ones which are all that are required of them. God seems to take pleasure in working by degrees; the progress of the truth is as the permeation of leaven or the growth of a seed; a multitude of successive small sacrifices may work more good in the world than many a large one. ...It is the Being that is the precious thing. Being is the mother to all the little Doings as well as the grown-up Deeds and the mighty heroic Sacrifices; and these little Doings, like the good children of the house, make the bliss of it.—George Macdonald.

### Business Manager's Corner

#### OPEN HOUSE

It was a great occasion when the General Conference adjourned at 3:45 on Wednesday afternoon to give the delegates an opportunity to enjoy the "open house" of The Brethren Publishing Company, to visit its plant and to see it operating in full force running off the current week's Evangelist and mailing it during their visit.

Almost the entire delegated body formed in line and marched down the street to visit the Publishing House, and more than four hundred passed through our doors and received their souvenirs to take home with them to be a constant reminder of our appreciation of their visit.

Many of these visitors had never before visited a printing establishment and it was an education to them to see a plant in operation, and we are quite sure they will have a better understanding of our situation since their visit. Every visitor seemed delighted with what they saw, and we predict that, when the time comes for our next Publication Day Offering the fourth Sunday



in January, if these visitors will talk up the matter a little in their home churches, there will be a noticeable increase in the offerings of a number of our churches.

#### Evangelist Honor Roll

Allentown, Pa. (9th Yr.) S. E. Christiansen  
Ashland, O. (10th Yr.) . . . . . C. A. Bame  
Beaver City, Neb. (10th Yr.) . . . E. S. Flora  
Berne, Ind. (8th Yr.) . . . . . W. F. Johnson  
Buckeye City, O. (8th Yr.) . . . Delbert Flora  
Center Chapel, Ind. (3rd Yr.) Geo. Swihart  
Corinth, Ind. (2nd Yr.) . . . . . W. F. Johnson  
Ellet, Ohio (1st Yr.) . . . . . Floyd Sibert  
Elkhart, Ind. (8th Yr.) . . . . . W. I. Duker  
Fairhaven, O. (10th Yr.) . . . . . Geo. Pontius  
Gratis, O. (4th Yr.) . . . . . O. C. Starn  
Gretna, O. (11th Yr.) . . . . . Frank Gehman  
Hagerstown, Md. (8th Yr.) G. C. Carpenter  
Howe, Ind. (6th Yr.) . . . . . J. W. Brower  
Johnstown, Pa., 3rd Ch. (7th Yr.) Gingrich  
Lathrop, Calif. (5th Yr.) . . . . . (Vacant)  
Leon, Iowa (2nd Yr.) . . . . . Claud Studebaker  
Long Beach, Cal. (10th Yr.) L. S. Bauman  
Martinsburg, Pa. (7th Yr.) . . . . . J. S. Cqok  
Mexico, Ind. (9th Yr.) . . . . . C. A. Stewart  
Morrill, Kans. (10th Yr.) . . . . . L. A. Myers  
Mt. Pleasant, Pa. (4th Yr.) W. A. Crofford  
Nappanee, Ind. (10th Yr.) S. M. Whetstone  
New Enterprise, Ind. (2 Yr.) D. A. C. Teeter  
New Paris, Ind. (7th Yr.) . . . . . B. H. Flora  
N. Liberty, Ind. (8th Yr.) . . . . . J. W. Clark  
Oakville, Ind. (10th Yr.) . . . . . S. C. Henderson  
Peru, Ind. (8th Yr.) . . . . . F. C. Vanator  
Phila., Pa., 1st Ch. (8th Yr.) R. P. Miller  
Pleasant Grove, Ia. (5th Yr.) . . . (Vacant)  
Raystown, Pa. (3rd Yr.) . . . . . (Vacant)  
Roann, Ind. (10th Yr.) . . . . . G. L. Maus  
Smithville, O. (8th Yr.) . . . . . G. E. McDonald  
Sterling, O. (8th Yr.) . . . . . G. E. McDonald  
Summit Mills, Pa. (2nd Yr.) . . . W. E. Ronk  
Sunnyside, Wash. (2nd Yr.) . . . C. C. Grisso  
Harrah, Wash. (2nd Yr.) . . . . . J. C. Beal  
Tiosa, Ind. (8th Yr.) . . . . . J. W. Clark  
Waterloo, Ia. (10th Yr.) Edwin Boardman  
Waynesboro, Pa., (5th Yr.) W. C. Benshoff  
Washington, D. C. (3rd Yr.) . . . . . Homer Kent  
Hudson, Ia. (6th Yr.) . . . . . E. F. Byers  
Yellow Creek, Pa. (3rd Yr.) . . . (Vacant)

It has been quite a while since the Evangelist Honor Roll has appeared in this column in its entirety as we aim to publish it only when a new church has been admitted to membership on the roll. This week the full roll will appear as we have two churches to admit to membership. These two churches come into membership in a rather unusual manner, but they passed the test.

The first one is Hudson, Iowa, with E. F. Byers as pastor. This church was on the Honor Roll for a number of years some years ago, but when their village bank was closed up it left the church in straightened financial circumstances and they dropped out of this list. However they have come up out of their distress and have renewed their Evangelist subscription list and we are glad to enroll them once more. We are not sure just where they stood at the time they were compelled to drop their place on the Honor Roll, but we are going to give them credit at this time for having been on the list for six years. If we are mistaken we are willing to be corrected.

The other new member of the Honor Roll is Harrah, Washington. This list was sent to us by J. C. Beal, pastor at that time. While this places the Harrah church on the Roll for the first time, yet they have been on for the past year as members of the Sunnyside congregation. However, since the organization and building of the church at Harrah they come on as a separate body, but we think it will be only fair to give them credit for membership for two years.

Since our last report the following have renewed their membership on the list of

Evangelist Honor Roll churches: Nappanee, Indiana, 10th year; Washington, D. C., 3rd year; Corinth, Indiana, 2nd year; Morrill, Kansas, 10th year; North Liberty, Indiana, 8th year; Peru, Indiana, 8th year; Mt. Pleasant, Pennsylvania, 4th year; Lathrop, California, 5th year; Howe, Indiana, 6th year; Beaver City, Nebraska, 10th year; Leon, Iowa, 2nd year; Gretna, Ohio, 11th year; Roann, Indiana, 10th year.

It is to be observed that eight churches have been on the Honor Roll for TEN years, and one for ELEVEN years, and within a few weeks the Ashland church will be enrolled for the ELEVENTH year. In the face of these LIVING witnesses we are hardly able to see why ANY church will still hold out against this method of getting the church paper into the homes of its membership.

#### Who Wants a Cooker?

On this page appears an advertisement for an aluminum pressure cooker that is manufactured in Ashland. This cooker as advertised is sold by agents at \$10.50; but The Brethren Publishing Company has made arrangements whereby it is able to supply a limited number of these cookers to our readers at HALF the retail price. The proposition is this—any subscriber who will renew his subscription at the regular price of two dollars per year can secure one of these cookers postpaid for the additional sum of \$5.25. In other words \$7.25 secures one of these cookers and the Evangelist for one year. We will include in this offer any new subscriber as well as the renewal of old subscriptions.

The business manager's family has been using one of these cookers for about three years with splendid results and can recommend it to any one who wants a medium priced pressure cooker.

Send in your renewals or your new subscriptions promptly as we have only a limited number of these cookers.

R. R. TEETER Business Manager.

## ANNOUNCEMENTS

#### OPEN TO SERVICE

I have had experience as a pastor, evangelist, and song director and soloist. Can respond to a call immediately. Any church desiring such service may write the following:

H. E. EPPLEY,  
Box 273, Winona Lake, Indiana.

#### PENNSYLVANIA DISTRICT CONFERENCE MEETS AT WAYNESBORO, OCTOBER 1-4TH

Though our coming meeting is still a month away there have been many inquiries for information regarding it already. This appears to indicate a keen advance interest that is highly satisfactory. Since this district has been exalting the teaching and inspirational side of its Conference, the real interest has been growing and the attendance is more sustained throughout the meeting. It used to be that many were coming and going during the time, business sessions were the main feature, and when the thing the particular party was interested in was over the party had no further interest in the gathering and left for home. But now it needs an absolutely imperative call to get folks to leave before the last service is over. We believe this is due to the fine Bible teaching we are having each time. Last year we had Dr. Henry Ostrom for our Bible teacher. He is a man who has a com-

manding place on the largest Bible Conference platforms in America, such as Ocean City, Erie Side, etc. This year we have secured Dr. E. J. Pace for our teacher, and we say without hesitation that our conference has in store one of the richest opportunities possible. We had this man for our eight day Bible Conference which we hold in our Philadelphia church each spring, and many are the hearts that still feel the warmth of his personality and messages.

This gathering will be a source of inspiration for both pastors and laymen for years to come. Every pastor that feels his people can stand a little spiritual stirring cannot afford to neglect urging the fullest attendance at this meeting. Each organization of each church should send a delegate to bring back the blessing to them. The pastor of the entertaining congregation will send in his hearty welcome soon and tell how to get to Waynesboro. This is the second time we have met with Brother Benshoff recently, for it was only two years ago that we met with him and his people at Berlin. Do not forget the place and the date.

R. PAUL MILER, Moderator.

#### SMOKING GIRLS

Rev. Daniel A. Poling, president of the International Christian Endeavor Union, was asked if he considered it was wrong for young girls to smoke cigarettes. He replied over the radio as follows:

"I think it a great mistake. Inevitably it must hurt both them and those who may come after them. I cannot too largely express my personal feeling with regard to the matter. I am of the conviction, too, and believe that the conviction is scientifically supported, that cigarette smoking is more detrimental to young women than it is to young men, although I am dead against it in both instances. The finest middle-distance man I ever knew went to smash by the cigarette route. Granted at once that he was an extreme example and that what happened to him was quite unusual, nevertheless the habit that lies in the wake of the cigarette produces a multitude of ills."—No-Tobacco Journal.

**THE "EASIEST WAY"**



**Cooker**  
*Makes Good Cooking Better Quicker Easier*



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# The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

## Judge Gary on Prohibition

The late Judge Elbert H. Gary, for many years the head of the United States Steel Corporation, declared that prohibition had been of incalculable benefit to the employees of the company. His statement follows:

*"The sale of automobiles has been largely increased by the fact that a large majority of the workmen now prefer to take excursions with their families by automobile instead of spending their time at the saloons or other places and wasting their money in practices that are physically injurious instead of beneficial."*

*"At a meeting of steel men recently, it was stated by one of those present that the families of workmen in the steel mills would vote with practical unanimity in favor of total prohibition, although some of the husbands might, perhaps, be in favor of the sale of beer and light wines."*

*"All in all, however, there is no doubt that a large preponderance of the workmen in this country are in favor of the prohibition of the sale and the use of all intoxicants from the standpoint of good morals, good economics, and peaceful, social relations."*

*"We should all remember constantly that, if any one law is broken, and the offender is unpunished or protected, some other person may decide to take the same course with respect to another law. It is a simple but important fact that the only safety of this country is found in the adoption and enforcement of laws which are calculated to protect all the people and which discriminate against none."*

*"There has been more or less bootlegging, yet as a total result of the prohibitory laws there has been a large decrease in the use of liquor, at least in the vicinity of our various plants throughout the country."*

*"There has been a noteworthy decrease in the number of jails, asylums, and hospitals. There has been an increase and a large increase, in the bank balances of savings deposits. The health of the people has improved. The families of workmen are better clothed, and better treated. The attendance of the workmen and their families at church, of the children in schools, and of all of them at clean, legitimate, healthful resorts and places of amusement, has materially increased. These are the fruits of prohibition in the United States."*



# THE BRETHREN EVANGELIST

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## EDITORIAL

### Al Smith and His Paramount Issue

It seems that the country is somewhat embarrassed at having as one of its leading candidates for the presidency a man who must spend time trying to prove he was not drunk on this or that occasion. The daily papers have just informed us that Governor Smith tried to "Spike the Rumor" that he was "disgustingly intoxicated" while in attendance at the New York state fair at Syracuse, and that he had "trailed the leads" and had succeeded in embarrassing two women who are supposed to have had something to do with the gossip. The big disturbing thing in the minds of the people is not whether the story is true or false, but why a man who is supposed to be big enough to be president of the United States should feel called upon to "nail a lie in the whispering campaign." It is a strange experience in American political campaigns, to have some one of such prominence so very sensitive about criticism. We are not accustomed to see our great men become peeved at what Smith calls a "whispering campaign." What is there about Al Smith that makes him and his conduct so susceptible to criticism? And why should one in his station stoop to answer every personal criticism afloat instead of standing erect and self-possessed, in the consciousness and dignity of personal worth and ignoring it? Every public servant is subject to criticism more or less, but the least that is made of it the better it looks for the one criticized. One who shows himself afraid of the stories that get afloat and quick to strike back arouses the suspicions of the people. Stories without foundation soon die.

Wonder if there could be something about Al Smith's habits that gives occasion for all this "whispering" about him? We do recall that he has been bold to let it be known that he has a taste for good liquor, and that he has remarked that he wished for a return of the times when one could "put a foot on the rail again and blow off the froth." Might it be that his public record and his attitude on moral issues have been of such a nature as to give occasion to criticism? We recall that Rev. O. R. Miller, superintendent of the New York Civic League, and William Allen White, noted Emporia, Kansas, editor, have published certain embarrassing statements about his record as a New York state legislator—that he invariably took the side of the saloon, gambling and vice as against the home, the school and sobriety. And these men went to the Assembly Journal to prove their statements. Could it be that the crowd that Smith associates with has anything to do with providing occasions for embarrassing criticism? And

again there comes to mind the fact that he is the confessed ally and champion of Tammany, which is as wet as the Atlantic ocean and as corrupt as a miasmatic swamp. He is the friend and associate of liquor men and wet leaders in both political parties. He chose to direct his campaign a wet Republican who accepted the task as an opportunity to help free the country of the "damnable affliction of Prohibition." It should not seem strange that people should judge a man by the company he seeks and keeps; we have all been taught to do that.

May it be that people are "whispering" things about Smith because he has given occasion for thinking that he is not exactly on the square with the public in this campaign—that he has been guilty of "slippery speech?" We scarcely know whether we should presume to ask such a question in the face of the much-heralded frankness and candor of Smith. It is true that he has frankly declared himself to be in favor of modification of Prohibition, but is he really candid when he talks of modification and does not come boldly out and tell us he wants to destroy Prohibition altogether, in the face of his long friendship for the saloon and his championship of the very liquors that made the saloon what it was? And is he really honest when he speaks with gusto about law enforcement, lamenting the laxness of enforcement under the present administration and promising to enforce the Eighteenth Amendment if elected President, while as a matter of fact he did not enforce it in New York and led the state in knocking out the supporting legislation that made enforcement possible?

But whatever the cause or occasion for the unusual "whispering" about the personal qualifications of Smith for the presidency, the paramount issue of his campaign is of equal importance with the man, and is at once a challenge to the courage and loyalty of every Christian citizen. It is the wet and dry question on a national scope. However some politicians may try to disguise, or mollify the issue, or turn the attention of voters to something less offensive, the fact remains and must be kept in mind that the liquor traffic is the issue. That is Smith's supreme issue; no matter what else he may say, all is secondary to the proposal to turn the country back to the days of legalized drinking. All this talk about modification means just that. The editor of "The Evangelical Messenger" has developed that point in such a forceful way, that we are taking the liberty of quoting his editorial in which he drives home with repeated emphasis the statement that "Modification means intoxication and nullification." That is why Smith is urging it, if he were really honest enough to say so, and that is why his more candid friend and campaign manager, John J. Raskob is seeking to accomplish. Our contemporary says:

There is only one reason why the wets are urging modification of the Volstead Act as a means of remedying the present violation of the prohibition law of the land, and that is that they may obtain liquors of sufficient alcoholic content to become intoxicating. All the other arguments adduced can be discounted ninety-nine per cent. And modification to the extent desired by its proponents will mean nullification of the Constitution.

It should be thoroughly understood by everybody that Modification Means Intoxication and Nullification. What the modificationists want is wine and beer with a "kick" in it, and "kick" means plenty of it, and that means enough to produce intoxication.

Does any one of good judgment think that the wets will be satisfied with anything less than intoxicating liquor? Is anyone simple enough to believe that the anti-prohibitionists are even reasonably concerned about law violations in this country, and are seeking primarily to remedy the situation? Don't make us laugh! No, they want booze! Plenty of it! Fro'h on top! Fire water beneath! 4.4 beer, stronger wines, stronger whiskey and brandy!

Don't be deceived into thinking they are anxious about the Constitution of the United States. Many of them can't tell you what that document contains beyond the Eighteenth Amendment. The crowd that are crying for modification and the repeal of the Eighteenth Amendment are comprised mostly of the law breakers of the land, the people who today are either boot-leggers or patrons of the boot-leggers. And they are the people who on the morrow, if America ever recedes from her stand on the liquor question, will still be conspiring to defeat whatever laws there may be upon the statute books regulating the sale of liquor.

It cannot be too strongly urged upon the American voter that he will not solve liquor law violation by lessening the restrictions and modifying the Volstead Act. You are not dealing with a law observing element of the nation. The makers and sellers of intoxicating beverages have not been and are not today concerned about law, and the will of the people. They will not change in the future. There is only one thing they have ever cared about and that is to gain wealth. Anything that stands in the way of glutting their greed for money will be kicked out of the way. Anyone at all acquainted with the history of the liquor traffic knows that this is true. To give in at all, and permit a larger alcoholic content

in beverages, is simply to invite a thousand woes where we now have one. You will simply open wider the door to those who are now making a mockery of law and trampling the will of the American people under their unholly feet.

#### Modification Means Intoxication and Nullification.

Do not be deceived about this matter. The wets are not; they know what is the paramount issue. They are very clear as to what they want. But the dries are in danger of being fooled. It will be a rude awakening they will receive, if they get an Al Smith in the White House.

### Cultivating National Selfishness

A certain commission set aside for the study of immigration recently sent broadcast an appeal in behalf of American standards of living, in a manner that betrayed a selfishness and an indifference to living conditions abroad that is a discredit to the high idealism that we like to think characterizes the best life of America. We were informed by the statement that in Chinese glassworks, children are worked from six in the morning to eleven at night, under the most unsanitary conditions, exposed to deadly fumes, and high temperatures. Their wage is one dollar per month plus food. Then with callous indifference, it said, "When they die, others a-plenty take their places."

But, questioned this committee of propagandists, "Does America want her kiddies to come to this?" There was no suggestion of pity for the situation existing in such countries as China, and moreover a situation, so far as it pertains to the glassworks mentioned above, brought on by selfish American capital, such as they seek to protect in this country from competition from abroad. "Without immigration restriction laws, populations tend to flow, like water, from different economic levels, until equilibrium is attained." Fear was expressed lest American living standards should be engulfed and similar tragic child labor should be the doom of our American youngsters. "We must prevent this," the statement went on, "whether the deluge threatens from the Orient, from Latin America, or from those parts of Europe where intensified population pressure is forcing living standards toward coolie levels." That of course would be a condition to be feared and to be prevented if possible, if the danger were real, but it is largely exaggerated and imaginary.

"The dikes against such floods are laws like our Quota Immigration Act," it was pointed out. That is true enough, but the selfish expressions that followed are neither true to facts nor to Christian Americanism. In urging against being lenient and human in our immigration restrictions, it was said: "Herein Americans must be alert as to substoff propaganda. This is being financed by hyphenates who care far less for America than for the overseas lands from which we blunderingly permit them to come." It is not that one cares less for American welfare, but the Christian spirit makes one care more for the down-trodden and distressed of other lands.

Immigration restrictions has doubtless become the settled policy of our government, and we do not presume to say it is unwise, if humanly administered. Yet we must insist that such propagandists of national selfishness and unconcern for economic and social conditions abroad are doing our country a distinct harm.

### EDITORIAL REVIEW

Brother L. G. Wood, pastor at Fort Scott, Kansas, reports that he had three confessions at a country point near Fort Scott on September 2nd. This is a preaching appointment he is carrying along with his city work.

Brother and Sister Grant McDonald are rejoicing over the birth of a baby boy on September 10th. It bears the name, Glae Levon. The McDonalds spent last year in mission work at Lost Creek, Kentucky. They are now located at Smithville, Ohio, where Brother McDonald has entered upon the pastorate of the Smithville-Sterling congregation.

The Pennsylvania and Ohio conference programs are to be found in this issue. The Pennsylvania conference is to convene at Waynesboro, October 1 to 4 and the Ohio conference at West Alex-

andria, October 18 to 21, the ministerial session being held the day before, that is October 17th.

The Cambria County Christian Endeavor Union of Pennsylvania is still active and having splendid programs, one each quarter. This time the meeting was in the Pike Brethren church and Brother Dyoil Belote was the special speaker for the occasion. The society from the Third church of Johnstown was declared the winner in the contest for the largest delegation in attendance.

Brother W. R. Deeter, pastor of the West Alexandria-Clayton circuit reports a successful Daily Vacation Bible school which he conducted with the assistance of Brother L. V. King in a country community near at hand. Two hundred and thirty-five pupils were enrolled. Brother Deeter has had considerable experience in such work.

Brother George Pontius, pastor of the Fairhaven (Ohio) church, reports the successful evangelistic meeting held in that church just preceding General Conference. Twenty souls were added to the church, twelve by baptism and eight by letter and reconsecration. This was a former pastorate of Brother Ashman, and so he was very much at home, as well as much appreciated. The congregation is going forward in a splendid way under the leadership of Brother Pontius.

Brother I. D. Bowman, whose health has not been good for some time, reports that he is greatly improved and is open to calls for evangelistic work. He continues to care for the work in Delaware where four baptisms are reported. We appreciate the good words which he speaks in regard to the doctrinal articles appearing in the Evangelist. A number of our readers have been kind enough to tell us they appreciated this character of the Evangelist as well as other features.

Brother E. M. Riddle, pastor of the church at Warsaw, Indiana, reports a "red-letter" day for his congregation on September 9th, on the occasion of the re-opening of the church after extensive re-decorations. The pastor himself took charge and proceeded to raise at the morning service the \$1,100 lacking to take care of the cost. It was successfully done and the people as well as the pastor are to be congratulated on the success. Brethren F. C. Vanator and H. E. Eppey were visiting ministers and preachers for the day.

Brother William A. Gearhart, Home Missionary Secretary, supplies a report of receipts for General Home Missions for the period extending from April 1 to September 1. It shows some splendid gifts, indicating commendable interest. This is as it should be. The church ought to be vitally interested in the building of Brethren churches in new communities, and that is what Home Missions means. Sometimes we do not seem to take this task as seriously as we ought. It would help to spur us on to greater zeal if we realized that the future of the denomination is dependent on the advancement we make in Home Missions.

Our correspondent from Conemaugh, Pennsylvania, writes that the stay-at-home folks of their congregation, that is, those who were not in attendance at General Conference, were treated to a splendid report of conference by their delegates. It was so much enjoyed that they pronounced it the best conference ever. The influence of our conferences would be greatly increased if all delegates would be as faithful in carrying back conference news and spirit as were the Conemaugh folks. Brother Austin R. Staley is the faithful pastor.

LAYMEN'S DAY IS OCTOBER 14. It is a day authorized by General Conference, and has a two-fold purpose, namely, to inspire laymen to greater loyalty to, and activity in the work of the local church, and second to make an offering for the Students' Aid Fund. It is suggested that the laymen shall have charge of the morning service, or at least a very active part in it, on Laymen's Day, and that in this service effort shall be made to stir the men to a more active cooperation with the pastor in doing the work of the church. Do that, and then make an appeal for a contribution to be used to aid worthy young men in securing an education preparatory for the ministry. Further setting forth of the aims of the day will be made next week, together with a suggested program. The purposes of this special day are worthy of the support of every church, and we urge the most hearty cooperation.



# GENERAL ARTICLES

## Orthodox Sunday School Literature

By Quinter M. Lyon, Editor Sunday School Lesson Publications

(Address delivered at General Conference, at Ashland, Ohio, August 22, 1928)

September 1 marks for me the completion of five years of service as the editor of your Sunday school lesson publications. It has been a happy five years for me, and I hope it has been for you. It has also been profitable for me from the standpoint of valuable experience. I may hope that the profit has not been altogether one-sided.

A number of people have reminded me, during these past five years, that I have a great responsibility and an equally great opportunity. There is no doubt about that. What I write finds its way into the hands of nearly twenty thousand people for use each week. It is highly important, therefore, that the literature which I edit should be orthodox, that is, that it contain sound teaching which, if followed out, will lead to pure faith and right conduct. My feeling of responsibility in this matter is sincere and deep, and I beg the prayers of all the church as I try to write what is worth while.

In addition to a divine responsibility, there is also a practical reason why our Sunday school literature should be orthodox. No other kind of literature would be acceptable in the Brethren church. We are a conservative church, and if our literature is not conservative it will not command the confidence of the people and, therefore, will utterly fail. So there are more reasons than one why Brethren Sunday school literature should be "orthodox."

Some months ago when I decided to speak at conference on the subject of "Orthodox Sunday School Literature," a friend of mine critically said, "That means your orthodoxy, what you think is orthodox." I must admit that there is something to his criticism. Every one thinks he is orthodox, even to the most destructive critic. For the word "orthodox" comes from a compound Greek word meaning "right thinking." Every one who thinks at all, supposes that he thinks rightly. When one has an opinion, it is to be supposed that he thinks his opinion is right, or else he would not have it. Every one who has convictions is practically certain that he is right.

Therefore it is evident that when I speak of orthodox Sunday school literature, I must mean more than personal opinions. If I cannot assure you of more than merely that I will be true to my own personal opinions, I am sure that I shall neither win nor deserve your confidence.

### Liberty and Uniformity

There are two principles which a denominational editor must observe, as I see it. The first is that he must have liberty to express his own true convictions. To take away from a writer or speaker his right to express his own convictions is more than wrong: it is impossible.

The second principle is that the denominational editor must, by virtue of having accepted his office, agree essentially with the group whom he serves. Of course, there are bound to be some differences of opinion. Where you have more than one individual in an organization, there is bound to be a certain amount of disagreement, as for example in the family. And we are just a great big family. I like to think of ourselves as Brethren in a relationship which is closer than the flesh. There is bound to be a certain amount of disagreement. This gives us an opportunity to exercise that noble Christian virtue of charity. However, in all essentials there should be unity.

### Essentials

The question arises: What are the essentials?

Most of the ministers of the Brethren church have agreed as to certain fundamentals of the Brethren faith. They have expressed themselves in a little document which is called "The Message of the Brethren Ministry." Some claim that this "Message" is a tendency in the Brethren church toward credalism and the intolerance of credalism. There is a difference of opinion as to whether or not our church needs a creed. But all must admit that the sentiments expressed in this document represent the mind of most of the leaders in the Brethren church.

I have often said, and I still maintain, that the Brethren church had a creed long before the Message of the Brethren Ministry was adopted. Every church must have some sort of a creed in order to exist. Our creed was unwritten but real nevertheless. A part of our unwritten creed was to the effect that we should not have a written creed, and in that point we have gone contrary to the traditions of our Brethren forbears. The founders of the Brethren church saw the evil effects of creeds in other churches, so they decided to adopt no written creed except the Bible, and to make the New Testament their final authority in matters of faith and practice.

As I interpret the action of the Ministerial Association of the Brethren church in making this official document, it is this: The Message is intended as an aid to faith rather than as an instrument of persecution. It is not intended to become a post to which we are hitched, but rather a guide post along the way, in these days of mental and moral confusion. Furthermore it is intended to be only the basis of Christianity, as the Brethren church sees it, and not by any means its full outworking. It merely enumerates the things which Brethren people historically believe, and does not explain or defend these beliefs.

Certainly its motto is a good one: "The Bible, the whole Bible, and nothing but the Bible." It is only a motto, however, and needs to be elaborated and explained in order to become convincing. It does not mean that we are a people of one Book, but only that we make one Book supreme. Neither does it mean that any random selection from the Bible is in itself, apart from its context and relationship with the entire Bible, sufficient for our faith and guidance. If that is not clear, let me say it differently.

Old Testament ideals were only temporary. They showed the spiritual state to which the people of God were able to attain in olden times. Jesus said that the Old Testament ideal of justice was "an eye for an eye and a tooth for a tooth." But the New Testament or Christian ideal is to love our enemies, and to do good to such as persecute us.

Not all of the ideals or examples of the Old Testament are to be followed by the Christian. We have often heard it said, and rightly, that the inspiration of the Bible is proved by the fact that it records favorable and unfavorable details alike concerning its heroes. If the Bible had been consciously designed it would have omitted to mention David's sins and Moses' unholy anger. The fact that the Bible is inspired, and that we believe in "the Bible, the whole Bible, and nothing but the Bible," does not at all mean that we are to regard all its teachings and examples as of equal value, except indirectly as they trace

the unfolding of God's will and full purpose to man. The early Old Testament example in regard to war is one which Christians have been all too slow about discarding.

The New Testament cannot be fully understood without the Old. The African native, after reading a copy of the New Testament which had been handed to him, came back and asked for the first part of the story. But the opposite of this is also true, and we must believe that the Old Testament is incomplete without the fuller revelation of the New.

The Bible is like a great drama, with its climax scene laid on Calvary, and its conclusion with a promise of our Lord's return. No part of this great drama can well be omitted without impairing the effect of the rest. There are gems for the soul to feed on all the way through it. It is both inspired and inspiring. It is exactly what it claims to be. And if it is faithfully read and faithfully preached, no additional creed is necessary in order to make it effective, or to keep us "straight" or "orthodox."

#### Faith and Practice

The document to which we have already referred contains nine articles of faith and practice. The first article asserts the pre-existence, deity and incarnation by virgin birth of Jesus Christ, the Son of God. Personally I cannot see what is to be gained by Christianity in giving up such a belief as that the Son of God was virgin born. It seems beautifully true to me, and not at all inconsistent with the nature of God. The virgin birth of Jesus Christ was no more impossible for God to bring about than the creation of the world. Yet we all believe in the creation of the world. The resurrection should be considered in the same class with the virgin birth. And if we believe in the big miracles, like these, surely we should not need to stumble over the smaller ones. Nor is the personal return of Christ to the world at all impossible or improbable. In such a personal religion as Christianity, it would be supremely fitting that such a consummation of Christian history as this should take place.

Man's need of salvation and Christ's power to save him, through his wondrous life and his vicarious death on the cross; justification by faith, and the outworking of salvation in good works,—these are other proper items of the Christian faith.

A correlative article in the Message is in reference to the non-conformity of the Christian, especially in regard to war and swearing. And then the forms of the Brethren church,—these in themselves should consume more than this brief period, in order to be convincingly presented.

#### First Principles

I regard most of the document under discussion as "the first principles of Christ." They are what our Brethren would call the "fundamentals," which means the "foundations." They are the foundation stones on which we are to build something else.

In this I think I stand with the writer of Hebrews 6: 1, 2: "Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment." Then in verse 9 we read, "But, beloved, we are persuaded better things of you, and things that accompany salvation. . ."

What is it that we are to build on this foundation? As the writer to the Hebrews expressed it, the superstructure is to be composed of the "things that accompany salvation."

#### What Orthodoxy Includes

Orthodoxy includes, then, not only loyalty to the funda-

mentals of the church universal, such as the virgin birth and resurrection of Christ, and the Brethren fundamentals such as triune immersion and feet washing, but also loyalty to the practical teachings of Christ and his apostles and also the prophets.

A Sunday school literature is not orthodox if it is content to emphasize only the fundamentals. It must also emphasize the superstructure of Christian character and social ideals. Orthodoxy, or "straight thinking," is balanced thinking. It leans not too much to the right nor too much to the left. It spends not too much time in the cellar nor too much time in the attic.

We call ourselves a "whole gospel church." This is a challenging term. In order to live up to our chosen motto and be true to our claims there is much for us to do in the way of Christian education.

Discoveries are being made every year in the field of education. Much experimenting has been done in this field in recent years, and the results are now being successfully applied. These experiments have been made not only in the province of secular education but also in the field of Christian education, if we can make such a superficial division. (All education should be Christian.)

In the past few years, through the kindness of some of our organizations, I have had the good fortune to be associated with the representatives of other denominations in experimenting with and working out a new type of lesson. Last February I met with other denominational Sunday school editors to consider the results of these experiments, and the prospects are good for a more practical type of Sunday school lesson in the future.

I do not regard a man as completely orthodox unless he is open minded and ready to follow the truth as fresh living reveals it, and to take up with the very best methods of education. One must keep informed and up to date, in order to make Christianity mean most to the present generation. Certainly the church dare not fall behind the state in the performance of that task which is peculiarly hers, namely, of making righteous lives. Indeed the church should outdo the state and private institutions in the discovery and application of the best principles of education.

Orthodoxy is many sided. The danger of heresy is not that it believes too much, but that it accepts only partial truths. And if we are to be, indeed, a whole gospel church, we must lay emphasis not only on the "fundamentals" but also on the "super-structurals." By all means possible, through Bible stories and missionary history and biography and life-situations of the individual himself, and by direct teaching, we should try to make folks thoroughly Christian. By every means available, we should show them, in terms which are definite and unmistakable, what is meant by the word Christian. We should be able to show them just how to apply Christianity in the fields of health, education, finance, life-work, citizenship, recreation, friendship, art, church life, group life, and parenthood and family experiences. We should make it plain what it means to be a Christian in one's personal life, in the home, school, church, community, nation, and in relation to other nations and races.

What do you think of a man who is orthodox in regard to the virgin birth of Jesus, but unorthodox in regard to his loyalty to his wife? or who believes in the deity of Christ, but does not practice the injunction to bless his enemies? or who believes in the forgiveness of sins but refuses to pay his debts?

You see, my idea of orthodox Sunday school literature is not small. I believe in the fundamentals and also in the superstructurals. You cannot build a safe structure without a safe foundation. But what good does a good founda-

(Continued on page 9)



# The Preacher and Politics

By A. T. Robertson,

*(Professor Robertson of the Southern Baptist Theological Seminary, of Louisville, Kentucky, writes a very challenging article for the Christian Index, that deserves a wide reading, and we feel sure it will be helpful to Brethren people as well as to Baptists. Our ideals as to religious freedom and loyalty to the Word are very similar, and at the same time Brethren standards have always placed questions of morals and righteousness above the support of any party. In other words, we believe a man should be a Christian before he is a Democrat or a Republican. And a Brethren minister has both a right and a duty to urge that standard upon the hearts of the people and to point out the snares of the forces of evil. He is God's watchman and if he holds his peace while the corrupt liquor leaders work their will throughout the land, he will not be able to wash his hands of the guilt of responsibility.—Editor.)*

The present political campaign has raised this question in a rather acute form. In the abstract and in general it is not hard to agree that the preacher should eschew politics, especially in the pulpit. The preacher aims to present the gospel so as to win men of all political parties to the service of Christ. We have the example of Jesus to help us, for he did not join in the political turmoil in Palestine and recognized the Roman rule.

But the problem is not always so simple as that. The kingdom of Christ is not of this world, but it is in this world and has the right to make its power effective for God and man. Baptists are mainly responsible for the first amendment to the Constitution which guarantees religious liberty to all and preserves the separation of church and state. But Baptists maintain their rights as individual citizens and so do preachers.

It is always difficult to distinguish between patriotism and partisanship. The real duty of a true citizen is to put country above party. That is not easy to do when party lines are sharply drawn with a long history behind and with a fixed environment and with complicated issues in the election. It is more difficult for the professional politician than for the ordinary citizen, for the politician thinks of his future. It ought not to be hard for the people to break away from the party traces and to vote according to his conscience, especially when the Australian ballot is used. The Southern preacher today is face to face with the issue of loyalty to his conviction concerning prohibition and adherence to the party of his fathers.

It ought to be remembered that it cost a deal of struggle to get the Eighteenth Amendment into the constitution. It came as the result of the moral and religious conviction of the Christian forces in the country sustained by the business men who wanted sober employees. It was a struggle of country life against the city life and the country ideal of morality and sobriety won. Now that ideal is boldly challenged by a man who represents the city and foreign sporting elements of the country who are clamoring for liquor again.

At the Baltimore Democratic Convention William Jennings Bryn defied Tammany Hall and that act of his nominated Woodrow Wilson. Today Tammany Hall has taken charge of the National Democratic party and the whisky forces are in charge of the campaign.

What is the Southern Baptist preacher to do when the Democratic candidate for president announces his intention to use all his influence to get the Volstead Law modified? The chairman of the campaign committee is a member of the association against prohibition. The least that the preacher can do is to vote according to his conscience. That every citizen should do everywhere. The crack of

the party whip ought not to be powerful enough to silence a man's conscience.

We all know what the liquor forces have done in the past. They have violated every law ever made. Now they are defying the moral and religious forces of the country and openly propose to nullify the law and legalize again the sale of liquor. If the church members of the South vote in November as they voted when the Southern States went dry, every state in the South would vote against the champion of liquor.

The sanctity of the American home, church, school and civilization is at stake. The moral issue is the main one in this campaign. President E. Y. Mullins, of the Southern Baptist Theological Seminary, has raised a cry of warning that has gone all over the country. It is not contended that every preacher should do as Dr. Mullins has done and urge people to vote for Hoover in order to defeat Smith who has Tammanized the National Democracy. That is what I purpose to do. Like Luther at the Diet at Worms, I can do no other. But I am insisting that Al Smith's nomination with his Tammany wet record and purpose releases me from bondage to the party led by him.

The preacher who wishes to exercise his privilege of public denunciation of public officials for immoral conduct and law violation has John the Baptist on his side. He openly denounced the Tetrarch Herod Antipas and his wife Herodias for their infamous marriage. It is true that he was cast into prison for his courage and finally was put to death as a result of the rage of Herodias. But it is better to have a head like that of John the Baptist and lost it for the sake of righteousness than not to have such a head and keep it.

Many a preacher will be consulted by a puzzled church member to know what to do. It will be difficult for him to avoid a definite answer. The wet newspapers are already sneering at the Anti-Saloon League, the preachers, and the church members for trying to prevent the restoration of legalized liquor. Christians are citizens. They have put prohibition into the constitution. Are they willing for it to be set at naught by the lawless elements of the country? John the Baptist was like Elijah, Isaiah, Jeremiah, Habakkuk of old. Chicago is at the mercy of the lawless elements as is New York and Philadelphia. Is it too much to say that in every large city the underworld will rally to the battle for Al Smith? Which has the strongest grip on our church members, party or country? The moral and religious problem has been forced upon Christians. Can the preacher hide his head in the sand and be run over?

## WILL THERE BE ANOTHER RESERVATIONS BATTLE?

Already another reservations battle is predicted. It is said that next winter when the Kellogg anti-war treaty comes up for ratification in the senate, the league foes will be out in force to urge all sorts of reservations. Some of these may be legitimate, but one can not help but feel that more will be pure quibble and politics. And doubtless such moves will have the blessing of the militarists who have everything to gain by delaying the progress of international understanding. It does seem that the time has about come when the American people should be able to say that their highest officials shall have a free hand in promoting those measures which look to the well-being of mankind in general.—The Gospel-Messenger.

## SIGNIFICANT NEWS AND VIEWS

### A LITTLE DIALOGUE ON THE ELEVATED

"I see that the Episcopal clergymen of the United States have been voting that the Volstead Act is a failure."

"Where'd you see that?"

"On the front page of this morning's Chicago Tribune."

"You would."

"Why? Isn't it news?"

"Yes; the Tribune's sort of news."

"What sort is that?"

"When one half of one per cent of all the Protestant ministers in America votes on the Tribune's side of a question."

"Is that all there were in this poll?"

"Well, about one third of all the Protestant Episcopal clergy took the trouble to vote, say 2,000; and of these about fourteen hundred and some voted to the Tribune's liking, with five hundred and some voting the other way. There are 190,000 Protestant ministers in the United States; you can figure your own percentages."

"Why did the Episcopal ministers vote as they did?"

"Because they believe that way. Most of them are in the East, or in cities, where the corrupt combination between politics and the bootlegger is almost as bad as it is in Chicago. They are for temperance, and they think we're not getting it. We're not; but why put the blame on Volstead? He gets none of the graft."

"Then you don't think that all the 190,000 ministers would vote as these two thousand did?"

"Not by about 150,000."

"If a poll of all the Protestant clergy in America were taken, would the Tribune put the results on the front page?"

"No; it would put them on the editorial page, together with a hot denunciation of clericalism in politics, and a sideswipe at the Anti-Saloon League."

"But it would be inconsistent of the Tribune to act that way, wouldn't it?"

"Don't be foolish. It would be the Tribune."—Northwestern Christian Advocate.

### THE BETTER WAY

Instead of passing Japanese exclusion acts, and sending gunboats to China and marines to Nicaragua, and then expecting our missionaries to take the sting out of such acts as these, we should seek to Christianize the acts of our Congress; we must seek to give our politics a Christian appeal rather than to give our Christianity a political force, said the Rev. Dr. Ralph Sockman, pastor of the Madison Avenue Methodist Episcopal Church, New York City, recently.

"The increase of world travel which should further Christian missions," he said, "sometimes hinders the causes. American tourists seeing a few facts out of focus generalize hastily on whole countries. One contact with a French shopkeeper determines some people's whole attitude on the French debt. One experience with a Chinese coolie in Shanghai colors their view on missions in China. The church must conduct a more intensive and attractive program of publicity to counteract the influence of those misinformed travelers and the clever criticism of missions which appear in our popular magazines. These are read by many who never hear the other side of the story."—World Service News.

### AN ASSOCIATION FOR DESTRUCTION

The American Association for the Advancement of

Atheism is apparently not above soliciting the religious press for contributions to its program of destruction! The editor of the "Religious Telescope" printed some interesting reflections in his paper after glancing over the literature that came to his desk, as doubtless it came to many others. He remarks: "So it seems that even atheism needs money for its support. But we believe that the twenty-five or fifty or one hundred dollars would be worth more to humanity if given to an institution or enterprise that helps to build faith, ministers to suffering humanity, removes the pitfalls, and gives manhood a brighter outlook. . . . It does not tell us what special blessings or general benefits are to result from getting rid of religion. We are not told that it will make the pillow of the dying any smoother, or lessen the heartaches of those who must part from loved ones, or give to the young man or woman any higher ideals or stronger incentives to live decently, or make better provision for the aged and the orphans or the unfortunate, or that it will do more to civilize the benighted races, or that it would make living conditions any easier or life any more glorious. In fact, we can see absolutely nothing in this propaganda that offers to make conditions any better in a single respect. It looks like a program of destruction from start to finish. God lives, and the religious instincts of mankind will prevail after the names of these atheistic leaders have rotted. But let the zeal of Christ's enemies be overmatched by the zeal and devotion of his friends."—The Gospel Messenger.

### HOOVER'S MOTHER A PREACHER

According to Dr. W. J. Hampton, author of The Religion of the Presidents, Herbert Hoover's mother was a preacher in the Society of Friends. He says: "Hulda Randall Minthorne Hoover was a Quaker preacher, of grace and beauty as to appearance, and remarkable ability as a preacher. This mother of Mr. Hoover was well educated, having been graduated from a prominent seminary and attended the University of Iowa, in which state, in the Quaker village of West Branch, Herbert Hoover was born. Mrs. Herbert Hoover informed me that Mr. Hoover's mother, endowed with a well-trained mind, was particularly celebrated in her part of the world 'when the spirit moved her' in meeting, and was constantly invited to attend meetings elsewhere."—The Evangelical-Messenger.

### EXPLANATIONS ARE PROMISED

When the light is turned on you cannot get rid of your shadow. It follows you wherever you go.

Governor Smith has a shadow that dogs his steps. It is his liquor record. He has done many good and helpful things, but these do not excuse or explain away his liquor record.

He is going to have a busy time explaining that record. William Allen White's statement of it got under his skin, and newspaper reports say that he is studying an answer.

Before the answer was prepared Dr. John Roach Straton dressed up the record in biting and bitter language which drew blood, and Governor Smith wants to explain his record in Dr. Straton's presence.

The shadow follows the man!

"Whatsoever a man soweth that shall he also reap."

Mr. Smith has made an explanation of his liquor record. That explanation must run the gauntlet of criticism. Probably the explanation will need to be explained. And then the explanation of the explanation will call for more explanation, and so on indefinitely. Yes, if Mr. Smith keeps on explaining he is going to be a very busy man.

Talk about a millstone about one's neck! That awful record is a millstone.—Robert P. Anderson, in C. E. World.



# THE BRETHREN PULPIT

## The Great Vindication

By Mrs. Edna Nicholas

TEXT: My Father worketh hitherto, and I work."—John 5:17.

(Sermon delivered at the Indiana Bible Conference, Shipshewana Lake, July 15, 1928)

Work has ever been one of God's greatest blessings to man. God planned wisely when he planned that man must work. You must work if you answer the purpose of your creation. Man's work is not the pursuit of the things of this world—not the gain of riches and honor nor the acquiring of much knowledge. These things are proper when kept as subordinate. God wants you to be honorable and esteemed by men; he wants you to gain knowledge; he wants you to enjoy the comforts of life, but these are secondary. You may succeed in all these and fail to glorify God.

The Jews obeyed the letter of the law, therefore found fault with Jesus because he went about doing good and healing the sick on the Sabbath, but Jesus justified his work by saying, "My Father worketh, hitherto, and I work." Jesus followed the Father's example—we follow the example of our Savior.

We know very little of God but of this we are sure, week-day or Sabbath he was never idle. His work is ceaseless—never-ending. Just now I think of him as with a keen eye that misses no movement of his creation. His sharp ear misses no cry of humanity—not even a sparrow falls unnoticed by him. His unwearying hand guides the faltering steps of man.

The Being who gave man his work does not falter in his own. The Father gives us the example. I am glad he does not say, "Go," but rather "Come."

God worked in the creation—his creation is inexhaustible, it hath wonders both great and small.

Behold the beautiful landscapes, rugged countries with wild heights, broad plains covered with all kinds of vegetation. Behold the awfulness, the grandeur of the sun, moon and stars. Turn your faces upward and behold the countless millions of stars.

What eye can measure the boundless universe? The strongest telescope fails to reach its limits. "The heavens declare the glory of God." In our bewilderment we own our utter inability to grasp even the smallest part of God's creation but amid it all we know that one mind planned it and one hand fashioned it. All of this with its relations and adaptations, which science is daily explaining more and more is God's work.

God works in providence. It is felt just now, it is upholding each of us just now. The universe is the expression of God's will and is controlled by his will. God is not a mere idea but a mighty force working in the world. The universe is not a mere machine, that needs to be wound up and set in motion. It was not enough to call the world into existence, it must be steered as it moves on its way. Everything high or low in earth, sea or sky is watched by God's all-seeing eye and directed by his powerful hand. Science would say it is controlled by the laws of nature but we prefer to say it is God's working in providence.

God works in the redemption of man. God knew from the beginning man would fall from grace and if saved must be redeemed by his Son. So he planned for man's redemption. God in his infinite mercy did not leave man to perish in his sin. Man was driven from the garden for which he was no longer fit. But before he was ex-

pelled God pronounced the curse on Satan and had given man the promise that the seed of the woman should bruise the head of the serpent, that is, our Savior, born of woman should redeem fallen man and free him from the power of sin and death.

When our first parents fled from the garden, it was not without hope; they carried with them the promise of a Redeemer and a final defeat of the great enemy through the Son's obedience, death, and resurrection. "For as in Adam all die even so in Christ shall all be made alive."

God's great work of the redemption began with the fall of man and all through the ages worked out his plan bit by bit until it culminated in the birth, death and resurrection of Christ. The Father loved the world so much that he sent his Son who came, lived and died for you and me. Christ's work was to carry the great plan of redemption into effect.

We know comparatively little of Christ's early life and work, yet we know enough, and we know the period of silence was not a period of idleness. While he was living in obscurity he worked as you and I must work to supply his temporal needs. He allowed no opportunity pass to do good; he taught us by example not to scorn the common duties of life.

After a long, calm wait he began his life work, He went forth to speak, to do, and to suffer.

His life and work in Galilee were full of exciting and exhausting activity. His life was given to the poor, the sick, the neglected, the despised; his was a life of devotion to the unhappy, to deliver them from their sorrow; he sought the society of the publican and sinners; he healed the body and raised the dead and to the weary he gave rest. But to his servants Christ gave the precept and the example—"I work," I am glad for the Father's example, and for the obedience of his Son.

The work God has given each individual may be considered: (1) The work of repentance. Sin is a bad thing and deserves punishment—we are personally guilty and sin must be repented of. We ought to feel extreme sorrow for it, hate it and confess it—in short, repent. Repentance is a very necessary work. "Except ye repent ye shall likewise perish" (Luke 13:3). (2) There is the work of faith. His commandment is that we should believe on the name of his Son Jesus Christ (1 John 3:23). Faith brings to us the joys of forgiveness of all past sin. The fruits of faith are good works. We will never be saved by good works, neither will we be saved without works. There must be faith and works. We say salvation is by grace and not by works but where works are wanting grace cannot be present. "Faith without works is like a bird without wings; though she may hop with her companions on earth, yet she will never fly with them to heaven, but when both are joined together then doth the soul mount up to her eternal rest." (3) Work of obedience to the Lord. If you have put on Christ, walk in him, keep his commandments. This requires work and watchfulness. (4) Do good to your fellow men. A Christian cannot be selfish—he cannot live to himself; he seeks the good of his fellow men.

We are commanded to love our neighbors—to do good

to all men. This was Christ's work, it is yours and mine. No one is exempted from this work; all have gifts and means to lay out. Time, wealth and influence must be expended for God. There is a work for every one—every good man should have his heart full, his life full. There may be a vacation in our regular work but there can be no vacation in doing good.

Life passes, work is permanent. Youth goes, mind decays, but deeds never die. No good example ever dies. Thousands of men live, breathe and move; they die and are heard of no more. Why? They did no good thing in the world and none call them blessed. If you would live, live for something, make your life speak for something. Leave to the world a monument of good deeds rather than of marble. Beecher says, "The effect of a man's life is not simply those things which you can count, measure, or describe. He who is a follower of Christ throws into life elements which never die."

A man may build a great mansion; he may spend uncounted sums; he spares no cost in making it beautiful within and yet when dying he may have done very little in the world. Just across the way is a man who never built a house except the house of character. The precious stones that are laid in the walls of the new Jerusalem, he built around his own life. He left little to the world save influence, but that influence day by day fell into sensitive souls and shaped this disposition, moulded that life, directed the course of another and revealed the truth to still another.

Brother, work with courage, work in faith, work under discouragements, knowing you are doing more than you can see or measure this side of eternity; knowing you are sowing seeds that God's winds are wafting hither and thither; knowing they are springing up somewhere, knowing your life will go on in others as others have lived in you; knowing when the time comes for you to depart your life will not cease to live in the hearts of those you leave behind. As you sweep into the celestial city, may you hear the joyous shout, "Blessed are the dead, they rest from care and sorrow, their work goes on and follows them."

Elkhart, Indiana.

### Orthodox Sunday School Literature

(Continued from page 5)

dation do if there is not a house on it? The mere foundation cannot guarantee the right kind of a superstructure. We must look to both, and look to them thoroughly in the building of a Sunday school literature.

Ashtland, Ohio.

### "THE BLOOD IS THE LIFE"

A monkey supposed to have been dead for 55 minutes was revived by Prof. Mikhaelovsky, of the Psychological Institute of the Mid-Asiatic University. He took a small monkey and emptied it completely of its blood. It remained outwardly dead, breathing had ceased and the heart stopped beating. The blood was kept from congealing by chemical means and after awhile was re injected into the organism. The monkey immediately stirred, its breathing and heart-beats were resumed, and in a few minutes it came to life and tried to bite the Professor's hand. The experiment is being widely commented upon in Soviet scientific circles, and the possibility of restoring life as long as a month after "death" is advanced by reputable physiologists. It would seem that the Bible is right again, when it says "the blood is the life." (Deut. 12:23).—The Methodist Protestant.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

THE JOYOUS HEART—Phil. 4:4-7. "Rejoice in the Lord alway: and again I say rejoice!" Paul drives the importance and duty of joy home to the hearts of the Philippian brethren with repeated emphasis. Christian people have no business wearing long faces; it is not in keeping with the profession. They of all men ought to be happy and cheerful. And their happiness is not of the fleeting kind that vanishes with the moment; but the kind that remaineth. The sources being what they are, the Christian's joy could not be other than permanent. He rejoices that Jesus is his Savior; that God is his Father, with whom he may hold fellowship, and that he is a co-worker with the Infinite.

#### TUESDAY

ACTIVE LOVE—1 John 3:13-20. "Let us not love in word, neither in tongue, but in deed and truth." The declaration of love must be vouchsafed by the act of service. The doing of helpful deeds is necessary to give reality to professions of friendship and loyalty. Love in action is the kind that counts. It is the kind that rings true, the kind that gives one power, the kind that makes Christians living epistles of the lowly Nazarene, known and read of all men.

#### WEDNESDAY

ENJOYING RELIGION—Psalm 119:73-80. "Thy law is my delight." That is what God intended it to be. Religion is not a hardship, but a delight, if we have allowed it to get a real grip on us. The effect of religion is just the opposite from that of a contagious disease. The harder one gets disease the more he suffers, but the harder he gets religion the more he enjoys it. It would seem then that the reason why some people do not enjoy their religion is because they have not gotten enough of it; they have too light a case. It is our duty to rejoice in the Lord, but we cannot do so by merely saying, I will rejoice. Our joy will not be very deep or abiding until we take our Christian profession seriously enough and put something into it, by way of deep thinking, worshipful meditation, noble living and sacrificial service.

#### THURSDAY

GROW IN GRACE—2 Peter 3:14-18. "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Growth is God's law in the spiritual world as it is in the physical. Growth is not only important, but inevitable when conditions are right. Where growth in grace is absent something is wrong. As Richard Braundstein says, "Religion begins with the child-lisp, 'Now I lay me down to sleep,' and rises up to the man's petition, 'Thy kingdom come,' followed by the 'Amen' of service and ministry."

#### FRIDAY

SUITING BLESSINGS TO NEEDS—Phil. 4:15-19. "And my God shall supply all your needs." What a sense of assurance this promise gives to the Christian! We shall have no lack in Christ Jesus, neither shall there be any misfit blessings. As the tailor fits the suit to the shape of the body, so does God provide us with the blessing that fits the occasion and the individual. All our needs will be supplied, let us have no fear or doubt. But remember, the promise is for our needs, not our wants.

#### SATURDAY

PRAYER INSTEAD OF DESPAIR—Luke 18:1-8. "Men ought always to pray and not to faint." That is a very much needed but hard-to-practice piece of advice. Hosts of people find themselves at times at the point of giving up in despair, and prayer is the one thing that can restore courage. But it is hard work to pray; it requires real effort, sometimes sacrificial, agonizing, persevering effort. On the other hand it is easy to faint. One can give up without doing anything.

#### SUNDAY

THE AUTHORITATIVE WORD—John 5:33-39. "Search the scriptures." "Search" is a strong word. Search with the determination of a hound scenting his game. And approach it with the conviction that it can be relied upon, that it is the truth, the veritable word of God.—G. S. B.



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## The Sunday School as an Investment

By Marion Lawrance

"Will it pay?" This is the question one always hears when facing a new enterprise. It is a proper question, too, for after all the final test in every kind of work or business, whether it has to do with religion or the affairs of the world, is just that question, "Will it pay?" People are not keen to invest their time, their money, or their lives in any enterprise that does not promise adequate results. We are living in a commercial age, and the test applied in religious life, but not for the same purpose.

The dividends of Christian service are not indicated by figures on a ledger. They are not easily tabulated but they are genuine none the less. The question the world is asking today about the church is this very question, "Does it pay?" The church cannot escape this test. Unless the profit that accrues to the church itself, to the neighborhood in which it is located, to the town or city, or state, or world, is commensurate with the effort put forth, people will not easily enthuse over it.

Just now we are talking about the Sunday school, which is the church engaged in its teaching service. We need to remember that the church is not only a field but a force.

We have come likewise to realize that no church can hope for permanent success and adequate growth that does not give prime attention to religious education or to the Sunday school, as that term is more familiar. The Sunday school came into existence with kicks and cuffs. Nobody wanted the child. Out of many a church it has been driven with angry words and even with a cane, but today conditions are different. The Sunday school has won a place in the heart of the church and we understand it better than in the early days and appreciate its value as we did not then.

Perhaps the following illustration will explain this: The fishworm boring in the mud underneath the stream of water may come upon the root of a lily plant. If this fishworm could think and know and speak he might properly say, "I have found a lily."

The fish, swimming about in the water above the mud, may come upon the stalk of this same lily plant. If this fish likewise could think and know and speak, he, too, might say, "I have found a lily," but the fisherman, seated in his boat upon the surface of the stream and spying the beautiful flower of this same lily, set like a pearl in emerald, and paddling up to the lily, would take it in his hand and look down into its golden heart, and he, too, would say, "I have found a lily." Which one, however, of the three—the fishworm, the fish, or the fisherman—has the best idea of the lily? Evidently the one who has seen the full-blown flower.

We would not intimate that the days of Robert Raikes were all root without stalk or flower, nor those intervening days between then and now all stalk without flower or fruitage, nor that even in this favored day of Sunday school work with which we are familiar we have simply the flower without

the root or stalk, but, figuratively, the illustration is correct. While there has been fruitage from the very beginning, and the beautiful flower as well, we see the results today as we have never seen them before. It has taken nearly one hundred and fifty years for the perfection of the flower to the degree of beauty that it shows forth today. All that has gone before has been necessary, and we are beginning now as never in the past to reap the benefits.

This is what it takes to make a good investment, the expenditure of time, talent, toil, money, and men in such a way as to produce satisfactory results along desired lines. The profit in any investment must come to the owner. As the church is the owner of the Sunday school, and exists for the purpose of propagating the Christian religion, the church and the Cause of Christ must draw the dividends and reap the profit.

If the Sunday school helps the church, it is a paying investment. I desire to call the attention of our readers to five kinds of dividends the church draws from the school, or, to put it in another way, five ways in which the Sunday school really pays as an investment.

### 1. The Sunday School Pays Socially

This we admit, is putting it on the lower level, but nevertheless sociability of the right kind is profitable. The Sunday school brings people together. It is a long cry from that little handful of boys that Robert Raikes gathered in old Gloucester in the kitchen of a story-and-a-half house in Catherine Street to the thirty millions and more enrolled in the Sunday schools of the world today.

The Sunday school army is the largest Christian army in the world that marshals under a single banner. To very many it is the best and oftentimes the only side of social life available to the young. This is especially true in village and country. In our day social life is running at full tide. It finds its expression in organizations of every character. It seems as though there were more clubs in the world today than there are people to swing them, but the Sunday school is a club in its best sense, with all bad influences eliminated. It cultivates the social life under high standards and proper conditions. The social gatherings of the church, through class organizations, departments, divisions, etc., bring thousands and hundreds of thousands of people together every week. During the "Men and Religion" campaign the social side of church life was emphasized, but it was discovered that there was not a single club of any kind recommended by the workers engaged in the "Men and Religion" campaign that was not already in existence in some Sunday school within the field.

Clubs for music, athletics, art, reading, painting, hunting, fishing, tramping, kodaking, etc., etc.—they are all to be found today in the Sunday school organizations somewhere. In the matter of athletics, it may not be commonly known that the lar-

gest baseball league in the world is a Sunday school league located in the city of Chicago. There have been at one time one hundred and ten baseball clubs identified with this league. Every member of every club must be vouched for by both pastor and superintendent, as a member in regular attendance upon the Sunday school. No one is accepted for any position whatever unless he can thus qualify. Should any member of any of these clubs play a game of baseball on Sunday or use bad language on the playground he is immediately dropped from the club. This is Sunday school athletics at its best.

The Sunday school brings not only the members of the school together but it brings churches together in its social activities and in its conventions. Indeed, it brings denominations together and it brings nations together. Having attended great conventions in every part of the North American Continent and in many parts of the world, I can speak with some familiarity on this subject. Under Sunday school auspices on our North American Continent more than fifteen thousand conventions are held annually, attended by approximately four millions of people every year.

The social life of a church is as valuable, in its way, as any other department of its activity. Under what better circumstances could young men and young women form their acquaintances and fellowships and select their life mates for the planning of new homes than under the benign influence of the church? And this is what the Sunday school does. There is no other social institution on earth so influential as the Sunday school.

### 2. The Sunday School Pays Civily

It stands for good citizenship. It teaches obedience to the laws of the country. The president of a great university said recently that the Sunday school teachers were the makers of America, and, indeed, this is true. The Sunday school is the best factor for good citizenship there is in existence, next to the home. Our first President, George Washington, said, "The perpetuity of this nation depends upon the religious training of the young." Thomas Jefferson said, "This country will be saved, if saved at all, by the training of the children to love the Savior, and the Sunday schools will play a most important part in that training." The Honorable John W. Foster, when Secretary of State, said, in a public address, "I challenge you to mention any other work of equal importance to this nation with the work of the Sunday school teacher." Laveleye, after a visit to this country, wrote a book in which he said, among many other good things, "The Sunday schools of the United States form the strongest foundation of its public institutions." Dr. John W. Watson, better known by the name of "Ian Maclaren," said to one of our newspaper men, "The greatest agency for good, as I see it in your country, is the Sunday school."

The Sunday school is better than a standing army. It is the only school attended by millions where the Bible is the text-book, and the Bible is the basis of all right law. The school magnifies the Bible. It has popularized the Bible. It is well to bear in mind that there were no English Bibles in print when Columbus discovered America.

"A lady with a lamp shall stand  
In every city of the land."

This lady is the Church of God, and the lamp is the Word of God.

"We search the world for truth,  
We cull the good, the pure, the beautiful

From graven stone and written scroll,  
And all the flower fields of the soul;  
And weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book that Mother read."

The Sunday school has done and is doing more to perpetuate the Christian institutions of our country than any other agency save the Christian home.

## Vacation Bible School

On July 23 we began the Vacation Bible school at the Johnsville-New Lebanon school building. This place is about 6 miles east of where we live, and in a good rural community, just between the two towns.

Our enrollment reached 235; there were 19 teachers. However, we were short on helpers, and could have used at least three more regular teachers. Rev. L. V. King, pastor of our New Lebanon congregation, assisted us in a very commendable and noble way. He was our "right-hand man." He and I had to "spread ourselves out" and divide time with the hand-craft boys, of which we had three groups. Two other pastors, who otherwise could have helped, were hindered by sickness in the home, and being away at a Boy's Camp. They rendered us some valuable service for several days, when available.

We closed the term with a big public program on Friday evening, August third. The offerings and appropriations by the participating schools took care of the expenses. Seven school busses brought the kiddies in each day, from over the entire school district. W. R. DEETER, Superintendent.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for September 30)

### Review: Paul the Missionary

Devotional Reading—Phil. 4:4-8, 19, 20.  
Golden Text—Christ liveth in me.—Gal. 2:20.

#### LESSON LIGHTS

(Selected from the Church School Journal)

In reviewing that portion of the life and career of Paul which has been the subject of our study throughout the quarter now ending, we are impressed by his traits as a Christian leader and by the significant consequences of his labors. Heredity and environment, under God, contributed generously to his efficiency as a missionary. He was a Greek-speaking Jew, a native of a cosmopolitan city, a Roman citizen, a student of the liberal-minded Gamaliel. After all, it was Paul's transforming religious experience and his self-dedication to the cause of Christ that made his so-called natural and educational circumstances and advantages constructively effective. It was participation in the work of Christ which developed Paul's individuality and gave adequate scope to his powers. Christian service develops both character and ability.

#### Permanent Results of Paul's Labors

Paul made at least four enduring and substantial contributions to the kingdom throughout the period of his career which we have been studying.

1. He established churches in strategic centers in Asia Minor and Europe, from which Christianity spread with remarkable rapidity and power. One thinks of the

churches which he gathered in Antioch, Pisidia, Iconium, Lystra, Derbe, Philippi, Thessalonica, Berea, Corinth, and Ephesus, during the course of his missionary journeys. He did more than any other individual to make Christianity a living force in the Roman Empire.

2. Under Paul's leadership the Christian religion was detached from Judaism. He saw clearly that Christianity is a universal and independent religion, and not the culmination of the Jewish legalistic religion. "Our faith is Christ-centered," was the fundamental contention of Paul.

3. Paul applied the ethical principles of Jesus to concrete situations as they arose in the trend of events in the churches. Jesus gave but few specific regulations for the conduct of life and worship, preferring to lay down certain broad principles for the general guidance of men. When Paul approached the problems in the Corinthian church, for example, he had almost no precedents to direct him in the solution of them. To a marvelous extent he caught the spirit of Jesus' teaching and applied it to definite practical conditions.

4. Paul was the author of a number of epistles, some of which have been preserved in the New Testament. These literary documents give us a rare insight into Paul the man, the conditions under which he labored, the perplexities which at times burdened him, and the gospel which sustained him. In fact, since Paul's letters are the earliest writings in our New Testament collection,

it may be said that he began the composition of this body of sacred literature.


#### Qualifications for Effective Christian Service

In previous lessons some of the outstanding traits of Paul as a Christian worker were discussed, such as his skill as a teacher, his persuasiveness as a preacher, his tact and zeal as an evangelist, his ability as an organizer of churches. Let us single out and make prominent a few general but fundamental qualifications which splendidly marked Paul and which are essential to the success of the Christian worker of today.

1. Paul believed with all his heart in the message which he was proclaiming. He was willing to suffer and even to die for what he held to be the gospel of Christ. Men living today will not accept our teaching or anything else which we do not recommend with constant sincerity.

2. Paul believed that men are worth redeeming. He was convinced that while men are imperfect and by nature spiritually undone, they can under God transcend their limitations. Paul was animated by a love for men that nothing could quench. No one who is not moved by a passion for the welfare of men can in reason hope to win and hold them for Christ.

3. Paul had an adequate knowledge and appreciation of the general cultural background of the people whom he sought to convert to Christianity. Understanding of, rather than contempt for, the social conditions of others opens the way to helpfulness.

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>L. V. KING,</b> Associate New Lebanon, Ohio</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## Cambria County Union Active

Although a report from the Cambria County Christian Endeavor Union has not appeared for some time, said organization has been far from inactive. It has carried through its scheduled mass meetings of one a quarter and as a side issue has sponsored a successful union picnic.

The fourth quarterly mass meeting was held in the Pike Brethren church at Monday's Corner, Tuesday evening, August 7. Rev. Doyll Belote of the Moxham church gave the principal address in which he outlined the Christian Endeavor Standard Chart and urged its adoption by the six individual societies. A musical feature of the meeting was a male octet which sang two numbers. In the counting of members for the best attendance (percentage basis) the society of the Third church in Morrellville was returned the winner by the scant margin of 2 points. They had 31 of 40 members present while Vinco, second, had 15 of 20 present. This is the second consecutive time the Third church has won the bronze shield, the award of the Union to the banner society. After the close of the meeting a marshmallow toast was held and enjoyed by all.

On Friday evening, July 27, the Union held its first picnic at Vinco. It was a basket affair and many ate supper on the grounds. A ball game, a wide variety of other games, and a marshmallow toast were the high lights of the evening. As a fitting climax to a very enjoyable time, while the crowd was congregated around the fire, sev-

eral gospel songs were sung and Rev. Ashman offered prayer. About 125 people attended.

The next mass meeting of the Union will be held in the Third church, Morrellville, early in November. The Union will lose two of its strong workers this fall due to their starting at Ashland College. They are President Tom Hammers and Robert Ashman, chairman of the social committee. Several others also leave us to take up college work at Ashland. We trust that capable hands will be found to fill these vacancies.

FLOYD BENSHOFF, Secretary.

#### BOOK REVIEWS

##### For Missionary Committees

This plan for the missionary committee has a threefold purpose: to create interest in missions, add to the store of information of individuals and societies, and promote the reading of good missionary literature.

To carry out the plan, allow each member to select a missionary book from a given list at least two weeks before the meeting. Ask that each member read the book, and be prepared to give a brief review of it in an interesting and attractive way.

It is not expected that every member will be able to give a report in the time allowed for the programme, but in order that each one be prepared to take part, and have an equal opportunity for deriving benefit from reading the books, it is suggested that the



selection of those to give reviews be made at the meeting itself. This may be done by using numbers, titles, or in any way desired by the leader.

Members not taking part in this part of

the programme should be given opportunity to fulfil this part of the pledge by being given part in the devotional programme or the sentence prayers. SARA MILNER.  
Atlanta, Georgia.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### CROOKED NECK CHARLIE

By Harriet R. King

Until last spring, Crooked Neck Charlie had lived a wild, heathen life. He entered into many of the Kiowa vices, and above all, he was a strong devotee of the Kiowa god **peyote**. He attended the **peyote** feasts, ate the **peyote** bean with the accompanying results of "visions," and all sorts of sensations. The inevitable bad effects on mind and body and soul followed this terrible habit. He was held in captivity by the drug **peyote** as strongly as though held by iron chains.

Then, one day, when he was out in his field alone ploughing, the still, small voice of God spoke to Crooked Neck Charlie. Charlie surrendered to Christ his whole life and everything he possessed. The transformation which has taken place in him is one of the miracles of this day at Rainy Mountain church. His face and appearance and his whole life are transformed.

Charlie is constantly going out after others, hungering for the opportunity to lead them into this new life. Recently his small daughter, Kathryn, was taken seriously ill. The **peyote** leaders came, demanding that Charlie let them give her the drug which, according to their words, would surely cure her. Charlie would also be required to eat of this when the feast was given and they would make renewed efforts to draw Charlie back under the fetters of **peyote**.

With decision he answered, "No, I am trusting the God of Heaven." Then in the presence of those strong **peyote** leaders he knelt down and asked Christ to help him cure his little girl of the disease, and to make him strong to resist temptation. The next day, still trusting implicitly in his Heavenly Father, he took little Kathryn to the Indian hospital where she was given every care. As a result of this trust and faith, combined with an earnest effort to give her the best medical attention, Kathryn is now running about with other children, happy and growing stronger all the time. Her favorite song is "Since Jesus came into my heart," and Charlie invariably asks for this one when he chooses a song. His face always softens with emotion as he thinks of the miracle that was wrought in his life through Jesus' coming into his heart.

Several times since then, the **peyote** leaders have asked to have a **peyote** feast at Charlie's home, but Charlie will have nothing to do with it. If there are any who do not believe in modern miracles, their faith will be strengthened by Charlie's experience. —Missionary Review of the World.

### CHINESE CHRISTIANS WHO HAVE STOOD

Mr. Tien, a colporteur of "Church Village," wondered what outrageous demands would be made for the ransoming of his dear ones who were captured. Among them was his niece, a girl of sixteen.

Suddenly a mysterious message reached him by word of mouth. He was asked to

travel alone and unarmed to a place among the hills, where further instructions would be given. Dare he venture on such a journey into the heart of banditland? But he believed that God could take care of him anywhere, so shouldering his Bible Society knapsack of gospels he set off for the hills, selling his books as he went along. On approaching the haunt of the desperadoes his courage almost failed, for he noticed that armed men were watching him from among the high rocks.

Soon he was challenged with a gruff "Who are you?" and he replied, "I am Tien of Church Village." "Oh! you've come, have you?" was the puzzling response. He found himself being passed on from post to post and described by the sentries as the "Poor Ticket." These robbers always speak of their victims as though they were lottery tickets, and here was one whom they reckoned as a blank.

At length Mr. Tien found himself in a hill village which resembled a military camp. It was full of armed men who seemed to be well disciplined. They dressed as soldiers during the daytime and travelled among the villages quite openly, but at night they appeared in civilian clothes.

Conducted into the presence of the robber chief, Mr. Tien found himself treated as an honored guest. The chief called for tea to be served, and himself poured it out, apologizing to the embarrassed colporteur for having brought him so far away from home. "I could easily have sent your two children back to you but was afraid that harm might come to them on the way," said he. "I am sorry that my men made the mistake they did, but they could not tell which were your children." \* \* \*

Those responsible for evangelistic work in the Tehchow, Shantung mission of the American Board, do not feel that the "Chinese church is floundering around lost in a wilderness just because the missionary leadership has been taken away suddenly." The vanishing of this leadership did make it difficult for the country church members to readjust themselves. They even anticipated another Boxer persecution. The church elders were stunned. The Chinese leaders, superintendents and Evangelistic Committee quickly made plans for a "tour of explanation." Their purpose was to clear up the minds of the church members and encourage them to seize the new opportunity to show that the Christian church is already indigenous in China. At first things stood still. But gradually work has been resumed in the various stations. Whereas a few years ago the Chinese thought that the church was an unimportant element in community life, as a result of the present agitation it has become a center of popular interest. —Selected.

### AMONG THE MEXICANS IN THE SOUTHWEST

The Spanish-speaking population of Mexican extraction in the United States is esti-

mated at 1,750,000. This population is concentrated chiefly in five southern states: Texas, New Mexico, Arizona, Colorado, and California. However, since the passage of the present immigration law, placing all European immigration on a quota basis, the tendency of the Mexicans to move into the middlewest and eastern states, wherever there is a demand for unskilled labor, has been greatly accelerated for the Mexican is not subjected to a quota restriction.

There is the large number of Spanish-speaking people who have lived for several generations north of the Rio Grande, chiefly in New Mexico and southern Colorado. These native-born Spanish-Americans constitute a third of the total. There are also the recent immigrants from Mexico who began to come in large numbers after 1900, and increased greatly during the war; now, under the new immigration policy, the tide is at its flood.

Mexicans, as a rule, make very satisfactory workmen and the most important industries of the Southwest are to a high degree dependent upon them. Given reasonable opportunity they make good citizens. Taken as a class, however, their presence in such large and increasing numbers raises many serious questions in respect to health, education and economic well-being. Illiteracy, superstition, disease and the evils attendant upon a generally low standard of living are problems everywhere present.

Religiously, this population presents a challenging opportunity. Nominally Roman Catholic, a large proportion of them are religiously adrift and are not served effectively by any church. —Selected.

### A KIOWA INDIAN'S TESTIMONY

Mamada's family came out to our car, and one of the Indians said, "Brother King you must not go far her tonight, Mamada has been in great distress of mind for three days and he wants to be a Christian."

We went into the house and after supper I read from the Acts the account of Cornelius sending for Peter. Mamada listened intently and when prayer had been offered, he said that for more than a month the Spirit had been speaking to him. For the past three days and nights he could not eat or sleep well because of this voice. For a long time he had known that he ought to be a Christian; now he wanted to ask the Lord to save him.

"All these years," said Mamada, "I have been like a horse that could not be caught. Many things have come up to hinder me from being a Christian, but I have said that if the Holy Spirit should speak to me I would be a Christian. The Holy Spirit has been speaking to me and I want to obey. I have called you Christians to my home to tell you of this and to ask you to pray for me. I want to become an example to my children. I want my children to follow Jesus. My heart was touched more than a month ago and the struggle has been going on all this time until I cannot stand it any longer. I must tell you Christians that somebody has been praying for me and now that prayer is answered. I listened to the Gospel a long time but did not come to Christ. Now I believe in the Lord with all my life and heart. I want to be baptized. I believe and I want to pray."

Then Mamada prayed in his Kiowa tongue, a prayer for the forgiveness of sins. After this prayer he continued:

"It has been a great battle within me. It has seemed as if some one was after me with a very sharp spear. But now the fight

is over. Before this meeting I always tried to get out of difficulties the shortest way but every time something headed me off. Now I am out and saved. I believe I am already saved. Maybe your prayers did it. I want my Brother King to help me in this Christian life. I am wondering why I did not become a Christian a long time ago. In the years that have passed, many have talked with me about being a Christian and I put off saying that when I felt the Holy

Spirit I would come. Now I am going to try to live up to the teachings of the Word of God. The Lord is very strong. I promise the Lord that I will live for him."

Before this time Mamada had been praying to false gods, but now he prayed to the true God. That night he confessed Christ as his Savior and we arranged for his baptism the next day. The Christian Indians stayed with him till late into the night to pray and give thanks.—F. L. King.

The day referred to was celebrated with an all-day program. The morning services carried the greatest emphasis, if a comparison is in order, for it was then that the work was reported and accepted and money raised to pay for it. The pastor preached the morning sermon, then proceeded to raise the \$1,100.00 which was yet needed. A bit more than \$600.00 had already been paid into the treasury. Within thirty-two minutes the goal was reached and everyone in the church was agreeably pleased that the expenses had been cared for.

Brother F. C. Vanator and family were privileged to be present and this being their home church, they made a contribution in presence and service to the day. Brother Eppey and family were also present and helped with singing, besides the evening sermon was preached by Brother Eppey. Brother Vanator delivered a short address during the afternoon. Helen Worster, aged nine years, of North Liberty, Indiana, was present at the service, being a visitor at the parsonage and delighted the audiences with her readings. The choir, and others too many to mention, gave every assistance to the day and the work from the beginning.

The Superintendent of the Bible school made a real drive for a big attendance and was pleased with 270 present. Likewise the President of Christian Endeavor was the leader of an exceptionally large group for the first session of the new year.

Space will not permit reference to many other events and other auxiliaries of the church, which are alive and revealing a fine spirit.

E. M. RIDDLE, Pastor.

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent

### CONEMAUGH, PENNSYLVANIA

Conemaugh has not reported quarterly as they resolved to do, but the corresponding secretary spent her vacation in bed, and the pastor was so busy moving, visiting the sick and making his yearly visit to his home in Kansas that this matter has been neglected.

We do not know how the General Conference impressed the rest of the stay-at-home folks, but as for us it surely was a great conference because of the excellent reports brought us by C. S. Lord, Rev. Staley and Mrs. Snyder, the W. M. S. delegate. They were the best reports we ever had from any national conference gathering. We got a new vision of the "King's Business" and of the importance of our part in it. At our last business meeting we asked our pastor to reconsider his resignation, which he consented to do. We are now starting a new year with a determination to go forward in spite of our handicaps, of which we have our share, as do most churches.

We have the youngest superintendent in charge of our Sunday school that we ever had, and from results already obtained we judge that Charles Wertz will prove to us that we made no mistake in trying out a young man. Our Christian Endeavor society is composed of a group of young people of which the pastor is justly proud. Ten out of eleven at the last meeting prayed, showing that they have knowledge of that power which is necessary to success. The Sisterhood girls, both Senior and Junior, are very much alive and active. Our choir under the able leadership of George Searle, continues to render excellent music, and the attendance at rehearsals was good even through the heat of the summer. We are proud of them.

We had the interests of Ashland College presented to us by Miss Ashman, Miss Fury and our own Rose Snyder before Educational Day. And while the story they told was no new one, yet they made it so interesting and inspiring that we loved them for their loyalty to dear old Ashland College.

MRS. GEORGE WYKE,  
Corresponding Secretary.

### LEESBURG, NEW JERSEY

Dear Evangelist:

It has been a long while since I have written for our paper. I should have written several months ago but neglected it. Have been overworked and my health had not been normal, but I am better and my rush of physical work is over.

My youngest son came home from Asbury Park to stay with me this fall and winter. This will enable me to give more time to the Delaware Brethren. I have baptized four

since last report. The Lord willing, I will hold them a three weeks' meeting October 6 to 29. I hope to reorganize and re-enroll the membership which was wrecked by unwise leadership. If I shall be able to give them the time I am counting on giving, I hope to do a good permanent work. We surely have some wonderfully good people here, who have had many discouragements.

I am now in Delaware over Sunday, and will write more after my meeting in October.

Since my health is restored, I am open to evangelistic calls this fall or winter. While I do not do quite as much personal work as I did in younger days, I think this is more than made up by increased Bible study in my pulpit work.

While I would not accept many calls, I could get off for two or three meetings this fall, winter, or early spring. Late spring and summer I am rushed at home, hence it is hard to get away.

I want to congratulate the Editor and Brethren for the splendid doctrinal articles in the Evangelist. The best, I think that he have had for years.

I get very tired of hearing of non-essentials in our modern pulpits today. I have read the Old Testament through more than twenty-five times, and the New many times more, and I have been unable to find a commandment given to the church, or individual members unessential to the person who CAN know and CAN obey it. If any one will find one and send it to me I will frame it and hang it in my parlor. In essentials unity and non-essentials liberty is a statement I never apply to any commandments in the New Testament.

ISAAC D. BOWMAN.

### WARSAW, INDIANA

The Brethren at Warsaw had a red-letter day on September 9th. The day mentioned marked the re-opening and Home-coming for the church and friends. We were compelled to worship in the basement for several weeks while the very extensive re-decoration program was being carried out.

The church had not been decorated since it was built. A number of things needed attention besides the beautifying of the interior. It is more than a paint job, it is now a church truly and wisely decorated. The walls and windows blend so beautifully. The carpet for the front and side rooms was chosen to correspond. The church has new wiring and lighting fixtures, which present a light which could hardly be excelled. Woodwork, floors and pews were also given attention. Other things which cannot be mentioned were done.

### RECEIPTS FOR HOME MISSIONS DURING PERIOD APRIL 1 TO SEPTEMBER 1

Note—All amounts are for the General Fund unless indicated as follows: (\*) Kentucky Fund; (†) Church Erection Fund.

*W. M. S., Waynesboro, Pa. ....	\$ 19.55
*Dessie Hollinger, Waynesboro, Pa. ....	13.00
Perry Bowman, Dayton, O. ....	25.00
Mrs. Eugene Ormsby, Leesburg, Ind. ....	2.00
Br. Ch., (1st) Los Angeles, Cal. ....	35.00
*Br. Ch. (1st) Los Angeles, Cal. ....	6.50
Mr. & Mrs. W. G. Keller .....	5.00
May Belle Harrison .....	50.00
Rev. A. B. Cover .....	10.00
Mrs. A. B. Cover .....	5.00
†Mr. & Mrs. E. B. Harrison .....	5.00
Mrs. Ellen G. Lichty .....	5.00
Mrs. Sadie Miller .....	5.00
Adda Saylor .....	5.00
Lucie Saylor .....	5.00
Mr. & Mrs. W. H. Hough .....	10.00
M. W. Snyder .....	15.00
Cecil E. Snyder .....	10.00
Sr. C. E. Society .....	15.00
Total .....	\$186.50
*Br. Ch., Fillmore, Cal. ....	6.68
*W. M. S., LaVerne, Cal. ....	2.00
*1st Br. Ch., Long Beach, Cal. ....	8.00
Br. S. S., Whittier, Cal. ....	198.31
*Br. S. S., Whittier Cal., (for Mrs. Slack salary) .....	150.00
Total .....	\$348.31
*Br. Ch., Lost Creek, Ky. ....	32.62
Br. Ch., Gatewood, W. Va. ....	5.00
*J. B. Raish & Daughters, Mt. Zion, Va. ....	5.00
*Ida E. Thompson, Mt. Zion, Va. ....	5.00
*John W. Thompson, Mt. Zion, Va. ....	15.00
*Long Beach Friends, Cal. ....	50.00
*Bethel Friends, Cal. ....	2.00
*Br. Ch., Turlock, Cal. ....	14.50
*Br. Ch., Manteca, Cal. ....	10.15
*Br. Ch., Lathrop, Cal. ....	6.00
*W. M. S., LaVerne Cal. ....	50.00
*Br. Ch., Sunnyside, Wash. ....	15.42



*Br. Ch., Harrah, Wash. ....	3.70
*Br. Ch., Spokane, Wash. ....	12.76
*Br. Ch., Beaver City, Nebr. ....	6.61
*Br. Ch., Portis, Kans. ....	8.60
*Br. Ch., Carleton, Nebr. ....	6.47
*Jr. C. E. Society, Carleton, Nebr. ..	3.53
Br. Ch., Cedar Rapids, Ia. ....	4.50
Rev. G. T. Ronk .....	5.00
Mrs. G. T. Ronk .....	25.00
Total .....	\$34.50
L. T. Burkett, Dayton, O. ....	100.00
Br. Ch., Spokane, Wash. ....	108.75
Willing Ch. Workers, Dayton, O. ...	9.00
*N. Manchester, Ind., Children's Div.	98.47
*Br. Ch., Mulvane, Kans. ....	11.07
*Br. Ch., Fort Scott, Kans. ....	3.75
*Br. Ch., Morrill, Kans. ....	7.50
*Br. Ch., Hamlin, Kans. ....	10.05
*Br. Ch., Falls City, Nebr. ....	5.25
*Br. Ch., Leon, Ia. ....	7.60
*Br. Ch., Udell, Ia. ....	5.65
*Br. Ch., Pleasant Grove, Ia. ....	6.58
*Julia Penny, Dayton, O. ....	1.00
1st Br. Ch., Long Beach, Cal. ....	209.61
*La Verne, Cal., Little Jap girl ...	5.00
*M. A. Morrill, La Verne, Cal. ....	1.00
*Mrs. O. E. Haines, La Verne, Cal. ...	5.00
*Br. Ch., Lost Creek, Ky. ....	62.90
*Br. Ch., Garwin, Ia. ....	16.11
*H. L. Malen .....	3.00
*Br. Ch., Waterloo, Ia. ....	24.68
*Br. Ch., Hudson, Ia. ....	5.00
*Presbyterian Friends, Postville, Ia. ...	10.00
*Br. Ch., Lanark, Ill. ....	11.37
*Br. Ch., Milledgeville, Ill. ....	6.00
Annual Conference offering .....	452.34
Interest .....	22.00
Interest, Muncie, Ind., Bldg Fund ...	42.49
Interest .....	114.03
Respectfully submitted,	
WM. A. GEARHART,	
Home Mission Secretary.	

OHIO DISTRICT CONFERENCE OF THE  
BRETHREN CHURCH TO BE HELD  
AT WEST ALEXANDRIA, OHIO,  
OCTOBER 18 TO 21, 1928

"The Church by the Water Tower"

PROGRAM

Thursday Evening

7:30	Song Service and Devotions.
	Rev. Morse Hoover.
7:45	Address of Welcome. Pastor.
8:00	Sermon by Vice-Moderator.
	Rev. O. C. Starn.

Friday Morning

9:00	Song and Devotion.
9:15	Organization of Conference and Business Session.
10:15	Moderator's Address.
	Rev. B. F. Owens.
11:00	Bible Lecture. Dr. J. A. Miller.
12:00	Adjournment.

Friday Afternoon

1:30	Christian Endeavor Session.
	Speaker: Roy Klingsmith, National Quiet Hour Superintendent.
	General Discussion.
3:00	Woman's Missionary Session.

Friday Evening

7:30	Song Service and Devotions.
	Music by New Lebanon Choir.
8:00	Sermon. Rev. W. S. Crick.

Saturday Morning

9:00	Devotions.
9:10	Business Session.
10:00	Open Session W. M. S. Speaker: Miss Florence Bickel, Returned Missionary from Africa.
11:00	Bible Lecture. Dr. J. Allen Miller.

Saturday Afternoon

1:30	S. S. Session. Speaker: W. I. Duker.
	"Putting the 'GO' in 'GOAL.'" General Discussion.

2:30	Final Business Session.
3:30	Woman's Missionary Session.
	<b>Saturday Evening</b>
7:30	Song Service and Devotions.
	Special Music.
8:00	Sermon. Rev. R. E. Gotschall.
	<b>Sunday Morning</b>
9:30	S. S. in charge of local church.
10:45	Devotions and Special Music.
11:00	Sermon. Rev. George Kinzie.
	<b>Sunday Afternoon</b>
2:00	Music Devotions.
2:30	Travelogue (Egypt and Holy Land).
	Dr. J. Allen Miller.
	<b>Sunday Evening</b>
6:30	Rousing Song Service.
7:00	Junior C. E. Demonstration. New Lebanon Juniors.
7:30	Missionary Rally Returned Missionaries on furlough, Hathaway, Bickel, Neilsen.

Information

Moderator .....	B. F. Owen
Vice-Moderator .....	O. C. Starn
Secretary .....	L. V. King
Meals will be served near the church in the City Hall basement, under management of the local W. M. S.	
Lodging and breakfast for all delegates and visitors will be provided in the homes.	
Assignments will be made at the church.	
Please Register.	
Visitors from other churches welcome.	
Plan to be present and enjoy the hospitality of the West Alexandria Brethren.	

PENNSYLVANIA DISTRICT PROGRAM,  
WAYNESBORO, PENNSYLVANIA,

OCTOBER 1-4

MONDAY, OCTOBER 1

7:30-7:45	Devotions. H. W. Koontz.
7:45-8:15	Sermon. "Christian Fortitude."
	J. L. Gingrich, Vice-Moderator.
8:15	Stereopticon Views of Africa.
	J. W. Hathaway.

TUESDAY, OCTOBER 2

8:30-8:45	Devotions. A. Lantz.
8:45-9:45	Simultaneous Meetings:
	Ministerial. Address, "Is the Church Meeting its Challenge?" J. S. Cook.
	W. M. S. Report Session.
	S. M. M. Address, "The South American Girl."
	Miss Johanna Nielsen.
9:45-10:15	Devotions.
	Address of Welcome.
	Miss Dessie Hollinger.
	Response of Districts.
10:15-11:00	Sermon, "The Church of Jesus Christ."
	R. P. Miller, Moderator.
11:00-12:00	Business Session. Reports.

Afternoon

1:30-2:30	Ministerial Session.
	Address, "Can a True Christian be an Evolutionist?"
	R. P. Miller.
	Address, "How the Laity Can Lighten the Work of the Ministry." W. A. Steffler.
2:30-4:30	Sunday School Session.

Devotions.

	Report of World's S. S. Convention. Albert Trent.
	Report of World's S. S. Convention. Willis Ronk.
	Address, "Evangelism in the S. S." R. P. Miller.
	Address, "Instruction and Promotion of Missions in the S. S." C. H. Ashman.
	Divisional Conferences.

7:30-7:45	Devotions. H. Hammond.
7:45-8:15	Sermon. S. Adams.
8:15	Bible Lecture, "The Law of the Octave." Dr. E. J. Pace.
	<b>WEDNESDAY, OCTOBER 3</b>
	<b>Morning</b>
8:30-8:45	Devotions. A. Keck.
8:45-9:15	Simultaneous Meetings.
	Ministerial. Address, "The Responsibility of the Ministry." A. Lantz.
	W. M. S. Presentation of Goals for 1928-29.
	Round Table Discussion.
	S. M. M. Address, Miss Bickel.
	Benevolence Sermon, "They Followed Him, Will We?"
	S. C. Christiansen.
10:15-11:15	Business Session. Organization.
11:15-12:00	Bible Lecture, "Ye in Me." Dr. E. J. Pace.
	<b>Afternoon</b>
1:30-2:00	Sunday School Address, "Supreme Aim in S. S. Work."
	E. L. Miller, National S. S. Officer.
2:00-2:30	Home and District Mission Sermon. W. C. Benshoff.
2:30-4:30	Christian Endeavor Session.
	Devotions.
	District Officers' Report.
	Report of Bethlehem C. E. Convention.
	Address by Representative from State C. E. Union.
	Address, "Brethren Endeavor and two year Program in C. E."
	Round Table Discussion.
	<b>Evening</b>
7:30-7:45	Devotions. W. A. Crofford.
7:45-8:15	Sermon by a Converted Jew.
8:15	Bible Lecture, "The Law of the Octave." Dr. E. J. Pace.
	<b>THURSDAY, OCTOBER 4</b>
	<b>Morning</b>
8:30-8:45	Devotions. J. E. Braker.
8:45-9:45	Simultaneous Meetings.
	Ministerial. Address, "A Correlated Program of Christian Education." W. Ronk.
	W. M. S. Committee Reports.
	Election of Officers.
	Recognition of Banner Society.
	S. M. M. Address, "How I Can Support my Church College." Prof. C. L. Anspach.
9:45-10:15	Address, "Brethren Literature." Prof. C. L. Anspach.
10:15-11:15	Business Session.
11:15-12:00	Bible Lecture, "I in You." Dr. E. J. Pace.
	<b>Afternoon</b>
1:30-2:30	Foreign Missionary Session.
	Devotions.
	Address, "The Brethren Missionary Work in French Equatorial Africa."
	J. W. Hathaway.
2:30-4:30	W. M. S. Session.
	Devotions.
	Mrs. W. C. Benshoff.
	Special Music.
	Inspirational Address.
	Miss Johanna Nielsen.
	<b>Evening</b>
7:30-8:15	Ashland College Rally.
	Address, "Ashland College, a Builder of Christian Education." Prof. C. L. Anspach.
8:15	Bible Lecture, "The Law of the Octave." Dr. E. J. Pace.

OHIO MINISTERIAL PROGRAM

October 17, 18, 1928

Wednesday Evening

- 7:30 Devotions.  
8:00 Topic: What are the principles upon which a sane yet charitable revision of church membership lists may be made?" Dr. Beachler.  
8:30 Open Discussion.

Thursday Morning

- 9:00 Devotions.  
9:10 Topic: A Workable Program for Sunday Services for the Year.

Rev. R. D. Barnard.

- 9:30 Open Discussion.  
9:45 Topic: Orthodox Doctrine and Orthodox Living. Rev. M. A. Stuckey.  
10:05 Open Discussion.  
10:20 Topic: The Proper Relationship Between Church and Sunday School.

Dr. Martin Shively.

- 10:40 Open Discussion.  
11:00 Topic: Would Associate Membership be a Help or a Hindrance to the Brethren Church?  
11:20 Open Discussion.

Thursday Afternoon

- 1:00 Devotions.  
1:10 Business Session.  
2:30 Question Box Opened.  
Round Table Discussion.

FAIRHAVEN, OHIO

It has been some time since a report of the work at Fairhaven church has been given through the Evangelist. However, you have probably noted through different reports that have been given, that Fairhaven is still doing her part in advancing Christ's Kingdom.

Last June began our second year with the Fairhaven church. We have greatly enjoyed our work with these people and greatly appreciate their cooperation and their willingness to work. Early last spring it was decided that the field was ready for an evangelistic service. Brother Charles Ashman who was pastor at Fairhaven eighteen years ago, had offered to hold services for us if we would have them during his vacation. Thus it happened that we began our service August 5th and closed August 19th.

We were a bit skeptical about holding services in a rural community during harvest, but we found that even as nature had prepared her harvest so had God prepared his harvest in the hearts of men and we needed only the ingathering. The services were well attended for the entire two weeks. From the start Brother Ashman won his listeners by his sincere, straight-forward and interesting presentation of Gospel messages. Out of the pulpit he proved a tireless worker and found his way into many homes of the community. I have never worked with a more interesting and convincing personal worker than Brother Ashman proved to be. In the pulpit and in the homes he presented Christ in such a way that forced men and women to search their hearts and turn their steps toward their Savior.

We feel that the Holy Spirit worked with us and among us during these services. Twenty found their way to Christ, twelve by baptism and eight by letter and reconnection. The closing Sunday was a big day for Fairhaven. Brother Ashman brought a wonderful message in the morning. A basket dinner was greatly enjoyed at noon. In the afternoon we were privileged to hear an inspiring message by Brother Kimmell of Los Angeles, California. This service was followed by the baptismal rite.

In the evening Brother Ashman delivered

his closing message to a large audience. Fairhaven greatly appreciates the services of Brother Ashman and will for a long time cherish the memories of these two happy weeks together.

With the rush of harvest work, Fairhaven still showed her colors, when on the closing day of our National Conference some eighty members came to Ashland prepared to stay for the day. A basket dinner on the campus was greatly enjoyed.

From this report you can see that Fairhaven church is enjoying success, but for this success we give God all the credit. We realize that without his help we are weak and we ask that you pray for us and with us that our work may continue and that God's name may be glorified.

GEORGE C. PONTIUS.

THE NO-TOBACCO LEAGUE

At its recent annual convention at Winona Lake, the No-Tobacco League of America elected the following officers: President, Prof. F. M. Gregg, Nebraska Wesleyan University, Lincoln, Nebraska; First Vice-president, Dr. Homer J. Hall, Franklin, Indiana; Recording Secretary, Rev. Virgil C. Finnell, North Manchester, Indiana. The following are located in Indianapolis: Second Vice-president, P. A. Wood; General Superintendent, F. W. Lough; General Secretary, Charles M. Fillmore; Treasurer, Edward W. Clark.

The reports of the officers showed that the League had the best year in its history and the outlook for the future was most encouraging. Plans were matured for specializing the work in various departments. The General Superintendent is to take over the major part of the work formerly carried by the General Secretary, who will confine his attention to college organization, church conventions, publicity and literature. There is need for a multitude of field workers and others capable of carrying on other lines of special activities. Those wishing to engage in such work should address the General Superintendent, F. W. Lough. Those interested in literature pertaining to the tobacco problem, should write to the General Secretary, Charles M. Fillmore. The headquarters of the League remains at 820 Occidental Building, Indianapolis, Indiana.

VIRGIL C. FINNELL.

A WARNING AS TO SEX EDUCATION

At the recent annual meeting of the Board of Christian Education the following bit of warning and advice was adopted and placed upon the minutes of the board. "Whereas, certain poorly qualified speakers are attempting to address the public on sex education and are a source of embarrassment to Presbyterian pastors and audiences, and whereas, other speakers on sex education are surreptitiously promoting the commercial interests of questionable publications on various sex issues, Resolved, that the Board of Christian Education of the Presbyterian Church in the U. S. A., recommends that Presbyterian pastors exercise care in receiving or sponsoring non-local speakers on sex education and kindred subjects unless recommended by this board, and that the board furnish lists of acceptable speakers on these subjects."

The quoted paragraph is self-explanatory, but it deserves the very careful consideration of Christian people. There is no doubt that the modern method of avoiding ignorance, which was actually encouraged by good people until comparatively

recent years, and of giving to our children and young people knowledge concerning the physical functions which mean so much to the highest welfare of the race, is of the utmost value if not abused. There is just as little doubt that sex education is subject to abuse and that, like all other good things, it is apt to be exploited by greedy people for commercial gain. Unfortunately, there are many publications which, instead of being valuable are harmful. There are also public speakers whose main object seems to be to extend the circulation of such questionable or harmful publications. On the other hand there are devoted men and women who are giving themselves to the enlightenment and the culture of children and youth, that diseases may be avoided and that the highest physical welfare of the race may be promoted. This knowledge is greatly needed, but the people who play upon ignorance for profit should not be turned loose upon uninformed audiences.

In accordance with the action of the Board of Christian education, its Department of Moral Welfare has presented a list of speakers who may be relied upon to render valuable service and also a list of books which are thoroughly reliable. The names of such books and speakers may be secured by writing to Dr. J. W. Claudy at the Witherspoon Building, Philadelphia, and any of the following speakers may be welcomed with confidence into Presbyterian congregations: Dr. Winfield Scott Hall, Witherspoon Building, Philadelphia; Dr. Frank Newell Seely, Y. M. C. A. College, Springfield, Mass.; Dr. Valera Parker, U. S. Public Health Service, Washington, D. C.; and Dr. Thomas Walton Galloway, American Social Hygiene Society, New York City.—Presbyterian Advance.

One night in 1885 I was returning from seeing a patient who lived in an outlying section of London. On a vacant lot near Shadwell I saw a large tent, and out of sheer curiosity I entered. I found myself in an evangelistic meeting conducted by Moody and Sankey. It was all new to me, and for a time I listened with much interest. Then a tiresome person began to pray interminably, and I started to leave. But the leader of the meeting (who, as I learned later, was D. L. Moody) was equal to the emergency. He called out to the audience, "Let us sing a hymn while our brother finishes his prayer!" His practical way of handling the situation impressed me, and I decided to stay the service out. When it was over I had made up my mind either to abandon religion or else to make a real effort to do what I thought Christ would do if he were in my place as a doctor.

Some time later I went to a subsidiary meeting of the Moody campaign. I shall never forget when the people there were asked to stand if they intended to follow Christ. It seemed a sensible request, but I was amazed to find how hard it was to rise. Finally a young fellow in a crowd of sailors from a ship on the Thames stood up. It seemed such a courageous act that I immediately rose too. I left the meeting feeling that I had crossed the Rubicon, and that I must do something at once to show that I was earnest about following Christ.—Doctor Grenfell.

The test of idealism's worth in a nation or an individual is the extent to which the idealism becomes concrete in service.—Herbert Hoover.



The man who lives by the Golden Rule is impartial toward himself, and hence is delivered from the principal source of error and injustice in dealing with others. The rule was given to brace us up on the weak side.—*Geo. P. Fisher, in C. E. Quarterly.*

## IN THE SHADOW

**LOWMAN**—Hannah Aldredge Lowman, daughter of Moses and Magdalena Aldredge, was born west of Twelve Mile, in Cass County, Indiana, January 5, 1849. She was "fed to the longest of ten children, all of whom have preceded her into the life beyond the grave. The ten children were, namely, Lewis Aldredge, Rebecca Dillman, Nathan Aldredge, Polly Eldersheim, Emaline Aldredge, Sally Zook, Elizabeth Lowman, Phoebe Ashure, Hannah Lowman, and Nancy Bowman. John Lowman's first wife, Elizabeth, was a sister to the deceased. Hannah Aldredge was united in holy matrimony to John Lowman, in Marion County, Indiana, February 18, 1877. No children were born to this union. The following September, after their marriage, John and Hannah Lowman moved into the home in Roann, where after 51 years of most happily married life, our sister departed this life last Monday evening, September 3rd, 1928, at the advanced age of 79 years, 7 months, 28 days. No other family in Roann can date back farther in its residence in the town.

Sister Lowman was a charter member of the Roann Brethren church; and, inasmuch as this congregation was a charter member of the denomination, our sister was likewise a charter member of the denomination itself. She was a devoutness of the church, and to the church she loved the best service it was in her power to render. It was the testimony of all who knew her that she was ever faithful as a Christian, and greatly beloved as a friend and neighbor. Her devotedness toward her husband was a distant second to her, but to the husband she loved, and for the church and community in which she spent her life, her coming comes as a distinct loss. Literally scores of ministers in the Brethren church will testify to her hospitality. Her home was during the years, known as "The Preachers' Home." Rev. John Duke McDaniel gave to her the title, "The Tract Preacher." She was always sending forth tracts, carrying the message of life, and we understand that at least two churches, those at Mexico and Twelve Mile, Indiana, are the fruits of her tract work. The undersigned, who, with the assistance of Rev. G. E. Swihart, officiated at her funeral, was fortunate enough to have known her for nearly 40 years, before leaving Roann for Philadelphia, twenty-eight years ago.

The memory of Sister Lowman, her loving-kindness and her great hospitality to us in Roann, and her home, "The Tract Preacher," will never be forgotten. She was a rare character, a loyal friend, a believer ever true to the faith revealed in the sacred Scriptures, a sincere Christian, a woman, the like of whom, this world in which we live, has but a few. Those who knew her are all who were fortunate enough to truly know her. Her body has gone back to the dust from whence it came. Her beautiful spirit has gone to the bosom of the Great Shepherd. Her body will remain to bless the generations that live after her. Precious is the memory of her. May God comfort especially the heart of her husband, to whom her loss is a tremendous blow, and wish us all for a real comfort ever coming as faithfully as he in the vineyard of the Lord.

LOUIS S. BAUMAN, D.D., Long Beach, California.

**LEEDY**—Hiram E. Leedy, son of Jacob and Susan Leedy was born near Anghertown, Ohio, August 21, 1848, and departed this life in Tiffin, Ohio, July 28, 1928. He was married to Mary Jane Leewhead June 13, 1872, to which union were born one son and three daughters. The children survive, but his wife preceded him in death a few years ago. Brother Leedy was a faithful member of the Fostoria Brethren church. He resided too far from the church to attend frequently; his children, however, were interested in the work and gave it his financial support. He had been a member of the Brethren church for nearly fifty years. Funeral services were conducted by the writer, his pastor, and internment was made in the cemetery at West Independence, Ohio.

H. M. OBERHOLTZER

**NININGER**—Sister M. O. Nininger departed from this life May 1st at the family home near Roanoke, Virginia. Aunt Mollie, as she was endearingly called by those who knew her, was a charter member of the Brethren church at Roanoke. The church and community have suffered a great loss in the death of Aunt Mollie Nininger. She was an exemplary wife, a wise and faithful mother, a congenial and helpful neighbor, a public spirited citizen, an ardent Christian, a loyal member of the church of her choice, a bright and shining light. The rich perfume of her character pervaded and scented everything she touched. Good deeds fell from her life as noiselessly as snowflakes. Her death means the passing of one who was widely appreciated because of her true worth. Surviving are her husband, Edward Nininger, up in the eighties, two sons and a host of friends.

May the God of all consolation comfort these bereaved friends.

Funeral services were held at the family home and were in charge of the writer, assisted by Rev. J. E. Patterson, pastor of the Brethren church at Hollins, Virginia.

A. L. LYNN.

**LEISTNER**—Leanna Leistner, daughter of Thomas and Elizabeth Hinton, was born April 20, 1846, and departed this life August 10, 1928, bringing her age to 82 years, 3 months and 20 days. Sister Leistner spent most of her life in Mercer County. In 1873 she was married to John Leistner. To this union eight children were born, namely: Mrs. Etta Hoffman, Mrs. Barbara Hoffman, Mrs. Myrtle Kuhn; Mr. John Leistner, Mrs. Mattie Auffer, all of Mercer County; and Mrs. Anna Coe of Muncie, Indiana.

Her death was caused by cancer of the stomach. Sister Leistner was converted at the age of thirteen years at the Liberty Chapel. In 1869 she changed her church relation, becoming a member of the Brethren church at which she remained a consistent member until her death.

Sister Leistner said she was willing and ready to go. Our loss is her eternal gain.

Her husband, John Leistner, and two children, Dela and Edward preceded her in death; five daughters and one son, nineteen grandchildren, five great-grandchildren and one sister, Mrs. George Phillips of Coldwater, Ohio, survive, besides a host of other relatives and friends.

Funeral was held by the writer at the Bethel Brethren church, burial being made at the Kesler Cemetery.

JOHN M. PARR.

**SHOWALTER**—Mrs. Ann Showalter, who had lived with her son, southeast of Eaton, Ohio, for a number of years, passed to the great beyond, July 27, 1928. She was an early member of the Brethren church at Bear Creek, Ohio. Her son and family belong to the church at Lexington, Ohio. Funeral services were held at the home, on the 29th of July, by the writer. Mrs. Showalter was past 86.

W. R. DEETER.

**HOWARD**—Arthur Eugene Howard died at his home in Enterprise, Ohio, August 12, 1928. His age was two years, 4 months and one day. Funeral services by the writer in the home on August 14th.

W. R. DEETER.

**PATRICK**—Elmer Patrick, born in Ohio, October 23, 1859, and came to the end of his earthly career June 23, 1928. The length of his earthly pilgrimage was 68 years, 5 months and seven days. He was married to Ann Herbert, in Corvinton, Kentucky, February 25, 1921. Brother and sister Patrick became members of the Church of the Brethren in 1924, during the pastorate of Brother W. E. Rink. Funeral services were conducted by the writer at the church on July 3rd. Burial in Arlington Cemetery, W. R. DEETER.

**KIEHL**—Miss Mary Kiehl, adopted daughter of Elder Samuel Kiehl, died very suddenly September 1st, at the age of 66 years, 7 months and 10 days. Miss Kiehl united with the Brethren church in her early life. She kept the home for her father through the years. Brother Kiehl was a charter member of the Dayton church and well known to many of our people in the brotherhood. He has reached the unusual age of 91 years and is in the enjoyment of all his powers.

The devotion of the daughter to her father and her faith to the daughter was at once beautiful. Miss Mary was a woman of strong character and noble qualities. Why she could not live out her allotted time and care for her father who needed her greatly, is a mystery. Her husband, Brother George, God comfort and sustain his aged servant, Brother Kiehl. Funeral services at the home in charge of the pastor.

WM. H. BEACHLER.

**MAGNUSSEN**—A very sad funeral on Saturday, September 8th was that of the lovely twins—a girl and a boy ten months and a half old of Brother and Sister Axel Magnusen. They died within a few minutes of each other, the girl on September 6th. The parents are loyal members of the Dayton church. The sympathy of many friends go out to these parents. "Intestinal 'Flu'" was the cause of their deaths. The service was conducted by the pastor.

WM. H. BEACHLER.

**SWIHART**—On Sunday afternoon in the church, in the presence of a large concourse of relatives and friends we conducted the last sad rites for Sister Myrtle Mae Swihart. Sister Swihart was a member of the Dayton church, loved and respected by all who knew her. The extraction of a tooth followed by a severe cold, which she had not gone to the age of 37 years, 6 months and 19 days. She leaves to mourn her departure, a devoted husband, two children—a daughter of high school age, and a son in the grade schools, also her parents, brothers and a sister, and many relatives and friends. Her loved ones found it exceedingly hard to give her up. She was a woman of noble character, with high ideals of the Christian life, of home making, and of motherhood. Her untimely death is greatly to be lamented. Brother George Kiarie, a former pastor, assisted the pastor in the service. The profoundest sympathy from many friends goes out to this sad family.

WM. H. BEACHLER.

**MEYERS**—Mrs. Susan (Sipie) Meyers, wife of Elias Meyers, answered the summons from this earthly pilgrimage, August 26, 1928, aged eighty-four years, seven months and twenty days. She was born in Somerset County, Pennsylvania, the village of Spiesville, January 6, 1844. Sister Meyers had been ill during a period of a year and a half. Most of this time she was unable to leave her bed. It was during this time that her years of faithfulness and loyalty to her husband became manifest in a resigned, trusting spirit that impressed those who cared for her and those who visited her. During the years of health she was loyal to her church and Master. She was a regular attendant at the Brethren services of the church. This was one thing she sadly missed and often expressed herself thus to her pastor. She held the faith dear to the end and always appreciated the ministries of her pastor and others who would pray with her. "Whether in Israel is fallen but we pray that we may be encouraged by the example she left us to remain true to our calling in Christ Jesus. She was married to Elias Meyers, March 24, 1867. To this union were born six children, all of whom are deceased, who, with the husband and father, survive. She also survived by four grandchildren, two girls and two boys; one of the girls being the wife of Rev. R. Paul Miller. There were also a number of great-grandchildren besides many friends who miss her but will profit by the faithful, devoted life she leaves as a heritage. In the absence of her pastor, Elder B. F. Schisler, a friend of the family and member of this congregation, conducted the funeral from the church. The expressions of esteem were many and many thanks be to her ashes while we labor on in the memory of a life well lived.

A. B. COVER.

**KAYLOR**—John D. Kaylor, son of Samuel and Mary M. (Eiche) Kaylor, was born September 7, 1852, in Logan County, Ohio. He was united in marriage to Mary C. Culp of Liberty, Ohio, October 16, 1873. To this union two children were born: Edna May, born August 19, 1876, and Charles D., September 6, 1879. He united with the Gretna Brethren church and was baptized by Rev. M. S. White, February 14, 1897. He was elected deacon October 16, 1907.

Mary C. Kaylor died June 12, 1917. He was later united in marriage to Mrs. Mary M. Huber, January 22, 1920 and is survived by her.

Funeral services were held at the home in charge of the pastor, while burial was in the DeGraft Cemetery, September 8, 1928.

FRANK GEHMAN.

**HOOVER**—Donald Hoover, son of John and Clara Hoover, was born March 15, 1910 at Gardner, Kansas, and met accidental death at Sauerman, Illinois, while employed with a construction force building a cement road. He was aged 18 years and 6 months. He leaves a father, mother and one sister to mourn his loss. Donald united with the Corinth Brethren church at the age of 14 years. His life was lived with Christ in God. Funeral services were conducted at the Corinth Brethren church by the writer, assisted by the pastor of the U. B. church and the pastor of the M. E. church. W. F. JOHNSON.

## ANNOUNCEMENTS

### CARLETON, NEBRASKA

The Carleton Brethren church will be pastored October first, Brother Koontz having resigned effective at that time. We are looking for a pastor and will be pleased to hear from anyone who will consider a call from this church. Address,

H. J. MILLER, Secretary,  
Carleton, Nebraska.

## Business Manager's Corner

### THE PRESSURE COOKER GOES

Renew your subscription to the Brethren Evangelist now at the regular price and use the opportunity to secure an aluminum pressure cooker at half price, or for \$5.25 additional.

Before we had the announcement in the Evangelist last week the foreman of our shop said, "I'll take one." And we had scarcely gotten the paper in the mails until we received a letter from a sister in North Canton, Ohio, saying, "I want one of those cookers." The vice-president of The Brethren Publishing Company has had one of these cookers in his home for several years, and the ladies of the First Brethren church of Ashland put three of them in their kitchen when furnishing the new church two years ago.

Our supply is limited. Do you want a cooker?

R. R. TEETER,  
Business Manager.

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THE BRETHREN PUBLISHING CO.

# The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

## I Would Come Back

BY JOY ELMER MORGAN

*Editor of the Journal of the National Education Association.*

**H**OW STRANGE! But yesterday busy street corners were mine. Old men came and young —weak men, broken men; rich men and poor; decent men and criminals. What a clearing house was I! And now, millions of children have never smelled my breath or taken the other side of the street to avoid my doors. Yet a few years and I shall be known no more in the home of the brave and the land of the free. It is a disturbing thought. I must come back. I will put on the armor of light wines and beers. I will revive ancient songs of personal liberty. I will again seek to debauch lawmakers, judges, and police. Instruction in the effects of alcohol which led to my undoing is less vigorous now. The memory of neglected children is less sharp. Years of industry have given new wealth to exploit. Perhaps I can even yet get a foothold. I will begin in the cities. While good men sleep I will get in my work among the poor and the ignorant. I have learned much of human frailty. Perhaps by knowledge of human weakness I may again have a place on busy street corners. I would come back. I am the saloon.



# THE BRETHREN EVANGELIST

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## EDITORIAL

### Al Smith's Courage as Wet Advocate Wanes

Al Smith started out to win the presidency on the wet issue and with much pretended courage he told the Democratic National Convention what he would do to Prohibition if he got a chance, its dry enforcement plank notwithstanding. He proceeded to select a wringing wet Republican as his campaign manager, who glorified in the opportunity thus accorded him of helping to free the country of the "damnable affliction of Prohibition." Then came his acceptance speech which was wetter than was Albany weather on that occasion, and the newspapers the next day played up what they called the courage and candor of Al Smith in dealing with the liquor question. A great many wiser politicians of his own party were opposed to making that the principal issue of his campaign, but his vision was so eclipsed with booze and Tammanyism that he could not see how dry national sentiment is. Then as his wet record as New York legislator and governor began to be heralded from coast to coast and the reactions of voters began to be registered, it dawned upon him that the wet issue was not so popular the country over as it was in New York City, and his courage began to wane. Expressions of disapproval were so pronounced and his party leaders in many states were so disturbed that it became evident that he must turn the people's attention to something else and give them a chance to forget his record. It became clear the nullification was too mean and weak an issue on which to ride into the White House. It must be put into the background.

In order to accomplish this Smith himself raised the religious issue, hoping thereby to appeal to the popular sense of fairplay. He conceived that if he could get the people to thinking that he was being discriminated against because of his religion, they would resent it and vote for him to show their fairness and tolerance. And while the electorate would be thinking and talking tolerance and insisting that he should be justly and fairly dealt with at this point, they would forget to some extent his wet record and grow less keen against it. The religious issue was raised as a smoke screen to obscure the more vulnerable issue of the restoration of the liquor traffic. It was a deliberate trick on the part of Smith and his party wheelhorses, and every Democratic or wet newspaper in the country and every organization Democrat took their cue and began to play their part. Southern church papers that reach our desk tell us that political speakers and partisan

papers are raising a great fuss about the so-called religious intolerance of Protestant church leaders in the solidly Democratic South, but the wet and dry question is being ignored. It is politics pure and simple, because the South is so dry that no wet could hope to be elected by their vote, if they were allowed to dwell much upon his wet record and their minds were not confused by other issues. Some of our pastors and laymen of the South are writing us of the bitter denunciations of the press and political speakers directed against the so-called "religious prejudice" of the Protestants against a Catholic seeker of the Presidency. Similar conditions obtain in other sections. Appeals have come to the EVANGELIST from various parts to do what it can to throw light on the situation among the Brethren constituency. One pastor writes: "I never read such tirades on 'intolerance' and such misrepresentations before as now appear in our local Democratic paper,"—and he himself is a Democrat. But he is a Christian before he is a partisan and when so vital a moral issue as Prohibition is at stake he is greatly concerned about it and is seeking to do what he can to save the day for the cause of righteousness and sobriety.

It is doubtless true that many Protestants will vote against Al Smith because he is a Catholic, not because of the Catholic church's religious practices and beliefs, but because of its political claims and ambitions. There is a very vital distinction here. Roman Catholicism may have much to say as a religion that is spiritually helpful as well as much that is crude and unappealing to the Protestant mind, but that does not greatly matter so long as both Protestant and Catholic have the right to worship undisturbed according to the dictates of conscience. But when Roman Catholicism begins to speak as a political organization, when it asserts its claims to temporal power and insists on maintaining diplomatic representation in the courts of many nations, when it crushes political rights and refuses religious liberty and seeks to keep the people in ignorance and superstition, as it has long done in Latin American and in some European countries, where it has been dominant, then Protestants as well as people of no religious convictions, have a right to be much concerned and fearful about trusting the highest office in the land to one who is an outstanding devotee of Catholic faith and champion of Catholic claims. The people of free America are not to be criticized for being jealous of their rights and privileges, and any institution that has given so much occasion for suspicion and fear at this point as has the Roman church, has itself to blame, and if it does not like the situation, let it do a little disclaiming of its long-standing ambitions and a little demonstrating of its change of attitude.

No political party or political leadership has given expression to this fear, save Smith and his own wet group. So far as it exists and is influencing in a political way the minds of the people, it is due to a long-standing knowledge of and feeling against Roman Catholic political claims, which no Catholic paper or spokesman has taken the pains to seek to dispel. It has not been created by any political party, nor is it being capitalized for political purposes by opposing party managers and speakers. The only ones to mention it in a political way are Smith himself and organization Democrats. And they have put the issue into the political arena because they believe it to be less objectionable than Smith's wet record. This fact ought to be kept clearly in mind, because every effort on the part of dry workers to strengthen Prohibition sentiment to more persistently oppose Smith and his wet intentions, especially before church groups, is being misrepresented as an appeal to religious prejudice.

An example of this was Smith's recent thrust at Mrs. Mabel Walker Willebrandt, assistant attorney general of the United States, who, when she spoke before a Methodist conference recently asking for opposition to Smith because of his wet record, was accused of opposing him because he was a Catholic. Mrs. Willebrandt struck back promptly in another address before another conference of Methodists, saying, "Religion has nothing to do with my attack upon him, or the attack of the dry forces. We condemn him for his own record, acts and utterances. These make him wince, so he seeks to shield himself and his record behind a religious issue, which he himself raises unfairly in this campaign." It was a wonderful opportunity she had of exposing his trick and she took full and effective advantage of it. Smith by his personal attack on her had put her on front page as a "headliner," so that her come-back at him did his candidacy more harm than her first attack. She did not mince words, nor beat around the bush, but

met his charges directly and showed them up for what they were. Said Mrs. Willebrandt, "Governor Smith has personally charged that I opposed him because he is a Catholic. When he says that he is hiding behind his own church because he is afraid to come out in the open and face the record that he has made as a champion of the liquor traffic."

The injection of the Prohibition issue into the campaign was itself a political move, according to Mrs. Willebrandt. It is not and never has been a political issue, but a moral one, and ought not to be in politics, she declared. "But Prohibition is in politics. Tammany's candidate for the presidency of the United States, in defiance of the large dry sentiment of his own party, has dragged it into politics. He has flung the challenge to all who want to restore the liquor traffic to vote for him. Friends of prohibition and those who worked to bring about the Eighteenth Amendment are in almost equal numbers in each political party. Making Prohibition, therefore, a party issue was an adroit political trick to split the dry forces along sectional, geographical and party lines. But you did not split. You accepted the challenge. You are standing together to fight the candidate who declared war on you."

And since he failed in his purpose of splitting the dry forces, and since his wet issue is becoming a millstone about his neck, he has lost confidence in it when he is outside of New York and similar centers of wet foreign populations, and his courage has disappeared. With the desperation of a man who has staked his career on a gambler's chance and lost, he is hedging and dodging, and seeking to shift the spotlight of public opinion to a point that seems less objectionable. So he raises the religious issue to divert attention from his wet record. Don't be deceived; the restoration of the liquor traffic continues to be the main issue of Al Smith's campaign, and on so vital a moral issue as that the church cannot afford to be indifferent, or to hesitate to speak its voice. A man who represents the liquor interests and the corrupt Tammany organization, no matter what his ability may seem to be, is not the man to be trusted with the problems that relate to material prosperity or those that have to do with our social and moral welfare.

## The Conduct of Parents

To talk about the conduct of parents is something like a "turn of the tables." The popular thing has been to criticize the young people for their waywardness. They doubtless can stand some criticism, but it is unfair to be continually raking young people up and down the back for doing the things which they see their parents do. It is right that we should change the nature of the attack and endeavor to apply the remedy at its source.

One of our exchanges, *The Presbyterian Advance*, recently reported that Dr. Paul J. White of Washington University in a lecture course on parents' problems presented by the Missouri Hygiene Association, said that parents "in their 'roaring forties' are very likely to engage in practices which they condemn in their teen-age children. They play bridge four nights a week, go to movies three nights and spend the other evenings with their children." Then the "Advance" comments: "It does not require very acute observation to see that there is more than a little truth in this. When we reflect that our children are pretty much what the former generation has made them it is becoming for us who are parents to consider what our contributions have been to the conduct and character of those succeeding us. The conduct of many parents whose experience should have taught them better is quite as reprehensible as that of their children."

And the comment is all the more serious when observation points to the fact that it practically fits the vast majority of so-called Christian homes. Surely in these we have a right to expect more. We are wondering how much of this is due to the breakdown of the family altar and the lack of religious instruction and spirit in the home! And yet there are many pulpits that take no interest in the family and pastors who make no effort to restore the lost religious radiance of the home!

## EDITORIAL REVIEW

Brother W. C. Benshoff, pastor of the church at Waynesboro, Pennsylvania, where the state conference is to be held October 1 to 4 gives instructions as to how to reach the place.

Dr. J. L. Gillin in his letter this week is gazing upon the Pyramids of Egypt, the building of which was the pastime of the ancient Pharaohs. Brother Gillin's recital of his experience with his grafter guide will be of unusual interest to our readers.

Christian Endeavorers are requested to turn to their special department and read the message of the new associate president of the National organization, Brother Fred C. Vanator, whose new address is Peru, Indiana.

Those of the Illiokota District, and especially those planning to attend the district conference to be held at Waterloo, Iowa, October 2 to 4, will be interested in the directions to be found in the Announcement Department over the signature of Brother Edwin Boardman, Jr., pastor of the entertaining church.

President E. E. Jacobs reports in his "News of the College" an enrollment of 286 for the first semester. And it appears that the college is becoming more selective in the quality of its student body. Some new teachers are reported, and it is gratifying to note that the usual high quality of the teaching force is being maintained.

Dr. Florence N. Gribbles' letter is of special interest this week as it contains sidelights on various phases of the missionary's life—the home life, the healing of the sick, the burying of the dead, teaching, preaching, baptizing and the social life of the missionary group. As a result of a meeting of meetings conducted by Miss Myers seventy-eight await baptism.

Dr. Martin Shively, bursar of Ashland College, makes what he thinks may be, and yet hopes is not, his last report of Educational Day offering receipts. Perhaps some of our readers can tell whether their church ought yet to be heard from. And every informed person knows that this cause is so vital that no church can afford to let the call go unheeded. You may not be able to give much, but you can give what you can and that will count.

Brother John F. Locke, who is serving his first pastorate at the Bethlehem church near Harrisonburg, Virginia, writes of the splendid group he has found there and of the pleasant circumstances there existing under which to begin one's ministry. A successful Vacation Bible school is reported held in conjunction with a nearby Church of the Brethren. Brother Locke is especially equipped to lead in such work, and a part of his task in serving as field secretary of the Virginia State Council of Religious Education.

We call attention to the fact that the date for the Mid-west conference has been changed from October 19 to 20 to October 9 to 11. Their program is to be found in this issue. The place of meeting is Carleton, Nebraska. Now that all the conference programs are in, permit us to suggest that conference minutes be forwarded to the editor as early as possible after conference. Some of our districts have ceased to have a lengthy and detailed record of conference proceedings published, preferring rather to have a brief and more readable report given. This seems to meet with the approval of many of our readers. But they do not want the report so brief as not to tell the main points of interest. Each conference owes it to its constituency that is not able to attend to report back enough to inform and to keep alive their interest in the work of the district. In behalf of the General Conference secretary, we would suggest also that the district conference secretaries report their new officary to him promptly and completely for use in the "Annual."

Perhaps you do not know that some of the most important decisions of the United States Supreme Court supporting the Prohibition Amendment have been made by a five to four vote. Some of these Justices are very aged. If a wet President sits in the White House the next four years, the complexion of our highest court is likely to be changed from a majority dry to a majority wet. This fact makes the situation we face a most serious one. Moreover, don't imagine that a candidate who is personally wet and politically wet and financially wet, and who has a long record of opposition to every effort to regulate the liquor traffic, and who has done everything in his power to nullify the Eighteenth Amendment in his own state, will suddenly become a champion of law enforcement if elected President, no matter what his oath may require. He has taken a similar oath as governor. Of course it is possible for him to experience a sudden conversion, but his religion, his environment and his personal attitude are against it.



## GENERAL ARTICLES

### Laymen's Day

By C. L. Anspach, President Brethren Laymen's Movement

The second Sunday in October has been designated as Laymen's Day by action of our General Conference. This day is to be set aside by the pastors of the various churches for laymen activity. It is the thought of the officers of the national association that one service on that day be conducted by various laymen of the church. Before urging the observance of this day, I would like to call the attention of both pastor and layman to the great possibilities of a national brotherhood, of the great potential strength, which has been permitted to go unharnessed. The young ladies, the ladies, and other groups have been organized for church service, but the great group of lay-folks have been neglected. In other words, the great bulk of our church people have not been associated with a national church movement. This is especially true of the men of the church.

It is one objective of the National Organization, this year that a plan may be devised whereby the lay-people of the church may have a national movement started. Conference has recognized the principal, but individual churches have neglected to carry it out. This year, therefore, we are praying that each church may observe the day with suitable lay activities.

I believe that a Laymen's Day, with one service conducted by laymen, will be beneficial to all, not only to those who participate, but to the pastor as well. In the first place such a service will help the layman in forming a new opinion of the pastor. He will be forced to be more sympathetic toward the minister and his sermon, for first hand experience will convince him that public speaking is not easy. In the second place, the minister will get a new vision, for he will on that day be forced to

listen to others. If he has a difficult time in staying awake, he may later understand the sleeping tendencies of "Brother Smith." If the talks bore him, he may be forced to see that there are times, when his sermon may not be interesting to all. As a result then, both layman and pastor will benefit by such a service. I hope that every church will observe Laymen's Day to this extent at least.

The second purpose for observing the day, is to provide funds for worthy students, who are in training for the Christian ministry or missionary activity. It may be of interest to know that we have approximately nine hundred dollars (\$900.00), which is loaned to worthy students, approved by local churches. This fund has assisted many of our ministers in obtaining an education. We are not asking a great sum of any church or individual. We are just asking that you give something. The knowledge that you are helping some worthy young man or lady through college will repay you many times for the money you invest. I might say here, that the money is repaid by the student and is reloaned. We are not asking, therefore, that you give money to be spent once, but to give money which will continue to assist students for years to come.

If pastor or lay people do not feel that they care to carry out this second part of the program, there should be no excuse for not observing the first part, that of a laymen's program.

All funds for the laymen's work should be forwarded to Brother N. G. Kimmel, Treasurer, Gratis, Ohio. Ashland, Ohio.

### Social Salvation and the New Birth

By Edwin E. Jacobs, Ph.D.

*(Address before a National Ministerial Association session during General Conference at Ashland, Ohio)*

Jesus is regarded by many as a social reformer and little else. It is said that a complete description of his mission may be found in his own words as recorded in the fourth chapter of Luke, in the twenty-fifth chapter of Matthew, and elsewhere. It is pointed out that he gave much attention to healing, some to feeding the people, and in general spoke against the social inequalities of his day.

A number of books have appeared from time to time, based upon these assumptions. In some he is referred to as the "carpenter," or as a "laboring man," or as a perfectly natural human being directing with great skill the activities of his disciples. He is often referred to as the "first Rotarian," and as the first member of other service clubs. He has been called the "great Democrat," and I believe the other great political party has also admitted him to membership. Recently at an assembly of the tramps of America, that audience was thrilled by the unusual phrase, "Jesus, the Tramp of Galilee."

In a series of books based upon the general idea that Jesus is the "man nobody knows," and that the Bible is "the book nobody knows," and that the church is an "organization nobody knows," he is called everything,—

everything but what he really is. In a recent advertisement of one of the above noted books, it was pointed out that Jesus was the first sales-manager, wording the best advertisement ever written; that he was a business man; that he got weary, nay, even angry, and settled a dispute among his disciples at the end of a very vexing day. He was the master of efficiency and the founder of modern business methods. He was sociable with ever a pat story on his lips. And above all, Jesus was an outdoor man, a true nature lover.

It is evident from the above that men want to interpret Jesus in terms of their own social life and experience. They desire to reduce him to their own standards and, if there is any redeeming feature about this, it is that, it shows a certain longing and wistfulness which only Jesus can satisfy. This may be commendable, but when all is said and done, when we study Jesus' relations with children, slaves, the government, womanhood, and with officers of the law, is there not still something left over? Is there not a residuum that can not be explained in merely social terms?

Now, what was he? How did he fit into the social program of his day? Did he care about living conditions in

the here and now? Did he ever hint that a man could be saved apart from what he himself called, to Nicodemus, the new birth; These are very important questions. Let me suggest why they are important just now.

1. There are many new, or at least, newly enlarged, social questions before us. Every day we live in this present time, the more perplexing and confusing do these questions become. Time was in America, when men lived more alone and apart. That day is forever over and closer social contacts are upon us.

2. Learning and science are speaking with an authority never known before. Time never was when everybody had a smattering of knowledge about everything, as they do today. The so-called man on the street has an opinion on a very wide range of subjects. Science is no longer timid but out in the open and people are deifying it to the skies and, in the common mind, the laws and works of God are apt to crowd him off his own throne.

3. There is abroad today an extreme form of individualism, that is, people do not want to seek sources of authority outside of their own likes and dislikes. They want to do, what they want to do, and it would seem that restraint in conduct is no longer regarded the virtue that once it was.

So, in the field of economics, we find this to be the richest age ever known. Money is the watchword of the hour. In government, we see unblushing corruption. In religion, there is much unrest and a large degree of disbelief. In education, there is a considerable amount of materialism. The value of a school is no longer reckoned in terms of spiritual achievement, but rather in numbers enrolled, endowment, and material equipment. As a Bishop in a certain denomination recently said, "While colleges preach with a rather strong voice, spiritual values, they themselves, are unwilling to be rated on that basis. While they urge humility, self-sacrifices and service, they must grow rich in material things." And he spoke the naked truth!

These things together with others, make the matter of social salvation, so-called, and the new birth, important questions for those who at all believe in Christian ideals and idealism.

There is, then, the grave danger that the pulpit will become a mere lecture post for the discussion of these purely social topics, such as book reviews, biographies, and even newspaper headlines. The writer recently heard that childish book, "Pollyanna," discussed with great gravity by a modern preacher. The same pulpit reviewed the lives of certain Americans, some worth while, others were of no real value at all in our national life, mere foam and bubble, with the result that half of the audience knew more about the topics than the preacher did himself. Imagine St. Paul tossing away an opportunity to preach the verities of the Christian faith when he had a hundred thousand dollar church to do it in, and a ten thousand dollar pipe organ to do it with! Now some of the topics suggested above may have value, but that kind of preaching is giving the people a sort of intellectual papsoup, when they ought to have the sincere Milk of the Word.

Now, let me not only admit, that there are social ills today, but let me insist that they ought to be corrected. I shall content myself with a bare enumeration of some outstanding ones.

1. There is poverty, in all too many cases, unnecessary and altogether too wide-spread.

2. There is sickness, 50% of which is easily preventable.

3. Crime is rampant, unchecked, and unpunished.

4. The divorce rate is excessively high, with no immediate cure in sight.

5. There is the decline of certain wholesome home influences.

6. There is graft and crime in high places, and what is more, with the quiet consent of many good citizens, some of whom go so far as to condone and excuse.

7. There is flagrant law violation of every sort varying from the disregard of petty road laws up to more serious ones.

Now, then, what is the cure, if indeed there be any? Ought there to be a change? I think that all sensible men will agree that these evils ought to be checked, but that the church as now organized, should conduct elections and head reform movements, seems to me to be exceedingly problematic. I think, rather, that the church ought to fire men with a zeal for righteousness, after it itself has had its lips touched by a coal from off the altar. But to assume that you can have a regenerate society composed of unregenerate men, is utter folly. To dream that you may have an idealistic society composed of unidealistic members, is but a dream from which thoughtful men will some time awake in a deep sweat of alarm. To assume that men may be saved in and by a social order dominated and manipulated by sinful and unregenerate men, is to run counter to all history and to the plain words of Jesus.

Jesus spoke in no uncertain words when he said, "Ye must be born again," and "he that does not say no to himself daily, can not even see my kingdom." The very motive springs of life, the inner self, the will to do, and the "old man of the flesh," all of these must be touched and cleansed. "Ye must be born again." This accounts for the fire of St. Paul, for the heroism of St. Peter, and the martyrdom of Polycarp!

One can not put too high an estimate upon the value of certain social service, but there is no trace of a statement in the New Testament that one can be saved by good works alone, and the reason for this is not far to seek. It is commonly said that it makes little difference what you believe just so long as your deeds are right but that involves a paradox, and I challenge the statement. Men's conduct follows and grows out of their convictions. One's beliefs tend to run off at one's fingertips. Believing is getting ready to act. What one really believes in time tends to show in one's overt acts. Jesus knew this very well when he said over and over that men must believe,—believe that he was the Son, believe that he came out from God, believe that he and his Father were one, etc. Jesus knew very well that acts spring from the heart's deepest wells.

Now, in order to sustain this so-called social Gospel, the story of the Last Judgment is often called in as witness. It is pointed out that in this scene, the important point is not that some went up and some down, but why they went up or down. But if that is the test of discipleship, then a Mormon, a Buddhist, a Sceptic, a Pagan, or a heathen could qualify as well as anyone. Social ministrations can be performed by anyone who for the moment happens to feel disposed in that direction. Is the Lord pleased with rivers of oil, or the sacrifice of goats and bullocks or these modern substitutes? Or does it take a pure and upright heart? What is the meaning of, "wash me and I shall be whiter than snow?" "Though your sins be as crimson, I will make them like wool?"

A second bit of scripture which is often called into service to sustain the same general argument, is that found in Luke 4. In this passage it is said he stood up to read and then finished by saying that the passage read referred to himself. But note the references in the passage to other than social ministrations. I number the clauses:

1. Called to preach to the poor.



2. To heal the broken hearted.
3. To preach deliverance to the captives.
4. The recovering of sight to the blind.
5. To set at liberty those that are bruised.
6. To preach the acceptable year of the Lord.

It will be noted here that preaching the Gospel had a major place along with social services.

Likewise, when John sent to him for testimony as to his Messiahship Jesus' reply was as follows, "the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised to life," but note also, that "the poor have the Gospel preached to them." It seems evident that Jesus ever had in mind that men to be acceptable to him, must hear the Gospel and then undergo a genuine change of heart, which to Nicodemus he called the new birth.

Now, every motive of men's hearts have been tried, but none of these, nor all taken together, have proven either lasting or adequate to effect this profound change.

We have had the Altruism of Drummond; the Mutual Aid of Prince Kropotkin; the Intellectualism of Spencer, Huxley and Emerson; Survival Power and the Struggle for Existence of the Evolutionists; Ethical Culture of the Transcendentalists; Utopian Socialism of Robert Owen and others; Atheism and Agnosticism of Voltaire and Hume; Supreme Selfishness and the Superman of Nietzsche; the Higher Criticism of many; the Pessimism of Schopenhauer; the Naturalism of Rousseau; the Religion of Humanity by Comte; Salvation by Eugenics by Elbert Hubbard and others; Better Housing by Jacob Reiss; Salvation by Science by legions of writers; Salvation by Simplicity by Tolstoi; The Magnification of Materialism by Karl Marx,—yet back of all these there stands the one fact, which like Banquo's ghost will not down,—it is the death head at every feast,—that when men feel themselves far from home and lost, these philosophies give but small comfort. Every theory mentioned above which seeks to interpret life, has an element of truth in it, but one and all are inadequate to lift men from the mire of sin to the firm foundation of a clean life acceptable to God.

When one is beset by a sense of sin, the promises held out by learning, by good literature, by social theories, or by correct social ministrations, do not at all satisfy nor relieve but when one finds the peace of God through the mediation of the Christ, then a satisfaction sweeps over the soul that nothing else has ever been able to give. It is that, "that the world can not give, neither can it take away." Those who, as they grow older and come into contact with higher education and culture generally, oftentimes forget the day and hour of their conversion when they definitely accepted Christ. They are caught up in the routine of daily Christian duties and the whole tenor of their lives is so directed by Christian ideals that

it becomes mere routine, but the day of their conversation was none the less real.

\*A young man came running one day to Jesus desiring salvation. Did Jesus say, "Put your hand right up and then put it right down again. No one will see you." Or when he had conversions amidst the multitudes, did he say, "Ah, there is one. There is another. We have had fifty who hit the sawdust trail this evening?" No, to the young man he said, "Foxes have holes, and the birds of the air have nests but the Son of Man hath nowhere to lay his head." And to the multitude he said, that if a man "could not say no to himself daily," he could not hope to even see the Kingdom of God. Personal salvation was the simple yet profound demand of Jesus.

The following conclusions seem reasonable:

1. Jesus never claimed to be a social reformer. Crime, poverty, sickness, the degradation of womanhood and childhood, were all here when he was here but he said little about them but he did speak of the new birth.

2. No society can be so good that men may be saved by merely being members of the society. Personal reform is the quintessence of all lasting reform. A man may have a full dinnerpail, a full stomach, and a full coal-bin and yet his most profound needs may not be satisfied. Those needs are spiritual.

3. No society can be better than the sum total of all its members. Laws may be jammed through by a powerful and intelligent minority but in the long run, the general level of intelligence and morality in a democracy will determine social conditions.

4. The church as such is not so organized as to conduct elections or head reform movements. The very springs of life, the inner self, the will to do, the old man of the flesh,—all these must be touched and changed by so radical a transformation that Jesus spoke of it as a new birth. When the church has brought that about, it will have done its full share in social reform.

Lastly, on the other hand, if the social ills of the day are to be corrected, one must rely largely upon the Christian conscience of the present day to bring it about. If the prohibition forces are to prevail, if divorce is to be corrected, if law enforcement is to be established, if poverty and low wages are to be eliminated, then certainly the Christian conscience of America must have a large place in all this.

Professor Hayes in closing his Introduction to Sociology, says it ought "to be remembered that with Jesus the sole test of discipleship was service," a statement which is all too broad, for service is a test but not the sole test of discipleship, for man can never be acceptable to God without the inner washing. "Create within me a clean heart and renew a right spirit within me," still remains the one great prayer of those who would find peace for themselves and be empowered for real service.

Ashland, Ohio.

## My Impressions of the Fortieth Brethren Conference

By A. B. Cover

Attending Conference this year had special significance to the writer for two reasons. Circumstances prevented attendance last year, so we were anxious to note progress. Secondly, the Conference convening at Ashland, made a visit to College scenes and friends possible. The close proximity of Ashland to three former pastorates, made attendance possible to many of our former parishioners, which gave us the opportunity of meeting again those who have become our friends.

One of the impressions left by a visit to Ashland was

the evident progress of our church school. The campus has been made more beautiful and then the two additional buildings add much to the beauty and statelyness of our plant there. Another feature that meant much to a former student who in residence there attended services in the College Chapel, is the fine new church building. We congratulate pastor and people upon the splendid achievement. The membership and people of Ashland are to be complimented upon the splendid entertainment afforded the delegates. In homes, in business places,

courteous treatment was extended which means much to the visitor. The visit to our Publishing House added to the growing impression that we Brethren people have no need of acting like ostriches and bury our heads in the sand. We have a place in the universe.

The Conference itself impressed the writer as having been one of the best. The attendance was in every sense encouraging; a goodly number came and they attended the sessions which was encouraging to the speakers. It seemed that from the moment that Dr. Shively declared the Conference in session, a determined spirit prevailed. People had come on business for the King. The addresses in the humble judgment of the writer had the true Bible ring. This was encouraging that in a day of apostasy our message upholds the Old Book. This was true whether the message was given by a pastor or college professor; that sounds good, at least it did to the writer. Dr. Bame led the singing in a manner pleasing to all. The College talent present, spiced the various sessions with specials that were much enjoyed.

The reports from our various interests indicated healthful progress. Foreign Missions are making progress and new recruits were "set aside" to enforce the ranks; our

Educational problem is meeting with response by endowment, and our school recognized in the educational world; the Publishing House is presenting the church with literature as adequate as the church makes possible; they who are in charge need our commendation. Home Mission work has made progress. The time has come when we can no longer hoodwink the issue that faces us: unless our Home Base is strengthened, we become top-heavy and curtailment of our Foreign work will be necessary in consequence. We believe the old time method stressed by our retiring Moderator, would be a timely admonition to our churches today: in the early days churches were willing to lend their pastors for evangelism. This was good for the pastor and we believe for the congregation likewise. May God direct us in the very important matter of Home Missions.

To the plodding pastor the Conference was a help and he returned home filled with new enthusiasm to take up the routine work of his pastorate, and push to higher planes of spiritual achievement. May God's blessing rest upon the aspirations and hopes, stimulated by the fellowship and instruction in God's Word, to his glory.

Los Angeles, California.

## Home Mission Observations

By H. F. Stuckman, President, Home Mission Board

National Conference time is stock taking time in all our work. Reports made to us on paper and in person from our mission fields would lead to the conclusion, that the past year has been a good one for us. We have had two definite things in mind during the past few years. The first one was to get into the leadership of our mission churches men, in whom the church could place the utmost confidence, and who would because of their ability to build, bring forth results commensurate to the money expended. Gradually we have been able to increase our support to these points, until we have been enabled to induce stronger pastors to take up Home Mission work. Secondly, we have endeavored to open up each year a new work; we should be doing much more than this, but we are not able with present support. We have been more than pleased, that with our limited membership, we have held our own in the way of offerings during the year. In view of the fact that all our work is prospering as much as could be expected, and in view of the fact that we are aiding new points all the time, we feel that our appeal can be justly placed before the brotherhood for continued and increasing support. Thanksgiving time will soon

roll around; and you will be challenged to assist in this ever growing proposition of building up the church in the homeland. We have confidence in our people to see the need, and have increased our budget to a greater amount than we have ever before raised.

We ask our Brethren to remember that through our Board the work in Kentucky receives its financial support, and earnestly ask you friends who have supported that work in years gone by, not to forget it in your prayers and gifts. It has been and still is a great work of the Lord, but needs more substantial support than our good wishes. From jurists, teachers, doctors, lawyers, agricultural agents and others we learn that our work in Kentucky has wielded a mighty influence for good throughout a vast region round about. We must continue to sacrifice for a work such as this. And that has been so signally blessed of God.

In apportioning your tithe, don't forget to lay aside a large proportionate share for the Thanksgiving offering soon to be taken, that we may not be wanting in gifts to support the work already undertaken.

Goshen, Indiana.

## Traveling to a City

By Thomas Gibson

A few years ago a minister of the Gospel was visiting his parishioners in Indiana. When he was entering a home, there was a little boy riding a rocking horse on the portico. The minister said to the boy: "Where are you going, my little man?" The boy quickly answered "To New York." The minister made his visit and went on his way rejoicing. A few hours later he had occasion to pass by the same house. The little boy was still riding the rocking horse, but had made no progress towards New York!

What is the lesson to be learned from this incident? As the spirit reveals it to me it is this: If we are the children of God we are traveling to "a city which hath foundations, whose builder and maker is God." The celestial city! The eternal city! "The Holy City!!" which is

the New Jerusalem, which cometh down out of heaven from God. What progress are we making towards the celestial city? Are we overcoming the obstacles, the hindrances, the pitfalls, snares and traps that the enemy of our souls is putting in our path to impede our progress towards the celestial city? Are we like Christian in Pilgrim's Progress? Have we fallen into the "slough of despond?" Are we like the boy who more than likely had been riding the rocking horse for months, probably for several years, but had made no progress towards "New York?" Or are we like the great Apostle "who forgot the things that were behind"—the things he had already attained, and reached out after higher and nobler attainments—seeking to "apprehend that for which he was apprehended by Christ," namely, a perfect man,



"unto the measure of the stature of the fulness of Christ?"

If we are fortunate enough to reach the celestial city it will be necessary to have a passport to be admitted to the city. Have we secured our passports? And how do they read? Do they read as follows: "The bearer comes seeking admittance into the celestial city by the 'grace of God, and the spirit of Jesus?'" I come with a fully rounded out, and a completely developed Christian character. I possess all of the graces, virtues, ideals, characteristics and attributes of God and his Son, Jesus Christ? "He that overcometh shall inherit all things." "He that overcometh will I make a pillar in the Temple of my God, and I will write upon him the name of my God, and the name of the City of my God, and I will write upon him my new name!" "Jesus' new name!" "I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it!" "A white stone!" White is an emblem of purity, of life and character. "They shall walk with me in white, for they are worthy." "Many shall be purified, and made white and tried!"

Solomon's description of the beauty and loveliness of Christ, said: "My beloved is white and ruddy, the chiefest among ten thousand." Isaiah, speaking of the blessings of the faithful, says: "He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." "And to her, the bride of the lamb, the church was granted that she should be arrayed in fine linen, clean and white, for the linen is the righteousness of saints." He who "sat upon the white horse" shall be called, "The Lord our Righteousness." "Jesus, who of God is made our righteousness, and sanctification, and redemption." What progress are we making towards the Holy City? The airship "Bremen" made a splendid trip on her flight across the Western Ocean; but like the boy on the "Rocking Horse" she failed to reach her objective—New York City! Are we making satisfactory progress? Are we satisfied with our attainments? Or, are we like the early Christians of whom it is written that the "ruling passion of their hearts was an intense desire for Christian perfection?" They put forth a strenuous effort to reach their objective. And so must we—if we would be successful! "There are lions in the way"—who are seeking to devour us!

1055 N. Kingsley Drive, Los Angeles, California.

## SIGNIFICANT NEWS AND VIEWS

### MUSSOLINI ELECTED AND REJECTED BY NATIONAL PRESS CLUB

A rather surprising incident disturbed the equanimity of certain press correspondents located in the national capital to this country when the fact became known that Premier Mussolini had been sent a cablegram by an official of the National Press Club "congratulating him upon his election as a non-resident member of the Club and sending the best wishes of fellow members." When some of the amazed scribes learned of this they made indignant protest to the board of governors in which they cited among other things Mussolini's harsh treatment of the press correspondents, not only American but foreign newspaper men in Rome; furthermore, that Mussolini believed in a muzzled press, that his cohorts exercised a strict censorship on all news leaving Rome, etc. The board of governors, after carefully reviewing the situation, wisely withdrew the name of Mussolini from further consideration for membership.

It must be borne in mind that many members of the National Press Club are eminent Masons, and it would be

no compliment to them as Masons, nor to the Club as an organization, to have the name of Benito Mussolini inscribed upon the roll of non-resident members. This incident is worthy of considerable reflection. Those who know much of world movements and especially of the sentiments and reputed activities in Southern Europe will see more than a passing incident in this short news story.—The Christian Evangelist.

### THE CRUCIAL ISSUE

Much has been said, and rightly said, in these present years of the necessity of making the Christian religion intellectually respectable.

The emphasis laid upon that task has been well justified; for unless our faith can be made at home amid the intellectual environment of the modern world, it will soon become merely a sentimental memory.

And yet the supreme issue before the church today runs much deeper than that. The great question about Christianity is not whether it can be made intellectually respectable, but whether it can be made morally powerful. Can it, by working through the lives of men and women in the world today, actually shape a moral order of society on the principles of Jesus? If it cannot do that, its intellectual respectability will avail it little.—New York Christian Advocate.

### THE RELIGIOUS ISSUE

Recently Mrs. Mabel Walker Willebrandt, Assistant United States Attorney-General, spoke before the members of the Ohio Conference at Springfield. A great crowd gathered to hear her in Memorial Hall. Not a seat was vacant. All the space was occupied. The wonderful little woman had one of the great opportunities of her life to speak a sensible message to a sympathetic audience. Verily, this is what she did. She spoke as an advocate and as a constitutional lawyer. She was analytical, keen, and penetrating, and clear as crystal in all of her statements.

Her visit to the Methodist Annual Conference was watched from many different quarters of the country. Verily, the liberal press of the East sought to misinterpret her, and succeeded in doing so. Feature writers in giving an extended report of the reaction in her address in the East did not withhold serious criticism, and availed themselves of an opportunity to misinterpret her. In a number of the daily papers in feature articles and editorials she was accused of raising the religious issue. This she most emphatically did not do. We heard her. We have a copy of her speech \* \* \*

\* \* \* If all the speakers on the platform would follow her example during this campaign there would be no mud slinging; there would be no religious exceptions raised. There are enough to be raised without touching this one, which so many people in our public life fear. She rang the changes on the dry issue mostly, for she is closely connected with law enforcement. She declared that the Republicans and Democrats both stood together in putting the prohibition amendment over. Now, for some reason, she declared, it has become a party issue. This presented the point of her approach to the whole theme of her address. She dealt summarily and drastically with the governor of New York. He is a nullificationist, a reactionary, a defeatist, and a repudiationist!—The Western Christian Advocate.

### A PROPOSAL FOR MINISTERIAL CONFERENCE AND PRAYER

An appeal signed by the Rev. Dr. F. B. Meyer and a number of leading London clergymen, has been issued, to which we trust there will be a widespread response

throughout the church universal. Paul may plant and Apollos may water, but it is the Lord that giveth the increase, and if our efforts to save the Christian heritage are to meet with success, they must be attended with earnest and persevering prayer. From whence shall come our help, if not from the Lord? Whether in connection with conferences or not, Christians should everywhere give themselves to prayer, especially those who are ministers of the Word. The appeal of Dr. Meyer and others follows:

"We cannot but be very anxious about the present condition of the church of God. We seem to be rapidly approaching the conditions that obtained before the Revival in the closing years of the eighteenth century. But, as in answer to the prayer of the Evangelical leaders of that time, the Holy Spirit was mightily poured forth on all sections of the professing church, why should we deem it impossible for another and yet greater effusion to be granted at the present grave crisis? It has been proposed therefore, that Thursday, October 4, be set apart for an all-day ministerial conference and prayer at Christ Church. The present purpose of this letter is to urge our brethren of the universal church of Christ to reserve this date."—The Presbyterian.

### BUNYAN TRICENTENARY CELEBRATION

Dr. William H. Matthews, General Secretary of the American Tract Society, has just returned from a second visit to England in the interest of the Tercentenary Celebration of John Bunyan. While there he delivered several lectures on Bunyan, revisited Bedford and Elstow, and made special trips to Harlington, Hitchin, Willington, Lower Samsell, Amphil, St. Albans, Preston and other places associated with the life and labors of Bunyan.

The American Tract Society is making large preparations for the Tercentenary Celebration. It has republished "Country Rhymes for Children" with the original colored illustrations. It is now printing an attractive pageant for the use of ministers, and expects to publish a book of sermons on "Pilgrim's Progress" by a prominent New York clergyman.

Dr. Matthews reports great interest in the Bunyan Celebration throughout England evidenced by an edition of "Pilgrim's Progress" now running on the third one hundred thousand, and special meetings, pageants and pilgrimages in places where Bunyan preached. November 25th will be Bunyan Sunday throughout the world, and the Tract Society is anxious to get in touch at once with ministers of all denominations in order to furnish them with helpful material for sermons, dramas, pageants, musical services, stereopticon lectures and city library display.—The Evangelical Messenger.

### SOLOMON STABLES UNEARTHED

Discovery of the famous stables of Solomon during the excavation of the ruins at Armageddon, Palestine, has just been announced by the Megiddo exposition of the Oriental Institute of the University of Chicago. The thirty-century old stables, the report declares were "very systematic, the stalls being arranged in double rows. The horses, about twelve to the row, stood facing each other, with a passage between the two rows of heads for the grooms and feeders. In front of each horse was a manger, and the rows of mangers were divided by massive hitching-posts, which still contain the original tie-holes for the insertion of the halter ropes."

"Few people are aware that Solomon was not only an oriental sovereign but likewise a successful merchant. Not the least of his activities was his enterprise as a horse dealer."—Christian Herald.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

**CHEER FOR THE WEARY**—Gal. 6:9; Matt. 13:24-30. "Let us not be weary in well-doing; for in due season we shall reap if we faint not." The harvest is certain, if we persevere, because law reigns in all the affairs of men. "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." That is as true when the sowing is good as when the sowing is evil. We reap in kind; the law can be depended on. If we sow love, we shall reap it. If we sow a life of sacrifice and service, we shall reap the proper fruits of such labors, and the harvest will be in greatly increased measure. This fact should cheer the heart of the weary laborer and cause him not to faint and give up in discouragement.

#### TUESDAY

**WORKING WITH GOD**—Exod. 3:10-14. "Certainly I will be with thee." God must be with us as our working partner or there is little hope of success in any line of activity. We are absolutely dependent on him. But he relies on us; he has made us his fellow-workers. To be conscious of the fact of God's presence and cooperation is a great stimulus to and preparation for service.

#### WEDNESDAY

**THE STEWARDSHIP OF TIME**—1 Peter 4:1-5. "That he no longer should live the rest of his time in the flesh . . . but to the will of God." When one lives to the will of God he is certainly being faithful in the stewardship of his time. And God does have a right to command the use of our time. It is not ours to use just as we may choose. He has a claim upon our time as well as upon our possessions. The law of the Sabbath is based upon that claim and that right. It points out what is the correct portion of our time that ought to be given to God in a special way, such as in attending the services of God's house and in going on errands of mercy and spiritual service. It also suggests the fact that all time is sacred and is to be used according to the will of God.

#### THURSDAY

**REACHING FORWARD**—Phil. 3:13-16. "One thing I do, forgetting those things which are behind, and reaching forth unto those things which are before." One should not dwell on the things of the past too long, whether they be good or ill. To brood over the errors of the past is to dissipate one's energy, drain the enthusiasm and chill the hope. To dwell too long on the joys and successes of the past is to become absorbed with them and to come to a standstill. One cannot go forward when he lives in the past; he must leave it and reach forward into the future.

#### FRIDAY

**THE OVERCOMING LIFE**—1 John 5:1-5. "For whosoever is born of God, overcometh the world." It is possible to live the victorious life, even in the midst of this world, but to do so we must have that power and newness and vigor of life which come from God. That alone can enable us to overcome the world, and to rise to those higher levels of spiritual conceptions and appreciation of eternal values.

#### SATURDAY

**FORGETTING GOD**—Jer. 2:27-30. "But in the time of trouble." That is when most people call upon God. At other times they seem not to need him and put him out of their lives with the forgetfulness of a child who leaves a playmate behind when it goes into a new community. God does not wish to be forgotten, and he uses trouble sometimes to bring men to remembrance of him and to feel a need of and a desire for him. But what a shame that it should be necessary! God never forgets or neglects men. That fact ought to stir the hearts of the indolent and the careless and forgetful and drive them to their knees in repentance and resolution never to forget him again.

#### SUNDAY

**THE GRACE THAT SAVES**—2 Cor. 8:1-9. "Ye know the grace of the Lord Jesus Christ." That is a great and important truth to know. It is one of the central facts of the Gospel. Grace is God's way of meeting and overcoming sin. It is the agency of our salvation. "By grace are ye saved through faith."—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N

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## Sunday School as an Investment

By Marion Lawrance

(Continued from last week)

### 3. The Sunday School Pays Financially.

It pays the church financially. It puts dollars into the church treasury for dimes that it costs. It trains our young people in the art of giving, and this is a lost art with many. Givers trained through the Sunday school will solve the church's financial problems. It is the custom in our Sunday schools to teach systematic, generous, and proportionate giving. Scholars raised up in this way to give become the supporters of the church in later years. It is said that the average criminal case in the United States costs enough money to maintain a Sunday school of one hundred members for ten years. I have no doubt this statement is correct. It is also stated that it cost the United States Government enough money in its campaign in Mexico for the capture of Villa to build a church, a hospital, and a school in every one of the twenty-seven states in Mexico and maintain them for ten years, and then they did not catch Villa. If the Sunday school had been maintained in Mexico during the fifty years preceding, there might have been no need of such a campaign.

Three out of four, and in many cases four out of five, of the church's accessions come through the Sunday school. If we train them to give (and we are training them to give), we shall have giving churches, which means better support for the churches themselves, also for missionary boards and all benevolences. Think of what it meant to the churches of America financially alone to save Stephen Paxson, who was saved through the Sunday school. He founded over thirteen hundred Sunday schools before he died. Hundreds of them developed into churches. Who can compute the benefit to the church even financially, if in no other way, of such men as Moody, Reynolds, Jacobs, Vincent, and thousands of others who have devoted their lives to the Sunday school? And yet in too many cases the churches starve their Sunday schools to death for lack of adequate support.

The Sunday school does pay financially. Look at the millions and millions of lesson helps and other Sunday school literature and material prepared by the denominational and independent publishing houses. I have been told by some of those connected with these institutions that a good many of their great buildings have been made possible by the profits on Sunday school lesson helps alone. The Sunday school does pay financially, and it pays large dividends.

### 4. The Sunday School Pays Educationally.

I am aware that it is quite the fad, in some localities, for high-grade educators to "knock" the Sunday school right and left and call it a failure because it does not have high educational ideals. This criticism has had much ground for justification and yet the Sunday school will stand the test after all. Everybody who knows anything about Sunday school work knows the low educational standards that have pre-

vailed in many localities, but there is much rejoicing these days because of the great improvement along this line.

We must not forget the debt the world owes to the Sunday school even educationally. Readers will remember the quotation in Chapter 11 from Green's "History of the English People": "The Sunday Schools established by Mr. Raikes, of Gloucester, at the end of the century, were the beginnings of popular education." It is not wholly out of place to say that the great free-school system of our own America was patterned, in the first place, after the free-school system of England, and if that is true it may be said likewise that our own free-school system, which is the pride of our country, is the direct outgrowth of Robert Raikes's Sunday schools.

It is not at all uncommon, however, on Sunday school platforms, to hear all kinds of bad things said about the Sunday school as an educational agency. All too often, many of these statements are justifiable. On the other hand, it is my firm belief that it is quite impossible for the churches of North America to produce and set to work another million-and-a-half of Sunday school teachers who are as faithful, consecrated, and efficient as those who are now teaching Sunday school classes. It is a great deal better to be down in the field and busily at work than it is to sit upon the fence and find fault with those who are doing the work which we ourselves are neglecting.

In some of our newspapers likewise we find flings at the Sunday school, and it has been called a failure, the statement many times being based upon single cases of ignorance. As an illustration of this, I read in a paper some time ago this statement. A well-known primary teacher asked the scholars who the greatest character in the Bible was. One little lad enlightened the company by stating that it was Admiral Dewey. The paper which presented this story set this forth as an illustration of the failure of the Sunday school. Of course it was a failure in that instance and with that particular boy. I endeavored to answer that article for publication in that paper, and had great difficulty in getting my article printed at all. I stated that it was not fair to judge of an institution by single cases of ignorance.

The public school could be condemned and likewise made a laughing stock in the same way. Dr. Schaeffer used to tell of an examination in a public school in New York City with which he was familiar. A question was asked calling for the main parts of the human body. A scholar replied that the human body was composed of three parts: the head, which contains the brains—if any; the chest, which contains the lungs and the liver; the stomach, which contains the vowels, which are "a, i, o, u, and sometimes w and y!"

I stated in my newspaper article that if readers would look in their editorial columns of that very same issue, in an article

presumably written by the editor himself, they would find this statement: "Some wise guy has said no prophet is without honor save in his own country." I told them that if they would consult their Bible and note Matthew 13:57, they would discover that these words were spoken by the Lord Jesus himself, and they might possibly become convinced that all the ignorance of the Bible was not confined to the primary class of the Sunday school!

It is impossible to estimate the value and the power of Sunday school teachings. The millions and millions of lesson helps prepared by the very finest and best educated minds of this country; the papers, the libraries, training books, conventions, institutes, summer schools, and camps, all of these have high educational qualities.

The Sunday school pays educationally.

### 5. The Sunday School Pays Spiritually.

This is the best of all. We remember that from eighty to eighty-five per cent of all the additions to the churches of America by confession of faith in Jesus Christ come through the Sunday school. This is no disparagement of the preaching service whatever, for many and possibly most of these children have made the decision under the preaching of the pastor, but the Sunday school has prepared the way. Dr. John Clifford of England says that five-sixths of all the additions to the church in England come from the Sunday school. Indeed, the church owes its very life to the Sunday school, so far as membership is concerned. One of the leading Sunday school representatives of a large denomination said, in my hearing, several years ago, "If it had not been for the additions to our churches through our Sunday schools during the past four years we would have shown a very heavy loss, and if those conditions were to continue for twenty-five years, without any additions from our Sunday schools, our great church would go out of existence."

We have frequently quoted here the statement that eighty-five churches out of every hundred in America were first Sunday schools before they were churches. The Sunday school is a proper seed, and if planted in the right place and cared for as it should be will develop into a church by and by. The records show that ninety-five per cent of the ministers of the Protestant churches of America came from the Sunday schools.

Dr. Henry Clay Trumbull, in one of his books, gives this significant sentence: "The world has been saved to the church and to Bible study by the Sunday school." Because boys and girls go to Sunday school today, men and women will go to church tomorrow. Dr. Jesse L. Hurlbut was fond of saying, in one of his addresses, that the reasons for the great power of the Sunday school spiritually are as follows:

1. It has the unsaved in larger numbers than any other service of the church.
2. It has them at the best time of their life, while they are young and impressionable.
3. It has the equipment with which to do the work.
4. It has the organization, the plan, the method.
5. It has the workers.
6. It has the weapon, the sword of the Spirit, the Word of God.

Consequently it gets the results. The Sunday school is the very center of the firing-line. The late Dr. James L. Phillips, formerly Secretary of the Sunday School Association is the underminer of paganism. It is the easiest, cheapest, and best way to spread the Gospel of Jesus Christ.

We have come to learn that a child is worth more to the Kingdom of God than a man or a woman because there is more of life to give. Childhood is the key to the future of this world spiritually. The most profitable organization on earth for building up the Kingdom of God is the Sunday school. There is an old proverb, dating back many years, which says, "The world exists only by the breath from the school children," and surely the same thing may be said of the church. It exists today because of the great work that is being done through the educational agency of the church, commonly known as the Sunday school.

From every standpoint the Sunday school is the most profitable agency and activity of the church, and it deserves a great deal more support and cooperation than it receives.

The Sunday school is a paying investment from every standpoint.

## Editor's Select Notes on the Sunday School Lesson

### Paul in Ephesus

(Lesson for October 7)

**Scripture Lesson**—Acts 19:1-41; Eph. 4:1-10.

**Printed Text**—Acts 19:8-10, 18-20; Eph. 4:11-16.

**Devotional Reading**—Eph. 3:14-21.

**Golden Text**—We are his workmanship, created in Christ Jesus for good works, which afore prepared that we should walk in them.—Eph. 2:10.

### LESSON LIGHTS Introductory Note

The first part of our lesson records Paul's activities while living in Ephesus, where he remained nearly three years (A. D. 53-56), making tents and preaching the Gospel. The second Scripture taken from Ephesians was written by Paul while a prisoner at Rome, where he was permitted to live in his own hired house, though under guard. This imprisonment probably covered the two years of A. D. 61 and 62.

Our last lesson left Paul in Corinth, where he spent a year and a half at this time. Leaving that city he went to Ephesus for a brief stay, promising to return later. Then he went to Jerusalem to fulfill a vow; then to Antioch, thus closing his second missionary journey. After a brief stay he began his third missionary journey, visiting the churches of Asia Minor, and at last reaching Ephesus.

Paul began his work in the regular worshiping place of Jews of the city where he was working. He spent three months endeavoring to persuade his fellow-countrymen to turn to Christ, before preaching to the Gentiles.

#### About Ephesus

Ephesus was not only the capital of the Roman province of Asia but was the city of the greatest importance in all Asia Minor and the principal emporium of trade in the East. The city became very rich. It was the center of the worship of Diana to whom a magnificent temple was built in Ephesus aided by other cities and especially by Creesus. The Colosseum is said to have been large enough to seat fifty thousand people.

#### Paul's Work at Ephesus

During this time Ephesus was a center of evangelization for the whole province of

Asia. The church at Ephesus became one of the most influential churches of the early days. "Paul had with him a number of helpers, as Timothy, Erastus, Titus," etc. "Churches arose in three cities of the Lycus Valley—Laodicea, Colossi, and Hierapolis, though Paul himself did not go there. All the seven churches of Asia, mentioned in the Revelation were probably founded during this period."—Professor Ramsay's St. Paul. All this time Paul preached through his daily labors as tent-maker from house to house and by his unselfish conduct (Acts 20:20, 31-35). Ephesus was celebrated for its manufacture of tents, so much so that the luxurious Alcibiades (the Athenian general) thought his furniture not complete unless he had a tent from Ephesus.

#### Christianity Wins over Superstition

It should be a part of our religion to defy all superstition. A superstitious person discredits his own reason as well as divine revelation. God is ready to guide us at all times, speaking directly to our souls in answer to prayer, and not using such silly agencies as planchette boards, palmists, and tea dregs.

And yet there is a sad amount of superstition among Christians. They avoid starting a journey on Friday. They are uneasy when they see the new moon over their left shoulder. They turn back if a black cat crosses their path. They turn pale if they spill the salt or break a mirror. They will not sleep in a hotel room numbered 13, nor eat with thirteen at the table. Absurd superstitions such as these still, in this scientific age, maintain their hold on supposedly intelligent minds.

Our Christianity is not real until it conquers these foolish ideas, drives them completely out of our head and puts Bible truth in their place. It can be done, with Christ's help. Indeed if he dwells in our lives we shall have no room for them. Some one has said that it is very often true that the person who considers himself free from religion has the most superstitions, and is most influenced by them.

"There is an old legend of the Empress Helena, the mother of Constantine, how she went to the Holy Land in order to find the identical cross upon which our Savior suffered. Excavations were made, and three crosses were found; but how were they to know which was the true one? They brought a human corpse and laid it upon each cross in succession, but as soon as it


touched the cross of Christ, it started into life. The fable may be a foolish one, but it has its moral. Ah! my dear brothers, believe me, it is only as you are brought in contact with the Lord Jesus Christ, and with him as a crucified Savior, that you can know what true life is, and can spring to the ideal of a perfect manhood."—Rev. J. Thain Davidson, D.D.

#### Christian Growth

"There are just a few things in religion that lead to a more abundant life. To have your sins forgiven, to have the burden of your guilt roll from you as from Bunyan's Pilgrim at the Cross—that does it. To know God in your heart and, as you draw from the physical world the sustenance by which you live, so to draw from the eternal Spirit, the power by which you live indeed—that does it. To know Christ, the revelation of the Eternal and the ideal of man, and in a deepening discipleship with him to behold as in a mirror the glory of the Lord and to be transformed into the same image from glory into glory—that does it. To be led up by him into the expanded life of service and the dignity of helpfulness to man, to share his hopes of God's triumph on this earth and the assurance of the everlasting privilege of going on hereafter—that does it. What horizons lift, what depths unfold, what heights allure through such a faith! These are the things that make life rich and full."—H. E. Fosdick.

"We can do anything when we have sufficient wisdom and power; and we have the inherent capacity to increase our wisdom and power continuously. Therefore, in another day, in another year or in another decade we shall have made the necessary increase—securing exactly the amount necessary to achieve the great something we had in view. Then why should a single moment be sad, or the future ever look dark?"—Larsen.

"The same language is applied to the church which Christ applies to himself. As with the head, so with the mystical body; each is indwelt by the Holy Spirit, and thus is God in some sense incarnated in both; and for the same reason. As the Father revealed himself through the Son, so the Son by the Holy Spirit now reveals himself through the Church; as Christ was the image of the invisible God, so the church is appointed to be the image of the invisible Christ; and his members, when they are glorified with him, shall be the express image of his person."—A. J. Gordon.

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>L. V. KING,</b> Associate New Lebanon, Ohio</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## The Financial Obligation of the National Christian Endeavor

Another year in the history of the Brethren National Christian Endeavor work has already begun. With this new year comes a corresponding new call to the financial obligations of this new year. With this thought in mind it might be well if we would turn our thoughts for a few moments to the objective that is being placed before our Endeavorers.

As last year, the call comes again to the support of our work in Krypton, Kentucky. We are leaving the work of supplying in-

formation concerning the field proper to Brother Kinzie, himself. He has been made the National Missionary Superintendent and in this capacity he will be able to give us plenty of first-hand information. Therefore, I am not spending any time in passing on this part of the work. My task at this time is to appeal to the various Endeavor Societies for two things. And without further introduction we will proceed to the task in hand.

First, then, in this task it becomes my



duty and privilege to say that no work which is a worth while work can be successfully carried on without a united front. No battle can be fought and won without men and ammunition. We have the man-power already in the field in the persons of the workers there. What is needed now is the ammunition. In other words, the MONEY. As most of you know, we do not spend that which we do not have. That which was raised last year has been sent to the field for this year's work. As you also know from the report of the Secretary-treasurer this amount will by no means cover the work. We are making an appeal then, for a bigger and better pledge from each society and for it to be made at once.

It is in the minds of the National officers that this field in Kentucky shall be taken over entirely by the Christian Endeavors. That it shall be OUR work. There is a vast difference between the amount expended there now and the amount which is being contributed. But we believe that the Breth-

ren Christian Endeavor is being awakened and that young people are beginning to see and feel the need of a mighty objective which shall awaken and stir the latent fires that burn in the breasts of youth for a great task. It is before you. What are you going to do about it?

Now it is impossible for the Executive Staff to see you personally as you realize. Therefore it becomes a part of your duty to see that your society gets in on "the ground floor." Whether you are an officer of your society or not you have a right to investigate the why and wherefore of the activities of your own society. Become a real "BOOSTER" for the work.

Second. Without the names and addresses of your officers our National Secretary is helpless. We cannot get in touch with your society without this data. OFFICERS! Send in those new names. Do it now while it is fresh in your minds. We are depending on you!!! FRED C. VANATOR, National Associate President.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
123 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1191 American Savings Bldg.,  
Dayton, Ohio

### An Interesting Letter from Dr. Gribble

Yaloke, par Boali, par Bangui,  
Afrique Equatoriale Francaise,  
June 18, 1928.

Dear Evangelist Readers:

Swiftly again has time sped away until more than the regulation month has slipped by since last I wrote you.

The fifteen days that we remained at Bassai after the birth of little Joseph Roger Jobson, were filled with busy employment. At the end of this time Miss Myers having recovered from a serious illness, though yet far from strong, and Joseph Roger and his mother being in good health, Miss Tyson and I returned to Yaloke. Brother Jobson kindly driving us down in the auto, and returning the next day. We found our Yaloke friends well and we certainly received a gracious reception after our absence of six weeks. Mother Foster served a royal dinner to the Yaloke staff in honor of our welcome guest, who returned early on the following morning for obvious reasons. For two convalescents, however, brave they may be, cannot long be left alone, especially with a little baby to care for! and station duties awaiting in multiplicity!

The next morning the newly returned missionaries were on the chapel platform. Miss Tyson read a message to the church from Brother Hathaway admirably written in the Sango language, which was followed by a short message from the writer.

Station duties were now resumed with new zest, and on the following Monday we commenced the quarterly week of prayer, observed simultaneously on all the stations. God was with us in rich blessing and the same power was experienced on the other stations.

The following Monday was a day of hustle and bustle, for Misses Emmert and Tyson were going out itinerating. The station ranks have to close in, I assure you, when two of our five thus go forth!

Since the heavy medical work in the absence of Miss Tyson would depend upon me alone, Mrs. Foster kindly made me her guest for meals during the absence of the other members of the household. Well indeed it was that only my simple breakfasts

were to be served at home, for the week was a heavy one, not only physically, but in the burden of sorrow which it brought to our hearts.

Yama's younger child, Ethel (named after our Miss Ethel Myers) was very ill. Hovering on the border land throughout the week, a constant volume of prayer continually went up to God for her little life. And God answered prayer, so that when our itinerating party, missionaries and natives, returned, we could rejoice their anxious hearts with the glad news of the little one's recovery.

Meanwhile a scene of entirely different character was transpiring at the hospital. For Sambi, one of our old men, converted and baptized shortly before Mr. Hathaway's departure, had come home to die. Brighter at the time of Miss Tyson's leaving, I encouraged her to go, as "this gospel must be preached." But God's will in taking home this child of his—old in years, but a babe in him, was more speedily wrought than we had thought. For rapidly Sambi grew worse. Through days of suspense and nights of watching our native Christians' especially our evangelists, carried the heavy burden of his physical and spiritual care as the first old man of the tribe died a triumphant Christian death. For it meant much to be faithful in death at Yaloke. For the heathen friends of the patients, especially those versed in witchcraft, come beseeching to take him to their homes for the practice of their nefarious art. And then they beseech the consent of the dying man or that of his relatives to bury him in a heathen trench, in order that demon possession, devil-dances and other hideous substitutes for mourning may take place. But Sambi went home in peace and victory, sustained not only by our prayers, but helped and comforted by his Christian brother, Voloungou, one of our earnest and steadfast evangelists. At 4:30 P. M. I was absent from the hospital, and just ready to partake of evening refreshments with Brother and Sister Foster, when a pathetic little note in French was handed in at the door. It came from Yama, who was on duty at the moment. "Sambi-mort," Sam-

bi-dead." The Christians prepared him for burial. Wrapped in his blanket and in native mats, he was carried to the church. It happened to be the first funeral I had ever attended in the church building, as the only previous death during my sojourn here since my return was from a contagious disease and the burial service was held at the grave.

The sweet songs were sung and the sermon preached while the rays of the setting sun streamed in at the open windows and illuminated the church. But there is no twilight here, and before the service was completed darkness had quickly fallen.

Silently they followed him to the grave. Mr. Foster, the native Christians, and even the heathen relatives. Because of the darkness and the roughness of the road Mrs. Foster and I returned to the house to pray.

During the day another sad event had occurred in the premature and of course still-birth of the child of Garamo, one of our native Christians. And so it came to pass that day that two graves were dug in the native Christian cemetery here. "Blessed are the dead that die in the Lord."

During Sambi's residence in the hospital, the daughter and granddaughter both gave their hearts to the Lord and were baptized.

Many other instances have occurred in which patients during their sojourn here for treatment, as well as their relatives who accompany them, have given their hearts to the Lord. For example:

Ndiki, a sleeping-sickness patient, sent us by a merchant at Carnot, his two brothers and a sister have given their hearts to the Lord while here. Ndiki is greatly improving and we trust will be healed.

Such instances could be multiplied. The hand of our God is upon us for good, in every department of our work.

The day following the funerals, the travelers returned. We praise God for bringing them back in health and strength. Miss Emmert to resume her arduous duties in the school-room, and Miss Tyson to take up again the heavy burden of her work in the dispensary and in other activities of the station.

Besides preaching the gospel in every village along the route, they, assisted by Yolo and Lana, two of the evangelists, had done much spiritual teaching as well.

Miss Tyson had given 54 intramuscular injections for yaws, a fierce epidemic which is blazing over the countryside, and which her heroic efforts have largely helped to stem.

But in the midst of all this the thoughtful travelers had not forgotten that Saturday, June 9th, the day of their return, was Mrs. Foster's birthday. Having purchased much of the wherewithal on the route, duck, onions, green mangoes, eggs, etc., they prepared with the aid of our cook and other boys a never-to-be forgotten repast. Mrs. Foster was completely surprised upon her arrival in our little mud home, to which she had been asked to come and "bring her soul along." As it is not an unusual occurrence on the mission field for the various households to eat together, each furnishing part of the repast, her suspicions had not been aroused. She was much touched by the occasion and by the simple gifts, and we spent a joyous evening together, followed by the usual after dinner speeches on absurd topics assigned to each speaker by his left hand neighbor, and delivered in various languages. Miss Tyson spoke in Sango, Mrs. Foster in (Pennsylvania) Dutch, and the rest of us in English. Miss

Emmert and I were afterwards laughingly reproached for not having delivered our speeches in French, but really, we never thought of it!

And so you have a picture of the contrasts of missionary life; one evening the funeral of a native Christian, the next the birthday party of a missionary. God gives us the moments of joyous relaxation, and doubtless they do much to enable us to continue our arduous labors.

The brick house is awaiting the roof for which timbers are being gathered. We all look forward with joy to its completion and with hope to the beginning of the second residence, for one is inadequate even for our present force.

In the evangelistic work, *per se*, we have blessed things to report:

Morning after morning as the invitation is given, men, women and children come forth to accept our Lord. Sunday after Sunday, a little procession wends its way to the water's edge and converts are baptized.

Yesterday after giving the invitation to a Sunday school class of ninety-seven women, some of whom were already Christians, sixteen accepted the Lord. From the workmen, from the patients and their friends, from among the school boys as well as through the station and village evangelists' work, they continue to come in—and we praise him.

Bossangoa reports a continuation of busy activities which I will not report, as doubtless they are writing you direct. Likewise Bassai continues to be blessed.

But the crowning news of this letter comes in a report from Bozoum where Miss Myers has recently been conducting meetings. She could be spared from the station for one week only, and during this time of the many who accepted the Lord, 78 were received to be baptized upon Brother Johnson's next visit. This will again be referred to in an article under preparation for the Brethren Missionary, entitled, "The Romance of Bozoum."

FLORENCE N. GRIBBLE.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### NEWS OF THE COLLEGE

The enrollment at this writing is 286. I had thought that perhaps it would reach 300 but we turned away several for various reasons, so that our enrollment represents a quality somewhat higher than formerly. Also, there is a slight gain over last year at this time. The enrollment will be closed before this letter reaches its readers, so that 286 is what it will likely be for the first semester.

The school started off with the usual activities,—convocation services, the opening services at the church, the annual college reception, the reorganization of the band, etc. Everything points to a good year. The Girls' Glee Club is already partially organized.

We have three new teachers—Mr. Ralph Horn, who spent the summer at the State University, is taking the place of Professor Mason who is at Ohio State doing graduate work. Miss Jawderquist, from California, is the new teacher of Voice. Miss Romana Bandury is the new teacher of Violin. Mr. Leslie Lindower, librarian, also takes his place on the regular roll, having completed his A.B., and B.D. recently.

I have had some good reports relative to the Golden Jubilee celebration from various visitors, which were very encouraging.

Dr. Bell has returned to the Virginia district for further canvassing.

Professor Puterbaugh and I both expect to attend the two western conferences. Professor Anspach will go to Pennsylvania and Dean Miller and Professor Stuckey goes to Indiana.

The various local ministers are filling the church pulpit during the absence of Dr. Bame, who is in Kansas in revival work.

EDWIN E. JACOBS.

### OFFERING FOR THE EDUCATIONAL BOARD

The question I raised in my last report, is settled, for it turned out not to have been the last one for the year, since I have another which I am offering herewith. I am even daring to hope that this will be

followed by another, and that the next one will record the gifts of every congregation whose name has been missing from the previous ones. Why not? No cause asking for support from the brotherhood, is more worthy, because, on the human side, this supplies a fundamental need. If you have not yet sent in your gifts, send them in now, accompanied with your prayers, for Ashland College was built for the Glory of God, and there has not been a day since its dedication in which its workers have not reminded themselves of this fact. We are his servants and yours. And we ask for your prayerful cooperation.

Previously reported .....\$2,815.66  
Received since August 2:

Pittstown, N. J. ....	20.00
Louisville, Ohio .....	8.75
Mt. Pleasant, Pa. ....	9.00
Senior Class, additional .....	5.00
Masontown, Pa., additional .....	25.00
Smithville-Sterling, additional ...	5.50
Huntingdon, Ind. ....	4.45
Kittanning, Pa. ....	23.00
Conference offerings .....	200.02
Mrs. John Rishel .....	100.00
Washington, D. C. ....	10.15

Total to Sept. 21, 1928 .....\$3,226.53

MARTIN SHIVELY,  
Bursar Ashland College.

### BETHLEHEM, VIRGINIA

For some time, it has been the intent of the writer to give the family readers of our church paper, some brief account of the doings at Bethlehem. This is the first charge that I have ever attempted to serve. I feel that most assuredly my lot has fallen into a pleasant place. With a congregation such as this in mind, the psalmist exclaimed: "How pleasant it is for brethren to dwell together in unity." Everyone is so generous in their attitude, so hospitable in their entertainment, and so energetic in their labors in the church that it is certainly a most delightful place in which to begin one's first experience as a minister.

The church is blessed with a great deal

of splendid talent from the standpoint of music and from the standpoint of able leadership in the Sunday school and in the church.

Not long ago, a vacation Bible school was held in conjunction with a nearby Church of the Brethren with very gratifying results from the standpoint of enrollment, interest, and work accomplished. Each church furnished two teachers. Mrs. Hugh Logan and Mrs. Mae Logan Wenger were the teachers from the Bethlehem church. The Sunday night following the completion of the two weeks' classes, a special program and exhibit of the work done in the daily vacation Bible school was given. Parents of children in both churches were much pleased with the school. The Bethlehem church is an excellent place for such a school and for general Sunday school work because of its class room facilities.

The annual fall communion will be held in October at which time Brother E. L. Miller of Maurertown will be present. Brother Miller goes to the Mt. Olive church nearby to hold a revival during October.

Prof. J. M. Bowman, known to a great many of the readers of this paper, has been ill since February. Although his condition is still serious, he seems to be somewhat improved of late.

We hope the prayers and well wishes of the EVANGELIST family may continue with us.

JOHN F. LOCKE.

### PROGRAM OF MID-WEST CONFERENCE, MORRILL, KANSAS, OCTOBER 9, 10, 11

Tuesday Evening, October 9

7:30 Conference called to order by Moderator L. A. Myers.  
Song Service. Mrs. H. H. Rowsey, Conference Song Leader.  
Bible Meditation and Prayer.

Jess Hornbeck.

Words of Welcome. Dale Wagner.

Response by delegates.

8:15 Vocal Duet. Mrs. Chas. Heineman and Mrs. H. H. Rowsey.  
Moderator's Message. L. A. Myers.  
Appointment of Committees.

Wednesday Morning, October 10

9:00 Song Service.  
Bible Meditation and Prayer.

Mrs. Elda Royer.

9:15 Business Session. Organization and Reports.

9:45 Address: "Brethren Benevolences."  
E. V. Flora.

Address: "Why a Brethren Literature?" J. S. C. Spickerman.

Address: "Building Brethren Belief." N. P. Eglin.

10:30 Address: "Professionalism in the Church." L. G. Wood.

Instrumental Solo.

Mrs. Garland Blough.

11:00 Address. President E. E. Jacobs of Ashland College.

Wednesday Afternoon

1:30 Song Service.  
Bible Meditation and Prayer.

J. H. Burnworth.

1:45 Mission Session.  
Reports of Board Members.

Missionary Message.

President J. D. Kemper.

Reports of Mission Pastors.

National Mission Program and Prospects. C. R. Koontz.

3:00 W. M. S. Hour.  
Devotionals. Mrs. Sylvester Lowman.

Special Music.

Address: "Stewardship."



Miss Gertrude Leedy, Gen'l Sec'y.  
"Our Plans for the Coming Year."

Mrs. L. G. Wood.

Reports of Committees.  
Election of Officers.

### Wednesday Evening

7:00 Song Service.  
Bible Meditation and Prayer.

J. G. Dodds.

7:30 Address: "Timely Thoughts on Temperance." Sylvester Lowman.  
Vocal Duet.

Mr. and Mrs. R. C. Berkley.

8:15 Address. President E. E. Jacobs of Ashland College.

### Thursday Morning, October 11

9:00 Song Service.  
Bible Meditation and Prayer.

Miss Twila Snyder.

9:15 Business Session. Unfinished Business. New Business.

9:45 Address: "Lessons for Laymen."  
C. A. Landis.

Address: "Pointers for Pastors."

Dr. Cecil Johnston.

10:15 Address: "A Program of Devotional Training." W. H. Schaffer.

Address: "Working for a Warless World." H. H. Rowsey.

11:00 Address. J. W. Hathaway, Returned Missionary from Africa.

### Thursday Afternoon

1:30 Song Service.  
Bible Meditation and Prayer.

1:45 Church School Hour.

Address: "Teaching Truth Through Story Telling." Mrs. Chas. Booz.

Address: "Maintaining Interest and Attendance." Mrs. G. C. Dowell.

Address. Prof. M. P. Puterbaugh, Treasurer National Sunday School Association.

Problem Period. Prof. Puterbaugh.

3:00 W. M. S. Hour.  
Special Music.

Business Session and Problem Hour.

### Thursday Evening

7:00 Song Service.  
Bible Meditation and Prayer.

C. R. Koontz.

7:30 Address. Prof. M. P. Puterbaugh.  
Vocal Duet. Misses Ruth and Margaret Kimmel.

8:15 Missionary Message. J. W. Hathaway, Returned Missionary, Africa.

Closing Prayer of Consecration.

### Conference Organization

L. A. Myers ..... Moderator

L. G. Wood ..... Vice-Moderator

H. H. Rowsey ..... Secretary-Treasurer

## THE BIBLE IN THE SCHOOLS—HISTORY AND PRESENT PRACTICE

A little study of the history and present use of the Bible in the schools of this country would quell many fears and answer many objections to its return and use in our educational system today. The question and answer method simplifies the facts for the busy student.

1. Was the Bible ever used in the schools of this country?

Yes. For more than 225 years prior to about 1870, in fact always prior to that time, the Bible was in regular daily use in every school in the land. It was not there by mandatory law, but by custom everybody felt that the Bible should be in the schools and it was there by common consent.

2. When and how did the Bible get out of the schools?

Just following 1870, it was quietly pushed out by atheists and misguided churchmen, largely aliens—aliens in spirit

if no longer so in fact—while simon-pure Americans did not realize what was being done. Since then, except in certain localities, the Bible has been until recently largely out of the schools.

3. Did any State ever pass a law plainly shutting the Bible out of its schools?

No. Such a law cannot be found. The Bible was simply crowded out quietly. The custom was changed with no sanction of law.

4. How many and what States now require the daily use of the Bible in all their schools and when was the law passed?

There are eleven such States. Massachusetts passed the law in 1855; Pennsylvania in 1913; Tennessee in 1915; New Jersey in 1916; Alabama in 1919; Georgia in 1921; Maine and Delaware in 1923; Kentucky in 1924; Florida and Idaho in 1925.

5. Is the Bible now read daily in all the schools of any great cities outside of the above eleven states?

Yes. The Bible is now read devotionally by local school board rule in all the schools of New York City, Baltimore, Washington, Indianapolis, Richmond and Norfolk Virginia, Hartford, Connecticut, and Flint, Michigan—all cities of more than 100,000 inhabitants. There are at least 33 cities of more than 100,000 population in all of whose schools the children hear the word of God read every day.

6. How many people now live in this country under laws that put the Bible into daily use in all their schools?

About 36,000,000 people live in the above states and cities, almost a third of the people of this country. These laws have been passed mainly within the last fifteen years. Investigation reveals that they work well and that there is no trouble from any source.

7. How many other States by law forbid the exclusion of the Bible from their schools?

There are eight such States—Iowa, Indiana, the two Dakotas, Kansas, Oklahoma, Mississippi and New York. In New York the law applies only to New York City where the law has been in effect since 1844. As noted above, the City has gone beyond the State Law and requires the daily use of the Bible in all her schools. The above laws were passed mainly in the days when the Bible was in regular use in all the schools, and evidently meant that the Bible should stay in the schools. But in spite of the law, the Bible was quietly pushed out, so that the law has become largely ineffective.

8. What States permit the use of the Bible in their schools through favorable Supreme Court decision or construction of their law by proper officials?

There is a little uncertainty in some States owing to changing officials and opinions but, generally speaking, the following States have favorable rulings, twenty-four in all.

Arkansas, California, Colorado, Connecticut, Louisiana, Maryland, Michigan, Minnesota, Missouri, Montana, Nebraska, New Hampshire, New Mexico, North Carolina, Ohio, Oregon, Rhode Island, South Carolina, Texas, Utah, Vermont, Virginia, West Virginia, and Wisconsin. The Supreme Court places some restriction in Wisconsin and Louisiana. In California the Supreme Court said the Bible may be used as a reference book but did not say whether it might be read devotionally, while the Attorney General says it may not be so used.

9. What States exclude the devotional use of the Bible from their schools? There are seven. Illinois and Washington by Su-

preme Court decision; California, Arizona, Nevada and Wyoming by ruling of the Attorneys General; New York State, outside of New York City, by ruling of the State Superintendent of Schools.

10. What State Supreme Courts have spoken on the right of the Bible in the schools? Also when and what was their verdict?

Illinois, 1910, Washington, 1918, wholly unfavorable. Wisconsin, 1890, Louisiana, partly favorable. Maine, 1854, Massachusetts, 1866, Ohio, 1872, Iowa, 1884, Michigan, 1898, Nebraska, 1902, Kansas, 1904, Kentucky, 1905, Texas, 1908, Iowa, 1918, Georgia, 1921, California, 1924, Colorado and Minnesota, 1927, all wholly favorable. The California case involved only the use of the Bible as a reference book. All others referred to the religious use of the Bible.

11. How many individuals by their opinions have excluded the Bible from the schools of the States, where it is not permitted? All told, not to exceed thirteen—a majority of three members of the Supreme Court in Illinois, the unanimous verdict of the five members of the Court in Washington and one person in each of the other States.

12. Has the Supreme Court of the United States ever considered the question of the right of the Bible in the schools?

No. No such case has ever reached that body. Friends of the Bible in the schools are very anxious to get a case before that body, but when they win they cannot carry the case up, and the enemies seem to be afraid to do so.

13. Has any act ever been passed by the National Congress touching the question?

Not directly. But under general provision of the laws passed by Congress, the school board of Washington, D. C. has required daily Bible reading and prayer in all the schools since 1898.

14. What do State Laws, court decisions, or legal opinions, say about the Bible being a sectarian book?

Only one State Supreme Court has ever held the Bible in any version to be sectarian—Illinois. Numerous such Courts have specifically held that the King James version is not sectarian. The California Court held that neither the King James nor the Douay version is sectarian.

15. Has any State Law requiring the use of the Bible in the schools ever been tested before a State Supreme Court?

No. Friends of the measure cannot carry a case to the Courts except in self-defense. Enemies of the law must be the aggressors, and they have not seemed to have the courage to test such a law in the Courts. Their inactivity speaks loudly for the constitution of the laws. Numerous of the cases before Supreme Courts have tested school board rules requiring the use of the Bible in the schools, and here the result would be the same without doubt as if the State had passed the measure. In all these cases the school board has been maintained in passing the measure.

16. What is the present tendency in reference to the devotional use of the Bible in the schools?

The Bible is going back into the schools at a rapid rate, both by custom and the mandate of school board rule and State Law.

17. What, in a word, is the purpose of the Bible in the schools? Not at all for sectarian purposes but for its fundamental religious value, especially in so far as this helps to give moral standard and guidance to the youth of the land in their prepara-

tion for good citizenship. The State feels that the Bible and Religion belong to the State as much as to the Church; that the State has a right to and must use them in the interest of good citizenship; that for the State to lean upon the Church for the proper training of its youth in things religious would be a union of Church and State and a denial of State Sovereignty.—The Christian Statesman.

### A SOCIOLOGIST IN THE GREAT PYRAMID

Luxor, Egypt, March 17, 1928.

Events move so fast in our lives these days that I have to refer to copies of my last letter to remember where I was when I wrote last. I believe I was at Assuan writing about Cairo. In that letter I had not told you about the Great Pyramid. I shall now proceed to describe our visit to it. After lunch at the rest house in the desert at Sakkara, as the place where the tombs are found across the river from the ancient city of Memphis, we visited the Step Pyramid, the oldest one in Egypt. The entrance to it is closed. After walking about the ruins of ancient temples near it, scattered about which are various mummies lying in the sand, we drove down the river to visit the Great Pyramid of Gizeh, or as it was called by the Greeks, the Pyramid of Cheops, the Second Pyramid, and the Sphinx. We could not get into the Second Pyramid. Its only interest to the tourist is that the top of it still retains the casing of marble. This marble casing I told you before was stripped from the Great Pyramid and also from this one up to near the top by the Sultan Hassan in order to get material with which to build his mosque in Cairo.

The Sphinx lies just to the southeast of these two pyramids. It was carved out of the bed rock and was in the shape of a lion with the head of a man, probably Rameses II. The head is of granite. The picture you usually see of it shows all but the head covered with sand, but it has now been dug out, and you see the whole thing down to the floor and also the small temple between the front legs. It is much the worse for the wear of the centuries. There it stands looking across the river towards Memphis impressive in its grandeur. It is near here where Napoleon fought the Battle of the Pyramids, and where before the battle he addressed his soldiers with the memorable words, "Soldiers of France, forty centuries look down upon you." What scenes those stone eyes have beheld! How puny the works of men must seem to whatever souls lie behind that immobile face! The tides of men have rolled past it. The glory of that epoch, and of many succeeding ones, of Pharaoh, Mameluke, and Kahliph; of Caesar and Napoleon; of Egyptian, Persian Greek and Roman; of Mohammedan and Christian has vanished like the mist, but it remains eternal as the stone from which it was fashioned so many eras ago. Yet, even that limestone is wasting away. A few more millenia and it will become a part of the restless sand that has so often blown over it. Not only is it true that "The grass withereth and the flower fadeeth, but the word of our God abideth forever," but that "The limestone and the granite crumbleth into dust, but the influence of one man in a small country of Asia, Jesus of Nazareth abideth." And this because he represented truth deeper fixed in the soul of man and more firmly grounded in the nature of things than the granite of what we are pleased to call the eternal hills. How profound was his in-

sight compared with that of the Pharaohs to say nothing of the Caesars and Napoleons! No wonder Napoleon, who had insight too late, exclaimed on his lonely island prison, "Alexander, Caesar, Charlemagne and I have conquered the world by physical force, but Jesus Christ by love has lifted empires off their foundations and changed the course of history." The world has still to learn that the things of the spirit are greater than the things of worldly pomp.

We had a very interesting experience in the interior of the Great Pyramid. Our guide was not permitted to accompany us inside—a little contrivance to monopolize the graft in connection with that venerable pile. So two young sons of Belial with candles in their hands took us in. One of these fellows was rather decent, but the other, when we had got about 145 feet within, where a great gallery 75 feet high extends upward in the pyramid, turned to me and said that he would burn some magnesium wire and light up the gallery so that we could see it, if we would be sure to give him plenty of backsheesh when we got out to pay for the magnesium. The tone of his statement roused all the Irish in me, and I told him that our guide paid all the tips. He insisted that he wanted it understood before he lit this expensive (?) material that we would not forget to reward him. Thus far the facts; now for some imagination. I told him that I did not have probably enough money to pay for this wire, but that I had many influential friends who would vouch for my integrity. "And who are they?" queried this modern high financier. "I do not know you. How do I know that you will pay?" "Well, you see," I replied, "I was once president of Ashland College and for twenty years have been a professor in two great American State Universities," I haltingly replied. "Ha," sneered my cynical Arab, "You have been, Have you? I never heard of Ashland College or of these universities you call great. I do not believe a word you say. I see imposters like you every day. You cannot get away with that kind of a tale. You do not look like a college president, or even a professor. Show me your credentials." I had lamely to admit that I did not have them with me. This excited his scorn anew. He fairly showed his teeth in his scorn of me. However, I was not down yet. "Well," I remarked, "I have some good friends, of whom I am sure you must have heard." "Well, who are they?" he menacingly inquired. "Well, there is President Frank of the University of Wisconsin. He used to edit the CENTURY MAGAZINE. He knows that I am a man of my word." "Ha, I never heard of him." "But," said I, "Do you not read his articles in the daily newspapers, articles which deal with all sorts of subjects?" "No, I never saw one," he replied. "Well, there is Doctor Miller. He is a good friend of mine." "And who is he?" inquired the son of Belial. "Why don't you know him? He is dean of the Theological Department of Ashland College." "Didn't I tell you that I never heard of Ashland College?" replied the worthy. I was beginning to get exasperated for my list was growing low. "Well," I replied, "I think that L. S. Bauman would vouch for me in a pinch like this." "Is he the preacher guy who sometimes talks over the radio?" asked my inquisitor. "I do not know that he ever talks over the radio, but perhaps he does. I had the impression he did not need a radio." "Well," he replied, "I heard him all right one night out here in the desert just as plain as if I had been listening on a radio. He told all about himself and his Long Beach church, as I understood him.

"Well," I ventured, "he has a good voice and is a very clever man. I think he would say that probably I would pay you if I say I will." My friend replied, "You know more people of whom I never heard than any tourist I have ever met. You have spent all this time naming them, and only now have you mentioned one of whom I have ever heard. My belief in your honesty has been raised by the last one you mentioned. But do you not know some well known man who would vouch for you?" Then an inspiration struck me. It was time, for the villain was coming closer and closer, and his blood-thirsty eyes were peering into mine with malicious and menacing fire. "Well," I said, "since you demand that I name someone who has international reputation I will name a fellow Irishman, a really clever man, and who has a more clever wife. Have you never heard of Jiggs?" "Oh," said he with a smile taking the place of the menacing frown, "why did you not mention him at once. Of course, I know him. Do you know him? Is he a friend of yours? I am sure you are all right," and he lit the magnesium.

That darkness in the pyramid had affected in a strange way my imagination. Now let us get back to facts again. Up and up we went into the heart of the pyramid. Finally half way up—125 feet above the base—we stood at last in the chamber of the king. It is a cubical chamber about 20x12x10 feet, built right in the center of the pile. It was intended that this chamber should be the last resting place of the body of the builder, but when the pyramid was opened, no body was found. In fact it has never been found. About half way up there is another passage way leading at a less steep angle to the chamber intended for the body of the queen. That too was empty. At last we slowly climbed down to the light of day. Our dragoman was at the entrance and gave the villain some backsheesh, enough to buy 50 times as much magnesium wire as he burnt, but he growled and wanted more. He finally appealed to me to supplement that amount. That gave me the chance I had been aching for. I told him that if he waited for me to give him anything but a mean look or a kick he would be as old as the builder of this pyramid, that he was a nasty, mean old Arab, who took unfair advantage of tourists to wait until they were far inside before he tried to hold them up. In fact, that if I had anything to do with the Pyramid I would have fired him instantly if not sooner. He whined that he had many children to support and that he was a poor man and that all Americans are rich. I am sure that if he were no better informed about his own economic state than about that of Americans, he was a liar, so he awakened no philanthropic emotions in me. Our dragoman who is sheik, or headman of the village of Gizeh, just at the foot of the plateau on which the pyramids are built, told me to pay no attention to the fellow. Crying out for backsheesh I had got used to by this time, but that was the first instance I came across where a native tried to hold one up for it. In spite of the unpleasant incident the trip was worth while. John climbed to the top of the Pyramid. That point originally was 450 feet above the foundation. Each of the four sides is also 450 feet. It stands square with the world. The wonder of it is how they ever got the gigantic rocks of which it is built from the quarry across the Nile and up that 450 feet above the plateau. In it are also many pieces of granite from the quarries at Assuan, hundreds of miles up the Nile. No doubt they were floated down on barges. That is not so difficult, for in ancient times



the quarries, which we visited later, were then on the banks of the river, although now they are more than a mile from the stream. But how they got those great pieces up from the Nile is still a wonder. It is supposed that they used great rollers, and that hundreds of men pulled them with great ropes up the bank to the level and then up an inclined plane to the plateau, and again up an inclined plane to their position in the pyramid. All of the stone except the granite in the Pyramid was quarried from the immense quarries across the river near what is now the Citadel. It is said that the builder forced 100,000 men for three months each year to labor on this pyramid for thirty years before it was finished.

We returned to the hotel and that night left for Assuan. About that I shall tell you next.

J. L. GILLIN.

## THE TIE THAT BINDS

BECKMAN-STANLEY At the parsonage in Fort Scott, Kansas, on September 1st, 1928, Miss Lucy H. Stanley and Mr. John T. Beckman, both of Hesper, Kansas, were united in holy matrimony by the writer. It was a quiet affair with the families of the contracting parties present. Mr. and Mrs. Beckman will live near Hesper, Kansas. They enjoy the best wishes of a large circle of friends.

L. G. WOOD.

## IN THE SHADOW

BISHARD—Dudley Bishard was born northeast of Fort Scott, on the Bishard homestead, on September 23rd, 1878 and very suddenly departed this life, September 8th, 1928 at the age of 49 years, 11 months and 15 days. He was married to Miss Wilda Colton, on December 23, 1899, and to this union were born three sons. He is survived by his wife, Wilda and three sons, Howard, Ray and Glenn, and by three brothers, R. T. Menton and Hershell all of Fort Scott.

Mr. Bishard was the first man to start a bus line in Fort Scott, which business he has increased until it is one of the leading lines in this section. He had been a member of the Baptist church for about 20 years. He was well known and respected through the community, as evidenced by the many floral offerings and the large concourse of sympathizing friends attending the funeral service, which was conducted from the family home at 938 S. Eddy Street, on the afternoon of September 13th, 1928 by the writer.

Interment was made in the family lot at the Evergreen Cemetery.

L. G. WOOD.

STUVER—Mary A. Stuver, widow of the late S. L. Stuver, answered the summons to the life beyond August 4, 1928 in her seventieth year. She was the oldest daughter of Benjamin and Catharine Benshoff, deceased, of Johnstown, Pennsylvania. Sister Mary was a devout Christian. Her life was spent in the service of her Master. As a woman of faith and prayer, as one who knew her Lord intimately, it was an inspiration to meet and visit with her. She was a member of the Brethren church from its beginning, but upon removing to Ohio some years ago she united with the Church of the Brethren, which church she continued till death called her from her home in Cleveland.

She had a host of relatives and friends who miss her, but who rejoice in her victory in Christ. The near relatives surviving are four sons and three daughters, thirty grandchildren and four great grandchildren, five brothers and four sisters. Funeral services were from the home of her daughter, Mrs. Harvey Shoemaker of Johnstown, Pennsylvania, with burial in the family plot in the Benshoff Hill Cemetery. Rev. Galen Walker, of the Church of the Brethren, conducted a fitting and impressive service. Having gained a triumphal entrance into the presence of her Lord, who who mourn her going are comforted in the assurance that she is in his eternal keeping.

W. C. BENSHOFF.

WAKENIGHT—Dorothy Virginia Wakenight, daughter of Leslie and Hattie Wakenight, was born December 28, 1909, and died September 8, 1928, of injuries received when struck by an automobile. Funeral services by W. S. Baker, pastor of the St. James Brethren church, assisted by the Rev. Normand of the first Christian church of Hagerstown, Maryland.

Interment was in the Manor Cemetery near St. James.

W. S. BAKER.

### IN MEMORY OF MRS. M. O. NININGER

On August 22, 1928, the body of Sister M. O. Nininger was committed to its final resting place in the beautiful granite vault which had been erected in the Tombstone cemetery. In the passing of Sister Nininger the Brethren church has lost one of its most faithful members. She was a charter member of the church at Roanoke City, Virginia, and perhaps had done more for the church there than any other one person.

To know Sister Nininger was to love her for the fine, beautiful Christian character she possessed. Of her it may be truly said: She went about doing good, and to her untiring efforts may be attributed much of the success of the Brethren church in this section.

As long as health permitted she was a regular attendant at her church. During her illness, which lasted twelve months, she was a patient sufferer, desiring only that her Master's will might be done. She is survived by her husband, Brother Edward Nininger, and two sons, William and

Washington, D. C., and Marshall of Roanoke, Virginia. In the absence of her pastor, the writer conducted the funeral service, an important feature of which was the reading of an extended Scriptural passage of selected portions, which are published by request, as follows: John 14:1-3, 19; 11:25, 26; 5:1-5, 23, 29; Rev. 1:17, 18; 14:13; 1 Thess. 4:13-18; 1 Cor. 15:35-38, 42-44, 47-58.

J. E. PATTERSON, Hollins, Virginia.

## ANNOUNCEMENTS

### NORTH MANCHESTER, INDIANA

The North Manchester Brethren church will observe the Love Feast and communion on Sunday evening, October 7 at 7:00 P. M. All friends and neighboring churches are cordially invited to observe this sacred service with us.

J. RAYMOND SCHUTZ, Pastor.

### MID-WEST CONFERENCE

The Mid-west Conference will convene at Morrill, Kansas, October 9, 10 and 11, instead of 18, 19, 20. The change is due to the change of dates of the Iliokota Conference, which makes it necessary for Mid-west to convene the following week. This is so as not to inconvenience certain representatives of general church interests who attend both conferences. Will Mid-west please take notice and prepare to come on the above dates?

L. A. MYERS, Moderator.

### WAYNESBORO TO ENTERTAIN DISTRICT CONFERENCE

The Pennsylvania District Conference will meet at Waynesboro October 1-4. This is a new experience for the Waynesboro church, but we wish to assure you that extensive preparations are being made and that a hearty welcome awaits all who attend. Since we are a little off to a side, a statement of location and how to reach us may be helpful. Waynesboro is located in the beautiful Cumberland Valley, twelve miles north of Hagerstown, Maryland. Those traveling by auto on the National will turn north at Hagerstown. Those coming from the east on the Lincoln will turn south at Gettysburg via Emmitsburg to Waynesboro. Those coming from the west on the Lincoln will turn south at McConnellsburg via Mercersburg to Waynesboro. Those who come on the P. R. R. will change at Harrisburg and Chambersburg. People of the Pittsburg and Uniontown districts will find it nearer to travel on the B. & O., via Hagerstown. There is a bus line from Cumberland, Maryland. And further, Waynesboro is on the route of the large busses traveling from Philadelphia to Pittsburgh. If you come on these it might be wise to make preparations ahead. Just this word in closing. The usual custom of entertainment in the homes will be followed. Our women are planning to serve the dinners and suppers in the dining room of the church. We will be looking for you. Let us pray for a great conference. Our church is located on Philadelphia Avenue and Fourth Street.

W. C. BENSHOFF,  
Pastor entertaining church.

### TO THE ILLIOKOTA CONFERENCE

Are you coming to the Iliokota Conference at Waterloo, Iowa—October second to October fourth? If you are you can believe the truth that the church in Waterloo is ready to welcome you with the heartiest of cheer and the warmest of receptions. Preparations are being made to take care of a good delegation and we want you to plan to come.

You will be delighted for you'll have op-

portunity to attend the two day conference of the church and then you'll be able to enjoy the excitement, instruction and entertainment of the National Dairy Cattle Congress which meets the same week in Waterloo in the great Hippodrome.

You can travel to Waterloo from Illinois over National Road No. 30 (Lincoln Highway)—a fine road; or by National Highway No. 20 (The A. Y. P. Trail)—a new concrete pike from Dubuque to Waterloo.

From Southern Iowa—routes 59, 218 and the Des Moines-Waterloo Short Route are all either paved or gravelled into the city.

The main roads of the Chicago Great Western and Illinois Central enter Waterloo and a spur of the Rock Island from Cedar Rapids enters the town. The Waterloo, Cedar Falls and Northern Traction line also has good service from Cedar Rapids. Morning, afternoon and night trains from both directions stop at Waterloo over all these named roads. Besides the railroads there are fine bus lines connecting the city with points south, east and west.

Remember the place—Waterloo, Iowa.

Remember the dates—October 2-4, 1928.

Remember the occasion—the Iliokota Conference of Brethren churches.

EDWIN BOARDMAN, JR., Minister,  
First Brethren Church, Waterloo, Iowa.

## Business Manager's Corner

### THE COOKER STILL GOES

"High pressure" salesmanship should not be necessary to sell a "low pressure" cooker at "half price." The few cookers we have contracted for to be delivered at \$5.25 in connection with either a new subscription or a renewal subscription to the Brethren Evangelist are being ordered steadily by our readers, and the supply will not last long if the present rate of orders continues.

Remember the terms, the Evangelist one year at two dollars and the cooker postpaid for \$5.25 additional.

R. R. TEETER,  
Business Manager.

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# The BRETAREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETAREN -

## LAYMEN'S DAY OCTOBER 14th

Observe it by

A Program in Charge of Laymen

And by Emphasizing

The Laymen's Place and Responsibility in the Church

The Mutual Expectations of Pastor and Laymen

And by an Offering for the Students' Aid Fund

† † †

### THE LAYMAN

By Edgar A. Guest

*Leave it to the ministers, and the church soon will die,  
Leave it to the women-folks—the young will pass it by,  
For the church is all that lifts us from the coarse and selfish mob,  
And the church that is to prosper needs the laymen on the job.*

*Now a layman has his business, and the layman has his joys,  
But he also has the training of his little girls and boys;  
And I wonder how he'd like it if there were no churches here,  
And he had to raise his children in a Godless atmosphere.*

*It's the church's special function to uphold the finer things,  
To teach the way of living from which all that's noble springs;  
But the minister can't do it, single-handed and alone,  
For the laymen of the country are the church's cornerstone.*

*When you see a church that's empty, though the door is open wide,  
It is not the church that is dying. It's the laymen who have died;  
For it's not the song or sermon that the church's work is done  
It's the laymen of the country who for God must carry on.*



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George S. Baer, . . . . . Editor  
R. R. Teeter, . . . . . Business Manager

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## EDITORIAL

### Shouldering Our Financial Responsibility

This is the season when churches are making their every member canvass to secure funds with which to carry on the work, and, as usual, there is much difficulty experienced in some quarters in raising the budget. Some refuse to make any pledge at all, and others make their pledge very much under what it ought to be, so that the few who are willing to give as they ought to give, find themselves faced with the necessity of giving greatly beyond what is their fair share, and sometimes to the point of hardship, or else of letting the work drag along in debt, much to the distress of the church treasurer and those who are expecting checks at his hands. It is not wholly the fault of the people where such a situation obtains, because those who are compelled to worry over the financial affairs of the church do so too much in silence; they keep their troubles too much to themselves and do not share them enough with the congregation. In other words, there is usually not enough constructive publicity given to the problem of church finances; there is not enough effort put forth to acquaint the people with the needs and with individual responsibility to those needs.

There are usually two things lacking when church members fail to meet the reasonable obligations of a congregation: first, there is a lack of feeling, and often of understanding, of the personal responsibility for the finances of the church that membership in the church involves, and second, there is the more fundamental lack of a sense of stewardship obligation to God. If church leaders would recognize these facts and set themselves to remedy them in the proper manner, they would save themselves much needless worry. We have no right to criticize, much less to denounce, our church members for not giving as they ought to give when they have not been instructed as to their obligations to the church financially, nor as to their biblically imposed obligations as stewards of the manifold grace of God, the being faithful to which requires tithes and offerings.

On the other hand, there are always to be found some in the church who are deliberately tight-fisted with God. They give niggardly because they are simply unwilling to give as they know they ought to give. They lack the grace of God applied to their hearts in a way that would make them generous. Their conversion did not go deep enough; it touched their lips but not their pocketbooks; it secured their confession but not their substance. That sounds strange, but verily it is possible to limit the opera-

tion of the grace of God in our lives. There are many people in the church who are not thoroughly transformed, nor completely renewed. They reserved certain compartments in their life from the cleansing and renewing power of the Spirit of God. That is one of the most prolific sources of weakness under which the church is compelled to labor. Too many people are not wholly yielded to God; their lives are not thrown open unreservedly to his going and coming. They allow the Spirit to inspire their lips to sing the praise of God, but they do not allow it to move their hands to give to his glory. Their devotion stirs their hearts to prayer but not to generosity. Their religious convictions require them to pay their debts to their fellowmen, but they ignore or refuse to think seriously of their stewardship obligations to God. They meet their financial responsibility to every institution or organization of which they are a part except the church. There they stop short, thus hampering the church and their own spiritual growth.

But even for these there is hope, if they are brought face to face with the plain teachings of the word of God regarding giving. And that is the only hope, and our only safe plan of procedure. We cannot go to a man and compel him to make a pledge, nor can we force him to open his pocketbook wide to the needs of the church. We cannot dictate, nor drive in matters of giving. But we can teach, in a proper spirit and manner, the divine requirements, and set forth the immeasurable blessings promised to those who meet the requirements and the lamentable consequences of refusal to give as God has enjoined. Malachi's challenge is to those under the New Covenant, no less than to those under the Old. It is possible to rob God under the dispensation of grace no less than it was under the Law. The tithe was not a mere arbitrary demand. It was based on the absolute and eternal ownership of God and the consequent stewardship of man. "All the earth is mine," declared the Lord God (Exod. 19:5). "The land shall not be sold forever; for the land is mine, for ye are strangers and sojourners with me" (Lev. 25:23). "The silver is mine and the gold is mine, saith the Lord" (Hag. 2:8). "Every beast of the forest is mine and the cattle upon a thousand hills" (Ps. 50:10). The very life of man is the possession of God, even as he declares: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine" (Ezek. 18:4). And that same ownership carries over into the New Testament. We continue to be God's by creation and we are Christ's by redemption. As Paul says: "Ye are not your own, for ye are bought with a price" (1 Cor. 6:19-20). A relationship so vital and absolute cannot be abrogated or annulled, but is as essential under Grace as it was under Law. Stewardship is the unalterable situation of man no matter whether we find him under the old dispensation or the new.

And Paul informs us that it is required of a steward that a man be found faithful. As stewards we shall be called to give an account of ourselves, our work, our substance, our time, opportunities and spiritual gifts. And it will be a serious thing to be called upon to stand before God a defaulter, in the face of his infinite love and grace. Faithfulness to stewardship requirements is not accomplished, of course, merely by the bringing of tithes and offerings to the altar of the Lord. It involves the proper disposition of the entire amount of our substance, as well as the conscientious use of the whole of our time and talents. Nevertheless, a man is not likely to use the whole of his wealth in a way that is pleasing to God when he is unwilling to give at least one-tenth definitely for the advancement of his Kingdom. The tithe, therefore, becomes an evidence of faithfulness to stewardship as well as an acknowledgment of God's ownership, and a vital means for the promotion of the work of the church.

We need therefore to be reminded often of our stewardship obligations, as well as our responsibilities to the financial needs of the church. It is important to our spiritual welfare as well as to the church's progress. We dare not lightly neglect our duty at this point; it has serious possible consequences on the one hand and incalculable blessings awaiting to be bestowed on the other. Moreover, gratitude to God for the wonderful love wherewith he hath loved us, in that while we were yet sinners Christ died for the ungodly, should move us to bring forth our gifts in abundance and love, and not to hesitate to pledge ourselves to the utmost for the sake of our beloved Zion. Then there is that appeal that comes to the heart, whether spoken or not, to meet our fair share of the expenses of the institution of which we are members and from which we are receiving benefits. What we refuse to pay will

have to be added to some one's else load, and our own hearts are convicted of unfairness. We are morally bound to pay our share, to shoulder our part of the financial obligations of the church. No one else discharges my duty for me, nor yours for you. It must be personally met.

## EDITORIAL REVIEW

We need strong convictions and great enthusiasms and powerful energy, but we need also the place of quiet meditation, deep thoughtfulness and earnest prayer.

Dr. J. C. Beal has accepted the pastorate of the church at Canton, Ohio, where he is now on the field. Last year he served the mission church at Harrah, Washington.

Another of Dr. J. L. Gillin's splendid and widely appreciated letters is to be found in this issue. It records his visit to Assuan and Luxor, Egypt.

Brother H. M. Oberholtzer, who recently announced his desire to enter a pastorate, was in Ashland recently and informed us that he had not yet been located, but that he was anxious to get busy soon preaching the blessed Gospel of the Son of God. He may be addressed at Fostoria, Ohio.

According to word from Brother Pontius, received too late for the "Announcement" department, the fall communion service will be held at Fairhaven on Sunday evening, October 7th, and at Homerville on Sunday evening, October 14th. Neighboring Brethren are invited to share the blessings of these services.

We wish to correct an error made in our editorial column last week in calling attention to the place and date of the Mid-west conference. The conference is to convene at Morrill, Kansas instead of at Carleton, Nebraska. We are sorry for this error, but we suppose few were misled by it, as it appeared correct in two places in last issue.

The new Quiet Hour Superintendent of Christian Endeavor, Brother Ray Klingensmith, an Ashland seminary student, writes to Christian Endeavor societies asking for the name and address of their president. We bespeak the hearty response necessary to the success of our national Endeavor work.

Brother Frank Gehman writes that he has accepted the pastorate of the church at Uniontown, Pennsylvania, where he is already on the field and has been well received. Brother Gehman graduated from Ashland Seminary last June and enters upon his first non-student pastorate with much promise. We predict a successful ministry for him.

To Ohio Brethren, permit us to say, Plan to send a large delegation to district conference to be held at West Alexandria, October 18 to 21. And, be sure your mission apportionment is paid in full, if possible. Next week Brother Deeter, pastor of the entertaining church will give us some instructions as to how to reach the place.

Brother A. E. Whitted stopped over in Ashland en route to his new pastorate at Louisville, Ohio, where he succeeds Brother R. F. Porte, who has accepted the pastorate of the Sergeantsville, New Jersey, church while doing graduate work in Princeton. Brother Whitted has just closed his pastorate at Loree and Burlington, Indiana and enters upon his new work at Louisville on October 7th.

**Explanation**—Dr. Teeter in his "Business Manager's Corner" promises a picture of the little girl—Opal Myers—who won the Motorbike Contest. We waited till the last minute before going to press for the over-due halftone, and then learned that it had been lost in the mail. We hope to have it next week, when the letter mentioned will also be published.

Laymen's Day is the Second Sunday in October. Every church should cooperate in the observance of the day in the two-fold manner suggested by Prof. Anspach last week, namely, giving

the morning church service over to a program by the laymen of the church and the taking of an offering for the Students' Aid Fund. Brother J. E. Stookey, another prominent Ashland layman, together with Brother Anspach, offer a suggested program for observance of the day in this issue.

**A Correction.** Our attention was called to a typographical error that crept into last week's paper and was not discovered until half the papers were printed. Half of our subscribers therefore doubtless met the error in Dr. Gribble's article on page 12, where the statement was made that "Mrs. Foster was completely surprised upon her arrival in our little mud home, to which she had been asked to come and "bring her soup along." The word "soup" was made to read "soul." We are exceedingly sorry for the error and beg the indulgence of our readers.

Dr. Louis S. Bauman writes a beautiful and unique memorial in behalf of the recently lamented Sister Lowman of Roann, Indiana, whose request before her death had been that her friends, instead of buying flowers for her bier, should give the money for foreign missions. The amount of \$43.50, which would have been spent for flowers that would have wilted the next day, was turned over to our foreign missionary treasurer and is applied on the purchase of a new chassis for the Bible Coach in Argentina. It is indeed a beautiful memorial. Now, others are given an opportunity to make contributions to complete the amount necessary to buy the new chasis.

Dr. Florence N. Gribble writes of some of the sad experiences that came into a missionary's life in Africa. The death of a man who was a leper and came under the convicting influences of the Gospel, and yet fought off the Spirit of God and died without Christ is pathetic. But in a less dramatic way that same thing is happening every day in the home, minus the leprosy phase of it, and we do not become greatly disturbed about it. Would that we all might share the passion and sympathy for the lost that our missionaries feel. Dr. Gribble in this letter has set out on a journey to the united missionary conference in Africa.

Dr. C. F. Yoder writes of the progress of the work in our South American field. A new building is nearing completion at Tancacha, where dedication will be followed by an evangelistic campaign. A week of meetings at Laboulaye resulted in a number of confessions and in the organization of a Woman's Missionary Society and in a similar organization for men. This latter organization is a mark of improvement over conditions generally at home. Here the mission study and organized efforts for missions are in most churches confined to the women. We congratulate the men of Laboulaye. A meeting is in progress at Rio Cuarto to continue for several weeks. The Sunday school is making a splendid record, having an attendance of more than 200.

Dr. G. C. Carpenter gives us a splendid newsletter this week from his growing pastorate at Hagerstown, Maryland. They have had a very successful Rally Day, with an attendance of 442 and an offering of \$154.00, thus going over their goals in both respects. This was the beginning of another contest on the part of their Sunday school with the school of the First church of Philadelphia. A former contest between these schools resulted in much enthusiasm and advancement at both points. The Hagerstown school has grown under the leadership of Brother Carpenter and his faithful coworkers until they must have more room to accommodate their children's department. This they are providing by turning two of their adjacent living apartments into a sort of a Sunday school annex.

Dr. A. D. Gnagey completes five years as pastor of the Altoona, Pennsylvania, church on October 7th, for which day an interesting and inspiring program of four services is arranged. It is "Rally Day and Anniversary Service combined with Homecoming Day." In the Sunday school the aim is to have the largest attendance and offering of the year, and to have all teachers and officers present and every member on time. For the morning church service they aim at an attendance equal to the entire membership, an offering of not less than a dollar per member, and every member received during the present pastorate in attendance at the service. This last item calculated to give prominence and encouragement to the more recently received members is a pastoral suggestion to be especially commended.



## GENERAL ARTICLES

### Shall the Church Mix in Politics?

By G. C. Carpenter, D.D.

Shall a minister speak from the pulpit on political questions? We asked that question of a fine Christian layman and here is his answer: "Yes, but only when a moral issue is at stake. Prohibition," he said, "was won largely through the efforts of the Christian church. Her ministers were leaders in the fight, and not to defend it now would be gross neglect of duty." Many others from both parties made practically the same answer.

A southern churchman quotes a bishop, dating back perhaps as far as 1865, who said: "Ministers, know your high calling! Preach Christ and him crucified! Do not preach politics! Nowhere are you called to preach politics." He was both right and wrong. We dare not keep silent on moral issues. We must preach applied religion. A remedy not applied cannot cure. A remedy is always accompanied with directions for use. Religion not applied to life in its every phase is of little value. Religion properly applied will bring about right action, tending to drive out every evil and bring about the reign of positive righteousness.

The Chicago Tribune says that the function of the church and clergy is to deal with morals as morals, and not with political action because it may have a moral application; and that the function of the church is to address the conscience, but not to organize or direct political action to compel it. Doubtless that is a right attitude. What every minister ought to do at this time is to address the conscience of as many voters as possible, directly or indirectly, on moral issues, to the end that they might cast their votes in the interest of the highest welfare of the whole republic of the United States of America.

We are not interested in political personalities, as such, but we are intensely interested in Christian character, and are exceedingly anxious that the position of President of the United States shall be filled by men with the strongest possible Christian character, men who will stand for the highest morals.

We are not especially interested in political parties, as such, but we are intensely interested in the attitude that political parties take toward moral issues. And we can thank God that there is doubtless in our country a larger percentage of independent

voters than ever before. Party slaves are few, and therein lies the hope of the greatest victory ever for right and righteousness, for morality and prohibition and clean politics. And it is for that every voter ought to stand, regardless of the names of parties or candidates.

Prohibition is an outstanding moral issue. The fight to support the eighteenth amendment to the Constitution is not politics. It is a moral issue on which the church dare not keep silent. Some churches and ministers always have kept silent on that issue. How they can do it is a mystery. One religious paper says: "If it is right for booze-lovers to work and vote to bring back booze, it cannot be wrong for booze-haters to work and vote to keep it out."

Prohibition presents to the voter a tremendous issue. Why? Because liquor is one of the chief causes of crime and suffering. Read the papers day after day and you cannot escape that conclusion. Most murders, hold-ups, auto-accidents, and numerous immoralities have liquor as either the chief or contributing cause. The more liquor, the more poverty. Statistics prove it. The more liquor, the more unhappy and broken homes, and the more orphans. The more liquor, the more disease. "An apple a day won't keep the doctor away, if it is taken in the form of hard cider."

The more liquor, the more graft and corruption. One editor says: "The inventor of stainless steel should help out the politician with a system of stainless stealing." From Tammany down to the policeman in the small town, bribery and graft and corruption, daylight stealing, are carried on with boldness and shamelessness. Bootleggers break the law with immunity, fearing no one. A Philadelphia speak-easy saloonkeeper was recently sent to prison for three years. Every bootlegger ought to go the same way. And the one who buys the liquor is in reality as much a law-breaker as the one who makes and sells it. God forbid that any professing Christian should have anything to do with the illegal business.

Who wants to go back to local option? That plan was tried and was a failure except as a stepping stone to something better. Local option relative to any moral issue is a wrong system. The only right system relative to any evil is complete prohibition.

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### Not All A Dream

By C. F. Yoder

One time in meditation I saw a solemn sight;  
It seemed I was in Washington at twelve o'clock at night.  
I passed a gilded drinking place and through the window there,  
I saw our country's president reclining in a chair.  
His left hand held a cigarette, his right a mug from Nome.  
With feet upon the brass rail he was "blowing off the foam."

And as I stared I seemed to hear his voice come through the door.  
"The good old times have come again with liberty galore.  
Fanaticism had its day, but reason has returned,  
And every prohibition bill from henceforth shall be burned.  
'Tis time that every man should have a brass rail in his home,  
Where he may place his feet at will and blow away the foam."

And then I seemed to see the streets all lined with wretched homes,  
Where suffering in all its forms like frightful specter roams.  
The pallid children, clad in rags, had faces stained with tears.  
The mothers, working at their tubs, were worn with cruel fears.  
The bleary men all sought to flee that melancholy gloom.  
With feet upon their tables they were blowing off the foam.

Once more I saw the president with all his men of state,  
Deciding questions that would seal for millions their estate.  
And as they voted for the laws they jested long and loud,  
And drank their toasts to Liberty, this patriotic crowd.  
The smell of that assembly was far worse than Teapot Dome.  
All had their feet upon their desks while blowing off the foam.

And then it seemed to me I saw a hand athwart the sky.  
It wrote from Maine to Oregon with flame that cannot die,  
"Behold thy doom is weighed and sealed. Thy harvest time is here.  
As thou hast sowed so shalt thou reap, O nation sold to beer."  
And then I rose and cried aloud, "For love of God and home,  
Forbid that anyone should vote for the brass rail and the foam!"

Rio Cuarto, Argentina, South America.

No right thinking individual will ask for personal liberty to make, sell or drink intoxicating liquor, thus endangering his own life and the lives of all about him.

And no right thinking individual will say that it makes no difference whether a president is wet or dry, if that individual will but stop and consider the fact that the president has some forty thousand appointments to make, including the judges of the supreme court, the secretary of the treasury, other cabinet members, federal district attorneys, federal marshals, and many other important public officials. To these high positions the president could, without violation of his oath, appoint the wettest of wets. He could urge that no appropriation be made for the enforcement of prohibition, and he could veto such an appropriation if it was made. Such power ought not be in the hands of any man who would not use it to advance the highest welfare of all the people.

The church is speaking out and its influence for decency and righteousness will likely be felt in this coming election as never before. The story is told of two saloonkeepers standing on a street corner, when a minister of

the town passed by, and one said to the other: "There goes the kind of a preacher I like, he preaches the Gospel and lets us alone." If the wet element could silence the pulpits of America their purpose would be accomplished. God forbid such silence!

Some advise the middle-of-the-road policy. That might be all right in some matters, but not when we are on the wrong road or when we are driving an automobile. Far better and safer and saner advice would be: "Keep to the right on the right road!" Practice the Golden Rule.

A lawyer discussed learnedly the constitutionality of a proposed temperance law. After he concluded, an old farmer, who had listened attentively, shut his jack-knife with a snap and said: "I DON'T KNOW nuthin' about the constitutionality of the law, but I've got seven good reasons fur votin' fur it." "What are they?" the lawyer asked. And the grim old farmer answered: "Four sons and three daughters." We must cast a Christian vote for the sake of the millions of American youth. As Christians we must use our Christian liberty with Christian consideration for others. Hagerstown, Maryland.

## Gleanings from a Sunday School Record

By Albert Trent

*(Brother Trent is the oldest Brethren Sunday school superintendent, from the standpoint of service, of which we have any record. The history of the Johnstown school is practically a history of his Sunday school leadership, and an enviable record it is. His leadership has been recognized not only by his own congregation, but by the brotherhood as well, for, as many will recall, he was for years one of the leaders of the National Sunday School Association. He has also been honored by places of responsibility by the Pennsylvania State Sabbath School Association, and in his own county organization he has been the real leader for many years. This brief sketch of his service should be an inspiration to other Sunday school workers.—Editor.)*

Believing that a brief narration of data relating to the First Brethren Sunday school of Johnstown may be of interest to some of the readers of the Evangelist, I will endeavor to cover the more important features that seemingly stand out along the trail of the years of its history.

Doubtless many incidents have occurred during these years, which, if developed under the hand of a capable writer, would prove interesting and helpful to Sunday school work in general. My purpose however is to give some of the facts and figures as culled from the records of the school that have been essential to its growth as an effective auxiliary of the church.

To begin with, the school was organized in 1880, Elder Daniel Crofford (now of Hallandale, Florida) being the first superintendent. In 1881 the writer was chosen superintendent, and has been continued in that position up to the present, with the exception of a term, when Elder W. A. Crofford was elected to the superintendency and the writer served as assistant.

The sessions of the school have always been held in the morning. Only nine sessions have been omitted since its organization; six following the Johnstown flood and three during the prevalence of the "Flu" in the recent war period. The enrollment at its beginning was small, but the growth has been continuous from the start.

An enrollment of about sixty was attained, when the unfortunate division in Dunkerism occurred in about 1882. That left only eleven members of the church to take their stand by the, then called, "Progressive side" in the work, and practically a new start was necessary. Another beginning had to be made after the Johnstown flood of 1889, in

which the records of the school up to that time were lost.

The record started in that year shows an average attendance for 1889 of fifty-one. Since then the school has continued to advance in enrollment and average attendance. Our present enrollment is about 600, with Cradle Roll and Home Department over 700; and the average attendance about 400.

When our church membership was only about half of what it is today, the enrollment of the school was equal to or greater than the church membership. That is not the case today, indicating that all the church members are not faithful to the school. During these years almost two thousand different names appear on the records.

### Literature

In the early days of the school the literature consisted of spelling books, and the Bible for all who were able to read. This was followed by literature from Cook's Methodist and Presbyterian publishing houses. From the first issue of Brethren literature our school has stood faithfully by our own Publishing house and used all of her publications. The school having paid the Brethren Publication Co., over \$7,000.00 for literature up to the present.

In addition to the above the teachers are furnished with the Sunday School Times and Pell's Notes on the Lessons.

### Departments

The first adult Bible class was organized in 1909, which was immediately followed with the organization of all the adult and senior classes. A few years later the different gradings of the school, as understood today, were started with the annual observance of promotion day. Graded lessons are used in the Beginners, Primary and Junior grades.

The first Teacher-Training class was graduated in 1904, the first class to complete the Elementary course in Cambria County. Since then almost one hundred members have received diplomas in Teacher-Training from our State Association. During the present year nineteen members successfully passed the examination with an average of over 92% for the class.

The Home Department was organized in 1889, and carries an annual average of fifty members.

The Cradle Roll was organized in 1891, with a present average of about 60 members.

The first observance of Children's Day was in 1889, the



first Rally Day service in 1897. These are faithfully observed annually.

The school has always been a member of the Cambria County Sabbath School Association, being represented at the District, County, and also, the State Conventions, when possible. These, we feel, have been a source of help and inspiration to our work.

The superintendent has been a member of the Executive organization of our county for over twenty-five years, and was granted, two years ago, the gold medal conferred by the Pennsylvania State Sabbath School Association upon all persons in the state having spent fifty years in Sunday school work.

#### Financially

The offerings in the beginning years of the school were rather meager and the work was somewhat hampered for lack of financial support. But years of teaching and training has had its results; and we feel our people have been reasonably liberal for many years, in helping to support the church, missions, education, superannuated fund and other benevolences. The largest offering of any year was \$4,425.00. The average annual offerings at present range between \$2,500 and \$3,000. Our records show over \$40,000 received through the school up to the present. About 40% of this amount has been paid to missions and benevolences.

#### Evangelism

Before our congregation was able to support a pastor on full time, it was customary to secure the services of an evangelist for at least one or two meetings annually, giving opportunity for additions to the church from the school and others attending the services. Decision day has been observed annually for quite a number of years.

At present a devoted sister and teacher in the school leads in the evangelistic feature of the work, by keeping in touch with the other teachers and their classes, stressing the acceptance of Christ to those old enough and to new members that may be enrolled. This has led to giving opportunity for public decisions quarterly instead of

annually. During the past year, of the more than eighty additions to the church, sixty-four came from the school. About 90% of our church membership were brought into the fold from the school.

Among Brethren pastors who have shown creditable work for the Master in the service of the church, Herbert Goughnour, Geo. W. Jones, W. A. Crofford and Forest Byers have gone forth from our school.

It is to be regretted that we cannot point to any missionary sent out by our church. We have, however, in our school at present eleven splendid young people, eight young men and three young ladies who have formally dedicated their lives to the ministry or the mission field.

In concluding this fragmentary story of the work, it is with highest appreciation that I desire to refer to that splendid company of devoted Christian men and women, whose untiring efforts, immeasurable service and unfaltering loyalty to the work, has made possible its continuation through almost half a century and whatever success may have been attained. We have purposely refrained from using names, as the service is so varied and complex in all its interests for the Master's cause, that to attempt a just estimate of the value of the work of any individual is beyond human ken.

Our church and school has been singularly blessed by a ministry of pastors who hold a complete grasp of the value of the school as an important auxiliary in developing a working congregation. They were leaders in the school as well as pastors in the church. Much of the success of the work is due to their wise counsel, effective teaching and loyal cooperation in its management.

Looking backward, it seems rather a long trail through the years, and yet, when, Sunday by Sunday, I look into the faces of those who at the beginning were members in the "Infant" department, I now find their grandchildren in the children's division of the school, so I feel that the blazing of the trail was not altogether in vain and would devoutly say, "thank God, and take new courage for the future."

Johnstown, Pennsylvania.

## Character the End of Education

Character is the quality of a man, the texture of his mind, the color of his soul. It is not what we have, not what we can reach, not what we feel, but what we are. It is that substance of soul which determines in advance what a man will do under given circumstances. Character is to a man what ripeness is to vegetation, what proportion is to architecture, what exactness is to mathematics—it is his perfection.

The whole confidence of the world, on which trade and empires and homes and heart-happiness are all built, is confidence in character. Moral worth is the core of the world's worth. About it the whole grand casting is settling into forms of infinite beauty and goodness. Take character out and there is naught but a confused mass of boiling metal, an ultimate explosion and hissing fragments.

The formative influences which operate on character are vastly important. Among these influences none are more important than education—that received in our colleges and universities and especially in our great free public school system. And these two important things derive greater importance from their association, just as two concave mirrors placed in right relations will make fire at the focus.

Education is the development of the faculties of one's nature. True education therefore is the symmetrical development of one's faculties. It thinks of the man instead

of any attribute of him. It will not linger in the outer courts but has a message to "the king." It holds it to be self-evident that the culture of the living power is valueless (in the best sense of a man's value) and even dangerous, if it is robbed of that which must go before it and with it and come after it—the culture that gives the trained body and disciplined mind to the care and control of an educated and wide-awake, but well-controlled will. This is not only education, i. e., bringing out life, but remodelling and fixing into permanent forms the life evoked. This is character-making, which is a fit and final result for thinking—better than money-machine-making, better than cramming, better than arming a man's intellect against his nobler nature. Education, in the narrow etymological sense, is striking a flint upon steel and bringing out the spark; this character-making is catching the spark upon the tinder and kindling a permanent fire.

Character is not only the student's first need for himself, but is also indispensable to the welfare of the state. And this is the great reason why it should be the end of all common school education, since our free public school system is maintained and conducted primarily if not indeed exclusively in the interests of the state. Patriotism may be found in the student's closet as well as at the cannon's mouth. "A despotism," says Montesquieu, "is supported by fear; a republic by virtue."—The Christian Statesman.

## SIGNIFICANT NEWS AND VIEWS

### ALCOHOL FOR MEDICINAL PURPOSES

One of the irrepressible assertions used to bolster up arguments for the liquor traffic is that alcohol is necessary for medicinal purposes. But that idea is being steadily exploded by the facts of actual practice. According to Dr. Howard A. Kelly, quoted in an interview of a recent number of "World's Work," "only half the doctors in the United States take out licenses to prescribe liquor. There are about 160,000 doctors and about 80,000 of them hold such licenses. Most of the other 80,000 worry along without the use of liquor and seem to do fairly well." He declares that science has proven that "there is no single disease in the world of which alcohol is the cure." And even for those diseases for which it was once considered helpful, other far more beneficial remedies have now been discovered. So that even so great and busy an institution as the Henry Ford Hospital in Detroit gets along without the use of alcohol in the treatment of its thousands of patients.—Herald of Gospel Liberty.

### REVERSES OF THE MENNONITE MIGRANTS

About two years ago there was a large migration of Mennonites to South America. It was said that about 175,000 of them from the United States and 50,000 from Canada went to Paraguay. These Christian people desired a place where they could have a colony all to themselves and not be disturbed by any outside or superior government, where most of all they could be free from the peril of being enlisted in war. When they began to search for a locality they were directed to a wilderness seventeen hundred miles above Buenos Ayres, where they could secure three million acres of fertile land between the River Paraguay and the eastern range of the Andes. The representative Mennonites who were sent to spy out the situation reported that it was a promised land "like an imemse park, wherein they found oranges, lemons, bananas, and cotton growing wild." Now comes the pathetic story of the reverses of the emigrants. The London "Times" says that they found great hardships owing to climatic conditions and poor crops, and they are now trekking back from South America to their old homes in Manitoba and other sections from which they went.—Nashville Christian Advocate.

### PENALIZING THE TRUTH

Cardinal Hayes of New York has secured heavy damages in the English courts from the "London Sunday Express" as the result of a libel suit which he brought against the British publication. The trial revealed one of the interesting facts in connection with the libel laws, both in England and America. The question of truth or falsehood is not primarily the consideration at issue. To tell the truth about a man may constitute libel under the law. Moreover, the situation is not improved by the use of such expressions "it is alleged," "it is charged," "it is understood," "it is said," etc. These expressions do not possess the slightest value as a defense if it can be shown that what was published was really damaging to the person bringing the suit. English laws are much more strict in this matter than are those of the United States, but even here libel is a question of damage, rather than a question of truth. The libel laws appear to have been framed when it was the desire to protect scoundrels in high place. They should be revised. It should never constitute libel to tell the truth. Society will be better protected when all the facts can be made known without fear

of action in the courts. Anyone who is damaged by having the truth told about him does not deserve compensation.—F. D. Kershner in Christian Evangelist.

### A WIDENED MINISTRY FOR W-M-B-I

The federal radio commission in its revolutionizing readjustments of radio interests has given recognition to station W-M-B-I of The Moody Bible Institute of Chicago. The religious broadcast is endorsed as for "the public interest, convenience and necessity."

The Moody station becomes one of the thirteen stations using the eight cleared channels of the fourth zone, and one of but fifty-seven in the United States for which a cleared channel is possible.

This 5,000 watt station will now send its messages of gospel song, Bible teaching and Christian inspiration without possible interference during its assigned hours. In view of the revolutionary re-allocation of wavelengths, and even the entire removal of many stations from the air, Christian people may be gratified that a station unique in its exclusively gospel mission is accorded such an advantage.

The new order takes effect November 11, and the station will operate on a wavelength of 258.5 meters, 1160 kilocycles.

### WORLD'S PARLIAMENT OF RELIGIONS PLANNED FOR CHICAGO WORLD'S FAIR

A great parliament of religions, to be attended by clergymen and lay workers from all parts of the world, will be the feature of the part that churches will play in the Chicago World's Fair Centennial Celebration in 1933.

This announcement has recently been made by George W. Dixon, chairman of the Board of the Chicago Temple, First Methodist Episcopal Church, who is chairman of a special committee appointed to plan the details of the participation of churches in the coming celebration.

Mr. Dixon's announcement was made following a research survey conducted in order that his committee might have a record of what other fairs and expositions did to secure the cooperation of churches in their projects.

During the World's Columbian Exposition, held in Chicago in 1893, the late Dr. John Henry Barrows, then of the First Presbyterian church of Chicago, organized a world's parliament of religions which was attended by clergymen and lay workers from all parts of the world.

### "PERSONAL LIBERTY"

Certain individuals who can conceive of no other respectable excuse for their opposition to the prohibition law assail it because, they assert, it is an encroachment upon their personal liberty, forgetting that every law on the statute-books in the same manner impinges on the individual freedom of all who would violate it. Society cannot exist except by the enactment and enforcement of measures which regulate and restrain individual conduct. Traffic rules are not made to obstruct progress on the public highway, but rather to expedite it. Likewise the activities of men are restricted, not for the purpose of curtailing the freedom of their movement, but that they may keep moving in perfect safety. If there were only a half-dozen stars in the heavens, they might all roam at will, with little danger of colliding; but because there is a countless multitude of these celestial bodies their paths were ordained from the beginning. The man who believes in the supremacy of the law and the orderly administration of government is hard pressed for an excuse when he seeks to unleash the liquor traffic in the name of personal liberty.—Charles F. Moore in The Outlook.



# THE BRETHREN PULPIT

## Why A Church Service?

By W. R. Deeter

The one object of worship.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. 4:10.

Thou shalt have no other gods before me. Ex. 20:3.

The earliest history of man in the Bible gives us a hint that he is a worshipful being. Someone has said, "Man is an upward-looking animal," and this seems to be his highest faculty of distinction. The human soul cannot always look down and around. The scale of moral values as it runs up cannot be stopped short at the sky, for it extends beyond the heavens and beyond the stars. Man has a capacity for God—a capacity for worship, a hungering for a Higher Being. That sense of duty in the soul, which implies a law, or power to which it is subject, follows out inevitably to a Power-Giver. Since God is no respecter of persons ALL men can worship him. Yet, he is a jealous God—"Thou shalt have no other gods before me."

What we THINK about God, determines WHAT God is to us (in our opinion). God cannot get past that. What we think, our theology, ideas and notions sometimes keep the divine Being aloof. Whatever I may think, or believe about God, he is THAT to me. If I think of him as a cheap individual, a fraud, a deceiver, or the like, he is that to me. If I think of him as austere, firm, and hard to approach, he is that to me. The question has often come to me: "What does the man of the street think of God?" His conception of God may have come from someone who has failed to present the Almighty in the right way. What is it that appeals to him? Has he gotten a misconception of God from us? We as human beings who are striving to know him, endeavoring to worship him, to follow him—if we could just present him in the RIGHT way, people would flock to him. There is our opportunity! There is our hold!

Why are the many, many churches and sanctuaries, mission stations and family altars? Why? I say. Primarily, for the WORSHIP of God. My problem then, and yours is, to discover God, and then to present him through word, deed and divine worship and reverence. Our church services should encourage this from beginning to end. That should be the purpose of all church services, to bring us to this high aim and goal—THE WORSHIP OF GOD.

Too often we "pigeonhole" God, then we draw him out when we have a dire need for him—a catastrophe, a death, a sorrow. We WANT him then; we crave his help, his presence; but how often we FORGET him at other times. God is what he is, no matter what we think or do. Everything in a church service should conspire to this end—to FIND God, and properly PRESENT him.

Take an illustration of our church hymns: "I'll Go where you want me to go, Dear Lord; Over mountain, or plain, or sea. . .". We sing it with enthusiasm, then when asked to do something for the church, or the community, or make a contribution for the building up of the Kingdom, or to make a call on the sick, too often we are prone to make a hundred and one excuses. Some refuse to give of their humble support to the College, or to other institutions. Why is it? I ask.

We ought to use hymns that will contribute to the spirit of prayer and worship. "My Faith Looks up to

Thee, Thou Lamb of Calvary;" "I Need Thee Every Hour;" "Come Thou Fount of Every Blessing." Every hymn ought to waft us on the wings of prayer.

So our Scripture lessons should contribute to the spirit of WORSHIP. In the Fortieth Psalm I find the word "Comfort." Comfort means "to give strength." In every congregation, in every house of worship, are those who need strength, those who need comfort, those who need help and encouragement. At the house of mourning, at funeral services, EVERYTHING should contribute to the giving of strength to the mourners, friends and relatives—comfort, help, sustenance, nourishment. Nothing should present itself to sap their vitality, or take away spiritual food which they so much need in such an hour. We have no right to do that. If I should walk down the street and meet a man, and say: "What's the matter? Are you just out of your grave? You look pale and disheartened." I might as well hit him in the face and fell him to the sidewalk, as that I rather should say such things. An uncouth pastor entered a sick room one time and said to the sufferer: "Why, mother, you look pale and thin. We would pretty near have to shake the sheet twice to find you." You may guess the reaction on that poor old mother. She never welcomed that man again into her home. We have no right to be frivolous in the presence of serious situations.

Prayer is worship. Prayer is an expression of a felt need or want. Our prayers are petitions of reverence, acknowledgments, needs and wants. While our God is a Triune God—Father, Son, and Holy Spirit—we ought not separate him into parts. He is ONE God. Someone has said: "One never prays till he has come under the conception of one God." Let's look at the model prayer a moment: "Our Father, who art in Heaven." Ah, friends, that's the language of a child. Listen, "Papa," "God," "Abbi Father." "Our Father who art in Heaven"—that's the introduction. That's the knocking at the door. That's giving recognition.

The model prayer divides itself up into four parts:

1. Introduction. Our Father who art in heaven.
2. Three positions with governing clauses: Hallowed be thy name. Thy kingdom come. Thy will be done.
3. Three positions of appeal: Give us our daily bread. Lead us not into temptation. Deliver us from the evil one.
4. Conclusion: For thine is the Kingdom, the power, and the glory, forever Amen.

It's hard to understand the model prayer, and it's a life-time undertaking to reach the wonderful objective of the Infinite. But O, how rich! how grand! A Bible teacher once had his class repeat that prayer over and over again in a solemn consecrated way till every one in the class was in tears. What a revelation it was to them! Why, the greatest thing God ever invested man with, was the Power of Prayer. It's the greatest Power in the church today. It's the greatest thing in a church service—P-R-A-Y-E-R.

Prayer will bring men UP to Christ. Prayer will build men up IN Christ. An essay is a good thing, but a sermon should build men up IN Christ when it has made its contribution to BRING them TO Christ.

The greatest thing man can discover is God. The next step is to present him. We can find him by searching.

We don't need to shout for him to hear. He can hear the lowest cry. Who is the painter? One who sees, and expresses it on canvass. Who is the preacher? One who sees and expresses it in the world. Can we define God? No. That limits him. Can we define the rainbow? No. Can we define a child's face. No. It takes God to define God. You can't find God by attempting to define him. A sign-post is a good thing along the road, but it won't carry a man along that road very far. When a man has had an experienced vision of God, and realizes him as God, and can bring him to a realization of the people, he is a blessing and a godsend to them. So the vital and final thing for us all is to find God by searching, and then present him aright.

Now, why a church service? In order that we might discover, and reveal God to men. A church service is to contribute to the relationship of ourselves to God. The primary object of prayer is to bring the people to God, and God to the people. The primary object of worship is to help people to meet God and God to meet them.

West Alexandria, Ohio.

## Season of Worship

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that waketh in darkness; nor for the destruction that wasteth at noonday. . . . There shall be no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." (Ps. 91:1-6, 10, 11).

"I love thy kingdom, Lord,

The house of thine abode;

The Church our blest Redeemer saved

With his own precious blood.

I love thy Church, O God!

Her walls before thee stand,

Dear as the apple of thine eye,

And graven on thy hand."

## Prayer

Almighty God, our Heavenly Father, we pray thee to bless this family and household and all who are dear to them wherever they may be. Bless them in their rising up and lying down, their going out and coming in.

But above all, bless them with all best spiritual blessings; increase in them true religion, nourish them with all goodness, and of thy great mercy keep them in the same and help them to bring up their children in the nurture and admonition of the Lord, that as they grow in age they may grow in grace and be truly members of Christ, children of God, and inheritors of the kingdom of heaven, that they may be faithful even unto death, and finally attain unto everlasting life, through Jesus Christ our Lord. Amen.—Christian Advocate.

The weapons of our warfare are not carnal, but spiritual works of love, of humility, of prayer, of repentance, of mortification. We have weapons of gold. . . . Those used specially by the poor and the lowly are the Cross, the Lance, the Nails, the Five Wounds of our Savior.—Thomas a Kempis.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

**WALKING IN THE LIGHT**—Isa. 2:1-5. "Let us walk in the light of the Lord." To thus walk is to move in the line of progress. For the light of the Lord points the way to greater things. Richard Braunsstein says, "Progress of men and nations is the logical result of God's creative power." The whole world of nature, human and otherwise, moves. Nothing remains static. . . . In the realm of thought we are never caught up with progress. But there is still adventure ahead. . . . Let us face the future with the hero's resolve. Let us take the highway of mind with God, and with earnest purpose labor to establish his Kingdom. To bring in the reign of righteousness—this is true progress and that, too, is inevitable! God does not change, but he changes things, and always for the better." And if we follow in the light of the Lord, we shall be yielding ourselves to the transforming, changing, forward-moving power of God.

#### TUESDAY

**THE DIVINE STANDARD**—Matt. 5:43-48. "Be ye therefore perfect even as your Father which is in heaven is perfect." Shall we take the word as it says? Why not? Does it seem an impossibility? That is the charm and the challenge of it. Does it seem a never-ending task? A goal that we must be forever approaching, but never reaching? That is the beauty and the wisdom of it. We would have set a goal that could quickly have been accomplished and would have had it over with. Then we would have had nothing further to do, nothing greater to go forward to. What then would we do and how would we engage our time? You see God's commands are perfect. He commands all our time and all our energy with no possibility of retirement. Rev. E. V. Cole says, "We can never hope to be perfect as he is perfect, but every day, for time and eternity, we can travel in that direction."

#### WEDNESDAY

**THE MASTER'S CALL**—1 Cor. 3:16-23. "Therefore let no man glory in men, for all things are yours, . . . and ye are Christ's and Christ is God's." Another has said, "The church is the bride of Christ, and Christ is constantly wooing us to greater love, loyalty and service." There are many calls that come to us and if we endeavor to hear them all we will become bewildered. There is but one voice that we need to hear, one call that matters, and that is the Master's. May this be our prayer: "Cause me also to hear it."

#### THURSDAY

**KEEPING FAITH**—2 Tim. 4:5-8. "I have kept the faith." Paul was enabled to say that only after a long and fierce battle. Keeping faith is more than merely subscribing to and defending a correct statement of faith, more than orthodoxy of belief; it is practicing all that faith involves. It means maintaining a right kind of life and conduct. And that requires more courage and strength in these days, than keeping intellectual faith true.

#### FRIDAY

**THE SATISFYING MEAT**—John 4:31-34. "I have meat to eat that ye know not of." The world is tempting us, as it tempted Christ, to satisfy the appetites of the flesh, the physical senses; it is appealing to us to indulge ourselves with dishes that the eyes can see, with food that the taste can evaluate. But the things of time and sense are too shallow to satisfy the things of spirit. We must rather look to the meat that is from above, the food that the world knows not of and that fully satisfies.

#### SATURDAY

**THE HERALD OF EVANGELISM**—Acts 8:26-40. "Philip . . . began at the same scripture and preached unto him Jesus." That is, he brought him the "good tidings" of Christ, he spoke well of Christ. And that kind of conversation is the heart of evangelism, and the kind that the church needs more of. It is the evangelism that every member can engage in and that will bring permanent results.

#### SUNDAY

**THE BEST PROOF OF CHRISTIANITY**—2 Cor. 3:2-6. "Ye are the epistle of Christ." It is a platitude, but nevertheless vitally true, that "Christianity's best argument is not a masterful sermon, but a simple Christian life, lived courageously before the gaze of all."—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N  
MAGAZINE SECTION  
M. A. STUCKEY, Editor  
Ashland, Ohio

O. C. STARN,  
General Secretary  
Gratis, Ohio

M. P. PUTERBAUGH,  
Treasurer  
Ashland, Ohio

## Six Sunday School Essentials

By Marion Lawrance

Some things must be that other things may be.

The great English essayist—Macaulay—speaks of "divine discontent." That is the soil in which improvements grow. Those who are content with present achievements will not be likely to exert themselves either to formulate or reach higher ideals. We are sure, however, that the readers of this chapter are ambitious for the best, and it is for their benefit that we venture to suggest a few of the things that must be in order that their ideals may be realized.

### 1. Conception

All Sunday school workers need to stop occasionally in their busy lives to reevaluate the Sunday school. A proper conception of the Sunday school and a vision of its possibilities is greatly needed in our churches today. This is even more true of those members of our churches who are not at present affiliated with the school. We need to remember that the Sunday school is the whitest part of the church's great white field; that far more additions to the churches by conversion come through the Sunday schools than through all other channels combined. This is because the Sunday school has the unsaved in larger numbers than any other service of the church, and has them at the right time; namely, in their youth. It has the workers who are ready to do the work, the organization through which to do it, the equipment necessary, and the unfailing weapon, which is the Word of God.

The Sunday school is a sleeping giant, lying at the threshold of the church. If aroused, harnessed and trained, he will fill the church with people, provide the money for all their needs and set the people to work. The Sunday school is the church's power-house; it is a drill-ground, a laboratory, an armory and a great dynamic. It is the largest army in the world that marches under the Christian banner; its volunteer workers, numbering millions, constitute its chief genius.

Its convention system, calling probably four millions of workers together annually in fifteen thousand conventions in North America alone, is an indication of its far-reaching power. The Sunday school is a builder of churches, a builder of nations, the defender of the Bible, and the undergirding of all good work. It is the best organized department of the church, and pays the largest dividends. It is the golden gate into the church's promised land.

In Proverbs 29:18, we read: "Where there is no vision, the people perish." This is literally true of the church that does not have an adequate appreciation of its Sunday school. Sunday schools are known by the churches they build, and churches are known by the Sunday schools they maintain. The Sunday school, though yet in its infancy, is the dean of the faculty among religious agencies, and when the churches generally come to a full realization of this fact they will grow both in numbers and

efficiency as they have never grown before.

### II. Cooperation

Cooperation, and not competition, is now the law of the business world, and must become the law of the Christian world. The armies of darkness will never be put to rout by a divided church. As long as men and women think, there will be different views concerning the teachings of the Word of God, and yet the various divisions of the Protestant church hold enough of the vital truth in common to form a working basis for a united program. Nothing short of such a program will bring this sin-sick world to its senses. The building up of the various denominations should not be wholly for their own aggrandizement, but that they may be more efficient as individual the church, as such, throughout its entire membership, heartily cooperates.

### 3. Conquest

Dr. Dawson, in his remarkable book entitled, "A Prophet in Babylon," says: "Churches, like armies, live by conquest. When conquest ceases, mutiny begins." This is as true of churches as of armies. Those in responsibility should, at the beginning of the year or before, lay out a definite program of conquest. This conquest should not be one-sided, but should include all of the essential features of Sunday school growth and efficiency.

There should be a conquest for numbers. There is no warrant for simply opening the church doors and expecting the people to come. The command of the Master is to go out and bring them in. This does not mean the adoption of high-pressure, feverish methods, but that best of all methods—personal solicitation because of personal interest and a love for the work.

There should also be a definite program looking toward evangelism and leading the scholars into membership in the church.

This conquest should apply also to the religious education program, which should be carried to every boy and girl within reach of the school. It should include not only the Sunday school on Sunday, but through-the-week activities along the lines of religious education.

The finances of the school should likewise receive attention. Boys and girls trained to give in the Sunday school will support the church and missions when they become older. Have a definite financial plan covering the entire year; secure the regular offerings systematically from every member of the school, and recognize in the benevolences those agencies for which the church is responsible.

Haphazard methods never arrive anywhere. Plan your work, then work your plan. Churches and Sunday schools that are not thoroughly occupied in something worthy of this kind are apt to fall into bickerings and disputes and lose their usefulness. I never saw a church yet that was engaged in a thoroughly Christian, aggressive program and at the same time engaged in a church fuss. Nor did I ever see a

church that was split and divided and fussing that was winning souls for God. A horse cannot kick and pull at the same time; neither can a church. The conquest program of the church should be accompanied with great faith and confidence and cheerfulness, also with a shout of victory.

### 4. Competence

The world always waits for the man who knows how, no matter along what line it may be. Emerson said: "If a man can write a better book or preach a better sermon or make a better mousetrap than any body else, the world will make a beaten path to his door, though he live in the midst of a forest." (This quotation may not be as true in the great army of God's people, working together for the saving of the world.

However, our specific purpose at this moment is to speak of cooperation in the local church. This is one of the greatest needs of our day. Of all the members of any particular church who can attend the Sunday school as pupils, if not needed as teachers and officers, would attend and participate heartily, it would do more to advance the coming of the Kingdom than anything else that could happen. Any man who is a member of a church, who can work and won't work, is no better than a dead man, and he takes more room. This is the day of team-work, and the entire church should be committed, not only in sentiment, but in cooperation, to that church's program of religious education. There is always the need of teachers and workers, not only in the school on Sunday, but in the schools of week-day religion, Daily Vacation Bible schools, community training schools, and the like.

We plead for the fullest cooperation with the Sunday school officers and teachers, on the part of the rank and file of the membership of the church. All honor to those faithful workers who stand by the Sunday school from one year's end to another, while others just as competent, and who could help if they would, are content to "let George do it." The Bible school in any church will never function as it should unilaterally correct in words, but it is in substance).

One of the things that must be, in order that the Sunday school may properly and permanently function, is a trained leadership. The officers and teachers should all take especial training for their work. Dr. Frank L. Browne's admirable book, entitled, "Officer Training," is well adapted for the officers of the school. This same Dr. Brown, who was formerly secretary of the World's Sunday School Association, founder and superintendent of the Bushwick Avenue Methodist Sunday school of Brooklyn, has often said in my hearing that for the past twenty-five years they have never had a class in that great school of over three thousand but that they had a teacher who had been trained in one of their own training classes ready to take the class. When we consider that it required 150 teachers in this school, such a record is truly remarkable. They solved the problem by having one or two or three teacher-training classes in operation every year from October to May. It can be done.

The teacher-training class should have been started in October, but, if not started yet, it is not too late. Continuous training of advanced pupils for this purpose will solve the teacher problem. There is no more important officer in the church than the director of religious education, and one

of his chief tasks is to provide for the training of the teachers that are to be.

There should also be picked young people in constant training for all the offices in the school. It is well to have understudies for your secretary, treasurer, assistant superintendents, and all officials, even though they may not be required to do the work Sunday by Sunday; they will be needed sooner or later. The Sunday school with a trained leadership in all of its divisions and departments, and that is looking toward the future in this matter, will not be disrupted by the occasional removals of those in responsible positions.

#### 5. Constancy

There is no virtue so valuable in a Sunday school worker, and particularly in a teacher, as faithfulness, dependableness, reliability. The teacher who really counts is the one who is always present, regardless of the weather, unless some reason entirely beyond his control keeps him away. In real value to the school, he far surpasses those who may be much more efficient and brilliant, but upon whom you never can depend.

"The lightning-bug is brilliant,  
But he hasn't any mind.  
He stumbles through existence  
With his headlight on behind."

All honor to those Sunday school soldiers who can march when the flags are not flying and when the bands are not playing; who stick to their task through thick and thin, and never give up. Far too many of our Sunday school workers seem to have adopted for their particular Scripture passage, "He maketh me to lie down." Christian work is not done by spurts. Much enthusiasm is frequently engendered by revivals, and I believe in revivals, but it oftentimes happens that the enthusiasm is short-lived. In almost every revival you will find those whom you cannot keep down, and after the revival is over you cannot get them up.

It is well, in laying out the program for the new year, to stress the importance of regularity of attendance and to recognize the faithful when the year is done.

#### 6. Consecration

Devotion to the work or consecration to the task is, after all, the key to success. This, of course, refers to the individual. The Sunday school workers, however, that can qualify under the five preceding points—namely, "Appreciation," "Cooperation," "Conquest," "Training," and "Stick-to-it-iveness"—will be the first to consecrate their lives more thoroughly than ever to the task they have in hand. Love for God, love for souls and love for God's Word and work point the way to joyful service.

The teachers should be called together frequently, at least in their monthly workers' councils, and brought face to face with their individual responsibility as workers for God. Love and devotion and consecration can keep up the steam and can keep up the work at white heat. God cannot use a selfish person in his vineyard. There must be the wideness of soul and the depth of purpose that are willing to sacrifice and to go anywhere at any time, if possible, to reach the wandering boy or girl who may be trying to pull away.

The work of the Sunday school teacher is the greatest work on earth for the rank-and-file Christian worker.

No life is ever full without the loving touch. A beautiful story is told of a boy in Labrador suddenly made blind by an accident and brought to one of Dr. Gren-

fell's hospitals by his sister, who was somewhat older than himself. The poor blind boy would sit upon the edge of his bed for hours, holding out his hands. When asked why he did it, his sister would reply: "He wants somebody to take hold of them." The power of human sympathy, the touch of a loving hand, the encouragement of a cheery word, these are all essential to the teacher who would succeed.

And then comes joy. The greatest thing in the world is life; the greatest thing in life is love; the greatest thing in love is joy; the greatest joy is the joy of the Lord.

## Editor's Select Notes on the Sunday School Lesson

### Spiritual Gifts

Scripture Lesson—1 Corinthians 12 to 14.

Printed Text—1 Cor. 12:4-7, 31; 13:1-8, 13.

Devotional Reading—1 John 4:7-16.

Golden Text—Now abideth faith, hope, love, these three; but the greatest is love. —1 Cor. 13:13.

### LESSON LIGHTS

#### Introductory Note

It was probably near the close of Paul's three year pastorate at Ephesus that he wrote from this chief city of Asia Minor his first letter to the church at Corinth. The occasion for it was to correct the strife that had arisen over spiritual gifts. He tells them that they should not be envious of spiritual gifts, nor puffed up because of the possession of such gifts, for they are the gifts of God and are given for the edification of the saints and the propagation of the Gospel. Moreover gifts vary according to the varied capacities of individuals, all have their purposes and functions and all are essential each to the other, even as are the various members of the human body. Yet, if any one wishes to excel in anything, let him excel in love, for love is above all things in importance.

#### Gifts—Ability for Service

There is nothing mysterious or hard to understand about "gifts," they mean talents, or ability for service. For example, one has the gift, or ability to sing, another the gift of speech, another the gift of public prayer, another the gift of teaching, another the gifts of spiritual insight, another the gift of an executive. These gifts may be possessed by the individual before conversion, and the Spirit may reveal them, or cause them to be discovered to the individual at the time of conversion, when all is dedicated to Christ and enriched and strengthened for service. Special gifts, such as the desire and ability to witness for Christ, to win souls to him and to carry the "good news" to distant lands may be bestowed by the Holy Spirit. To every Christian is given some "gift," adapted to his natural capacities, but the same Spirit is the source of them all. And they are to be used not for personal exaltation or glory, but for the glory of Christ and the blessing of men.

"What if the foot, ordained the dust to tread,

Or hand, to toil, aspired to be the head?  
What if the head, the eye, or ear declined  
To serve mere engine to the ruling mind?  
Just as absurd for any part to claim  
To be another in this general frame:

Just as absurd to mourn the fate or pains  
The great directing Mind of All ordains  
All are but parts of one stupendous whole,  
Whose body Nature is, and God the soul."

—Pope, "Essay on Man."

#### What is Love?

Who can tell what love is? It is an indefinable something which every one craves, which binds hearts together, destroys selfishness and strife, burns out envy, purifies purposes and consecrates service. We cannot define it, but we know it when we see it in action. Alice D. Adams says: "There is no exact definition of love any more than there is of life. We know it by what it does, by the fruit it bears. The behavior of love is delineated in fifteen exquisite aphorisms" (vs. 4-7). Notice that they have common names; that they are virtues which we hear about every day; that they are things which can be practised by every man in every place in life; and how by a multitude of small things and ordinary virtues the supreme thing, the *summum bonum*, is made up."

#### The Workings of Love

"There are many hundreds of laws in our state. Do these secure perfect virtue and happiness to the people? Not by any means. Why not? Because people will not obey them. . . . Laws are broken simply because men will not be governed by love. While hatred and selfishness rule men's lives, just so long will there be lawbreakers. And if it were not for fear of punishment, there would be many more criminals in the land than there are now. I regret to say that multitudes are honest, not because they love honesty, but because they fear punishment. . . .

"Why do we not dare to empty our jails? Because if we did the inmates would at once recur to their former criminal lives. But suppose that all prisoners were really converted so that the law of love filled their hearts and dominated their lives. Would it then be dangerous to free them all? No. Why not? Because now their lives would be governed by love and not by selfishness. The thief would no longer steal, because love to his fellow men would prevent him from doing so. . . . And if this law of love were only accepted by mankind at large, we should not need bolts and bars, and Yale locks, and watchmen, and police, and prisons, and judges, and juries, and detectives, and reformatories, and a thousand other appliances that we now have. There would be no need for them. . . . Yes, if love were the ruling grace in men's lives, we should not have any more wars. Then we should not have to spend millions on millions on our army and navy, and could use the money for educational purposes. Every time you see a battleship, remember that it exists only because hatred exists. If only love ruled men all the battleships in the world might be sold for scrap-iron. . . .

"If love ruled all men, earth would be like heaven, for love is heaven's law, and the result is that there is no unhappiness. But all this is of no avail to us if we still refuse to be governed by this law ourselves. Are you willing to take it as the rule of your life?"

#### The Greatest of These Is Love

FAITH can grasp the precious promise written in the Living Word,  
HOPE can see the future glories, substance of the things she's heard,  
LOVE can feel the glories present, LOVE can on the promise rest,  
LOVE can reach the God of heaven, lay her head upon his breast.



FAITH can make this world a palace, and bring heaven down to earth,  
HOPE can gild the cloud with silver, and turn sadness into mirth;  
LOVE can only find her dwelling in the heart of him she loves,  
In his arms she proves her heaven, at his voice alone she moves.

FAITH and HOPE are but as angels that can lead to Zion's land,  
LOVE has entered, and forever holds the key within her hand;  
LOVE will make the sweetest music that shall echo from that shore,  
FAITH and HOPE go back to earth-life,  
LOVE reigns there for evermore.

—K. A. Clarke.

E. M. RIDDLE,  
President  
Warsaw, Indiana

L. V. KING,  
Associate  
New Lebanon, Ohio

## CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer

2301 13th St., N. E.,  
Canton, Ohio

## We Want Your Address

At the conference this last year, one thing that was very evident was the desire to make the Christian Endeavor of the brotherhood something really big and reliable. The spirit of enthusiasm caught first on some of the Christian Endeavor executives and spread faster than wild fire. It was an enthusiasm that a Christian saint should have for his Christ; it was a call from God himself. But we were confronted with many obstacles. In the first place how could the Brethren executives keep in contact with the Endeavorers when there was no record on files of addresses, of individual societies. In the second place how could the different society presidents inform us of the conditions of a society without first knowing who and what and where the headquarters were. Because we are subject to inspection we consent to that latter name. Now, this is the first BIG thing for every Brethren society. Send directly to Ray Klingensmith, Ashland College, Ashland, Ohio, the name of your Society president, and his or her address. That is all we want right now. If you wish to do something

that will be appreciated by the National Executives of Brethren Endeavors, see that this is cared for. We will answer immediately.

RAY KLINGENSMITH,  
Quiet Hour Superintendent.

## T—PARTY

Answer with words ending in ty.

1. The best policy—Honesty.
2. The soul of wit—Brevity.
3. Which never faileth—Charity.
4. What killed a cat—Curiosity.
5. Mother of invention—Necessity.
6. Heat, power and light—Electricity.
7. The four-hundred—Society.
8. Forever and ever—Eternity.
9. The spice of life—Variety.
10. Pleasing to the eye—Beauty.
11. First and always—Safety.
12. With great speed—Velocity.
13. Brotherhood—Fraternity.
14. Where we all live—Community.
15. An accompaniment of age—Dignity.
16. What we have been enjoying—Sociability.

—Selected.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign 30ard  
1925 East 5th St.,  
Long Beach, California

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

## MISSIONS

## Argentina

During the past months I have made a visit to Tancacha and also to Laboulaye. In Tancacha the work of the new building is progressing rapidly and in several weeks more will be ready for dedication. When we finish the campaign in Rio Cuarto about September 16 we hope to dedicate the church and have a campaign in Tancacha. After that we wish to hold meetings in Alma Fuerte and begin regular meetings there. This place is eighteen miles from Tancacha.

In Laboulaye there were a number of confessions during the week of meetings. Daily meetings for women were conducted also by Mrs. Benedetto and the women organized a Missionary Society patterned after the one in Rio Cuarto. They have a group of some thirty women. The men have since organized a similar society and mean to do their part as well as the women. A deacon and deaconess were also elected, being approved by the Field Council as well as the congregation. We find that the sharing of responsibility is good for the people and we wish to develop them in this way as much as possible.

In Rio Cuarto we have begun a revival campaign. The Bible Coach is here and Brethren Yett and Siccardi are canvassing the town from house to house. We will be having meetings every night for several weeks. Yesterday our Sunday school attendance reached 210 and we hope to keep it above 200.

Brother Romanenghi has been preaching ten days in Huinca Renanco and Realico but is expected back to tomorrow and will report his meetings there.

There are many encouraging things we might write but the work of the campaign is pressing. There will be more to write later. Pray for the new converts that are accepting Christ.

C. F. YODER.

## Dr. Gribble Enroute for the United Missionary Conference

Coquelhatville, Congo Belge,  
August 11th, 1928.

Dear Evangelist Readers:

Enroute for the United Conference to be held in October at Leopoldville, a day of

rest from strenuous traveling enables me to write to you.

Mr. Jobson arrived at Yaloke, enroute to Bangui on July 28th. He had difficulty with the auto enroute and so was hindered from arriving on July 27th as he had planned. We had just finished the usual Saturday morning examination of candidates for baptism when the automobile, being pushed by natives, arrived. Mr. Jobson dismounted and we walked on to the mission houses together.

Situated as we are at long distances from one another we see very little of our fellow missionaries on the other station. Therefore their arrival is always a time of joyous reunion. In the old days such arrival was always previously announced but obviously a porter cannot be forerunner of an automobile, so that oftentimes natives' coming, and crying joyously "kutukutu," "automobile" is the first intimation that one has of a fellow missionary's arrival.

Sunday, the next day, was a sad day for our native community. A case of poisoning, so common in Africa, and the funeral of a relative of some of our native Christians were not enough to fill up the burden and sorrow of the day. For the runner who went to the village in the early morning to gather in for the Sunday school who might not otherwise be present, returned with sad news indeed. Ndivi, one of Yaloke's brothers, was dead. Sad as death always is, this one was surrounded with circumstances of peculiar sadness. Ndivi was a leper. For years he had been known as a vile and debased character. For years he had, though a leper, being the brother of the chief, a place of considerable power and of unenviable reputation. Rumor says that through his instigation both father and mother met their death. He had come occasionally for treatment but the asylum not being yet open, we are unable to confer permanent benefit upon our leper patients because of their frequent lack of cooperation. Recently he had grown much worse. The proverbial white spots of leprosy had become more pronounced and many ways he had given every indication of having entered the last stages of the dread disease. He had long been a polygamist but all but one of his wives had recently been taken from him. And then one day—he greatly surprised us by coming to the Sunday afternoon Bible class of old men; when the invitation was given he arose to his feet, to the great joy of the present. The next morning he made a still more public confession by coming forward in the morning evangelistic service. But that was the last. He never came again to the services and when the gospel was preached in his own village he arose and walked away. He died shortly afterwards in the hut of a sorcerer, (witch-doctor) whom he had gone for treatment. All day long following his death and preceding the interment the mourning proceeded. A funeral, a birth, a wedding, a hunt, it matters not what event—all are occasions for sin, crises, so to speak, when the power the devil seems to be unrestrained, when the missionary's heart is made to ache, and one is constrained to cry out, "How long, oh God, how long?"

The case of Ndivi is to me an outstanding one in the drama of human life and earthly probation. For no better instance can be given of the last desperate struggle of Satan to retain possession of a soul, in spite of the pleadings and sweet influence of the Spirit of God—And this time, alas!

seems that Satan won. What could be der?

The sadness of the day was greatly increased in my heart as is often the case—a feeling of my own imperfections. Could sad result have been averted had I been more faithful and earnest in prayer? Over and over the thought recurred with one sad refrain—"He is gone—he is dead, and for him there is no more hope." Even in sorrow, the sense of defeat and the certainty of one's failure, one may and should look to the Lord. To be more earnest, more faithful, more loving, more tender as a soulwinner, let this henceforth be my prayer.

On Tuesday, July 31st, I left the station at Leopoldville. Mr. Jobson and Mr. Fosac accompanied me, Mr. Jobson driving the truck. Trucks do not travel so rapidly on soft roads of an African rainy season, but it came to pass that we slept that night in a village, after half a day of travel. Over over we gathered the villagers together for a service. Sixteen responded that night to the invitation, giving their hearts to the Lord. It was the first night I had slept in a rest house since my return, and I rejoiced as heartily in the experience as a new recruit might have.

The next afternoon we stopped for lunch at the rest house near the famous falls of I.

That night we drove into the government at Boali, where we had business to transact with the administrator, who kindly invited us to remain for dinner, which, I fear, quite easily constrained to.

Once more we spent the night in the rest house and proceeded early the next morning upon our way, hoping to reach Bangui that night. We stopped at Bangui for lunch and were making excellent progress when the last spark plug refused longer to operate, and we were stranded by the roadside. Fortunately we were only eight kilometers (five miles from Bangui) from the rest house erected jointly by the Mid-Africa Mission and our own. We had no alternative but to remain there all night. We sent Joseph Nguende in to Bangui for new spark plugs and the mail which we had heard had arrived by the noon Dolisie. We retired as early as possible and very early the next morning were on our way to Bangui—where we arrived about 7 A. M. to find the Dolisie, which I had decided never again to travel, putting on steam. Without compunctions of conscience we let her steam away, though she was going direct to my destination, feeling sure that God had something better in store for me.

Mr. Jobson went at once to investigate and found there was a Belgian boat leaving at 7:30 for Coquilhatville but none for Bangui direct. I immediately decided never to take this boat if possible. Mr. Jobson and Mr. Foster rushed the necessary preliminaries through and in one half hour was on the boat, hardly realizing that I was actually on my way to Coquilhatville, which place I knew not what the Lord might have in store for me. Here again is a marvelous instance of the Providence of God, who had willed that I should come to Coquilhatville, and come by that very boat. Later developments have proved. I can now understand the strange circumstance of my spark plugs giving out exactly at kilometre 8. For had we reached Bangui the previous afternoon, had we obtained the

information which I obtained only after being on the boat that we were to reach Coquilhatville on the very day that the King of Belgium would arrive there from Lisala, I would never have dared to proceed. For the question of lodgings for a lady traveling alone either in Congo Belge or Afrique Equatoriale Francaise, is an almost unsurmountable one. And humanly speaking, it would have been the height of

folly for me to have come here at this time when the little city is crowded to capacity and when even men, (who, traveling in Africa, squeeze in anywhere for accommodations) can scarcely find the corner of a veranda on which to put a camp bed.

But we will leave God's workings in my behalf at this place to its proper place in the story.

(To be continued)



### HAGERSTOWN BREAKS RECORD

Attempts are being made in these days to break records in aviation, swimming, auto racing, athletics, and so forth, and why not in the work of the Kingdom?

Such an attempt was successfully made in connection with our Sunday School Rally Day on September 23. We had printed one thousand invitation cards for the workers to use. The cards carried two cuts, one featuring the word "HURRY!" in large type and underneath the word was the picture of a youth on the run losing his hat, and beneath the picture were the lines: "This is your invitation—Come a runnin'." The other cut showed an automobile filled with people and raising the dust. Both cuts were in keeping with the first words on the card, "We're all on our way to Rally Day." It pays to advertise. The best form is the kind that is accompanied by the personal touch. Each class was asked to organize for systematic personal work. A local attorney was our Rally Day speaker and delivered a very timely and practical address.

The goal set called for an attendance of 403 and an offering of \$150 for coal. The joy and the enthusiasm were unbounded when our secretary, J. P. Spedden, reported an attendance of 442 and an offering of \$154. The Sunday school has had a gradual growth and the end is not yet.

Rally Day began an attendance contest between our Sunday school and the school of the First Brethren church of Philadelphia. In a former contest two years ago our school won. Now a challenge from Philadelphia for a ten weeks' campaign has been accepted and the opening gun has been fired. Our invitation card carried this verse:

"Come do your best  
To start the contest;  
Hagerstown must score  
Four Hundred or more."

And we did! We predict that as the contest goes on the smoke will be visible from afar. Both schools are expecting to win and again to reap large benefits as a result of the drive. The two schools have had practically the same attendance for the past three years, varying only one or two points, which in itself is quite unusual.

Plans are on foot to provide more room for the children's department of our school by converting two parts of a triple house adjoining the church into Sunday school rooms. It is a good indication when a growing boy must have long trousers and when mother must let down the hem in sister's dress, although the latter in these days seems hardly necessary. Watch us grow!

The conference at Ashland was a great success. It was a happy chance for this

year, an excursion from Winona Lake to return to that place for the next conference. The College grounds were beautiful and everybody enjoyed the visit to "Our College." The college anniversary program surpassed all expectations. It was an elaborate and colorful affair which everybody enjoyed and appreciated. The members of the faculty who have been laying down their lives for the college, some of them for the larger part of the fifty years of her history, must have rejoiced with a joy unspeakable. Many of the alumni shared that joy. Words fail us when we try to give expression to our feelings and we can but silently "Praise God from whom all blessings flow." And surely the whole church can take courage anew and go forward to win greater victories "For Christ and the Church." The number of friends who will sacrifice willingly for the college will doubtless be greatly increased by this conference visit to Ashland.

One of our young men, Conrad Keller Sandy, a seminary student, was ordained to the Christian ministry at the Ashland conference in the Sunday morning service. He is making for himself a splendid record in college and seminary and the church here is praying that the Lord will bless him in making the best possible preparation to the end that he may have a most fruitful ministry through many years. The ordination was conducted by Dean J. Allen Miller, A. B. Cover and the writer.

One of our young ladies, Miss Madeline Spedden, had the much appreciated privilege of attending the Young People's Conference at Shipshewana Lake, Indiana. She was delighted with the place and the program. Among the delegates she holds the long-distance record, having traveled about eleven hundred miles, round trip. It would be well worth while for more Brethren young people to avail themselves of the opportunities offered at Shipshewana.

Another of our young ladies, Miss Mildred Long, attended the Ashland conference, as a delegate of the Sisterhood of Mary and Martha. It may be of interest to all of our readers to know that of all the Sisterhood organizations Hagerstown has the largest membership, now over forty members. Come on, Marys and Marthas from coast to coast, here is a chance for another race that might prove worthwhile. Who will hold this record at the next conference? We say Hagerstown! On the first Sunday home Miss Long gave an enthusiastic and interesting report of the conference.

Brother and Sister Hedrick of Hallandale, Florida spent the summer here and have just returned to the southland, or are at least on the way, having been delayed by washouts in Georgia just after the ter-



rible storm in the south. Many of our readers will remember Miss Hedrick as Miss Laura Grosnickle. Their home is not in the storm center as before, although not far away. May the Lord grant them his care and protection.

There was one addition to the church by baptism since conference, a faithful mother, a member of Mrs. Tombaugh's Sunday school class.

The appointed time for the fall communion service is Sunday, October 7, at 6 P. M. Neighboring brethren are invited.

Yours for the best year yet,

G. C. CARPENTER.

#### UNIONTOWN, PENNSYLVANIA

The hand of the Lord guides his children in strange and unexpected paths at times. Too often we, who are his children, are so very reluctant about accepting his guidance. It is a long and slow experience for many of us to learn the needful lesson of going a step at a time with him. With this lesson learned the richness of the Christian life increases with a pleasing fruitfulness. That fruitfulness is one which bespeaks the graciousness of God's loving care for his children.

The month of September has found us accepting the call of the Uniontown Brethren to the pastoral work at this place. We are glad to be here in the Lord's work and trust that God will guide and give wisdom in all things. Human wisdom is so weak a thing in itself but always we have the wisdom of the Lord to lean upon.

We Brethren here are handicapped by the fact that at the immediate present we have no church home. However the Lord, always gracious in his leading, seems to be opening a promising way for an early establishment in our own church home. We are very thankful for this and seek the support of the prayers of Brethren elsewhere. We shall be glad to have even a small part in exalting the Name of our Blessed Lord and Savior and in advancing the work of his Kingdom.

FRANK GEHMAN,

205 Bryan Street, Uniontown, Pa.

#### WASHING AN INTERNATIONAL ELEPHANT

More than a million American women rolled bandages and made surgical dressings during the Great War. Why not carry on for the lepers? The medical staff headquarters won't fuss at you if the bandages vary 1-8 of an inch from regulations, and you can feel, in the immortal language of a recent song-hit, that you are washing one of the largest elephants of all time.

The war may be over, but leprosy isn't, although the American Mission to Lepers is bending every effort to secure the world co-operation of governments, of scientists, and of all intelligent and considerate people to put an end to this age-old menace. While the wheels are turning to bring about these large results, the intimate needs of the destitute lepers in rescue stations in twenty countries must not be overlooked. One of the greatest of these needs is for bandages.

To stand by a doctor's side and watch the number of dressings required for even one patient makes one wonder just how a missionary doctor manages 12,000 miles from "Johnson and Johnson" and with sufficient funds to buy dressings locally, even if they could be obtained. Yet they do manage, and incipient cases of leprosy are being cured and the suffering of incurable cases is being eased, and the sound bodies of little children of lepers, who fortunately

do not inherit leprosy, are being safeguarded in separate homes.

If these doctors, serving without special compensation and handicapped by lack of equipment and trained assistants, are willing to carry on, the women of America who pride themselves on leading in so many good causes will surely be willing to help them.

Strong bandage material for outer dressings can be washed and used again and again. Any firm cotton or linen cloth is suitable for this. Old sheets or table linen are excellent—cut into 2 inch strips, rolled, and fastened with that great national instrument, the safety pin. Even the pin will be used. It will sparkle like a brooch while it holds together the edges of a shawl pinned across the pain-racked shoulders of some leper recipient of your generosity.

If you are willing to prepare a parcel of bandages or merchandise material, let the

#### SUGGESTED PROGRAM FOR LAYMEN'S DAY, SUNDAY, OCTOBER 14

The Program is to be conducted by Laymen

Organ Prelude

Doxology

Invocation and the Lord's Prayer

Devotions

Music: Solo, Anthem or Hymn

Prayer

Hymn

15 Minute Talks by Laymen:

1. The Aim of the Laymen's Movement
2. The Work of the Laymen in the Church
3. Student Aid and the Brethren Ministry

Offering

Hymn

Benediction.

Note: A suggestive program was authorized by action of the Laymen's Organization of the Brethren Church at Ashland, Ohio, August 20-26, 1928.

J. E. STOOKEY,  
C. L. ANSPACH.

American Mission to Lepers send you the address of a medical missionary to whom you can ship direct by parcel post.

Write for a free circular "Material Gifts for Lepers" to W. M. DANNER, General Secretary The American Mission to Lepers, 156 Fifth Avenue, New York.

**The Little Words of the Bible.**—The Bible contains 810,697 words. This is about four times as many as are found in a book of average length. Although so long a book and dealing with the greatest theme that can engage the mind of man, its vocabulary is singularly limited. Only 6,000 different words are used which is very small compared to the 20,000 employed by Shakespeare in writing his plays.

Not only is the vocabulary limited, however, but the average word in the Bible contains but five letters. Many of the short words in the Bible are, however, full of the deepest meaning and are worthy of earnest study. Such a one is the short five-letter word "grace", over which theologians have for centuries waged bitter controversies.

It is evident that the little words in the Bible must not be lightly passed over and that not only should the Bible be studied as a whole, by books, chapters and verses, but

even word for word lest some treasure be missed.—Oxford University Press.

"The great missionary crusade must be carried on with unfaltering courage, and fought to a finish. The churches will play their part as in the old days, and suffer no poverty, or care, or private grief to divert them from the accomplishment of the sacred task to which they are called, and their devotion to which is their paramount duty and their highest privilege."—H. Arnold Thomas.

#### A BEAUTIFUL MEMORIAL

Mrs. John Lowman, who, on the third day of September, was "loosed-away-upward" to be with Christ from her old home in Indiana, did something to her homegoing that was unusual; and, it may well cause some of us to think. Mrs. Lowman was only a charter member of the church in Roann, but inasmuch as that church was a charter member of the denomination, we may say that our sister was a charter member of the denomination itself.

Long before her departure, she told her brothers and sisters in Christ, that when she went, she did not want them to buy any flowers to lay on her casket; but, she desired that those who would bring flowers should give the money the flowers would cost, and make it a memorial offering to her memory for foreign missions. In keeping with this desire, those who would have brought flowers, gave the money to Mrs. Anderson, at Roann, and as a result \$43.50 has been sent to the undersigned Treasurer of the Foreign Missionary Society of the Brethren church, with a request that it shall be placed at some needed spot in the work.

In keeping with this request, the money has been placed in the fund to purchase a new chassis for the Bible Coach in Argentina. The old chassis is wholly worn out. The upper part—the body—is as good as ever was. It is the most valuable part of the coach,—built like a rock,—a church on wheels. God has wonderfully blessed the work of this coach. Hundreds of towns and places along the "hedges and byways" of that dark land, utterly without the Gospel, have heard it through the work of this coach, carrying tens of thousands of tracts, Bibles, New Testaments, booklets, etc.—the very bread of heaven—to the shepherdless multitudes. And the only people who have ever undertaken the building of a Brethren church in a foreign land, without help from us here in the United States, is at Tancacha, Argentina. And, the work there is the fruit of the Bible coach. We dare not permit this work to stop. It is being carried on under the direct supervision of our missionary, Percy L. Yet, who loves that work as he loves his own soul.

But now the little Ford engine has about throbbed its last throb for this good work. Really, it ought not to be allowed to go to any junk pile. 'T ought to be disposed of with honors. An entire new chassis for the coach is needed, and it is going to cost us between \$500.00 and \$600.00 down there,—such as should be secured for this job.

Now, your Board cannot see its way clear to make this purchase this year, with two other Fords needing renewal; and, with the building program on at Laboulaye. Also, consider the new missionaries we are sending out to Africa and South America,—work of faith, indeed—inasmuch as our income last year did not quite reach our out-

go. But we believe that Jehovah-jireh will provide.

The Board is going to ask those who are interested in this work to pray for it, and, if they shall feel led, give unto it. We have, with this gift of Sister Lowman's, about \$150.00. Now, who will help with the balance? Let us hear from you. Who will lay on top this precious gift of our departed sister, the balance needed? Any gifts for this work, may be sent to the undersigned, or to Miss Alice Longaker, Office Secretary, 1925 East 5th Street, Long Beach, California. Just mention that it is for the "South American Bible Coach Fund." Think of it,—the flowers of just one dozen funerals, that perish in a day, would purchase this entire chassis! Has Sister Lowman taught us something? This Memorial of hers did not perish with the setting sun of her burial there on the beautiful banks of the Eel River, but it will live on and on and on, bringing forth fruit unto life eternal. Do you want to add to this Memorial "for her sake?"

The Memorial above mentioned came from the following donors,—friends and loved ones of Sister Lowman: John Lowman, Mr. and Mrs. Frank Abshire, Mr. and Mrs. Sam Anderson, Mr. and Mrs. Paul Alber, Mr. and Mrs. Paul Christle, Mrs. Maggie Martindale, Mrs. Cora Miller, Mrs. Anna Yarian, Mrs. Sarah Teague, Mrs. Elmer Yocum, Mrs. Oliver Comer, and Mr. and Mrs. L. S. Bauman. Also, the following organizations: The W. M. S. of Roann, Brethren church, the Sunday school of the Roann Brethren church, the Bethany Sisters' Sunday school Class of the Roann Brethren church and the Roan Brethren church.

Signed, LOUIS S. BAUMAN.

Treasurer of the F. M. S., 1925 East 5th Street, Long Beach, California.

#### A SOCIOLOGIST VISITS ASSUAN AND LUXOR, EGYPT

Now, I must tell you about our visit to Assuan. It is located 36 hours by fast express train up the River Nile from Cairo, and 6 hours north of Luxor. We spent only one day at Assuan. It is the site of the first cataract in the Nile; the second cataract is located 200 miles further up the river. We had a very dusty ride from Luxor, where we got out of the sleepers, to Assuan. Arriving about 12:30 (noon) we went at once to the Cataract Hotel. This hotel is located just across the narrow river from Elephantine Island on which some of the famous ruins are located.

That afternoon our guide took us out to the famous granite quarries from which the Pharaohs got the granite for their buildings, monuments and palaces. Formerly the Nile ran just past the quarries, but now a gorge has been cut by the river about a mile away. We saw in the quarries a gigantic obelisk which had been cut loose on the top and sides but not from the bottom. It was plain how they cut the hard stone. They chiseled holes in the granite a few inches apart, then drove wooden wedges into the holes, and then poured water around the wedge. The wood soaked up the water, expanded, and split off the slab. Many marks of the workings are to be seen. That unfinished obelisk lies there just as it was left probably about 4,000 years ago. Up in the desert a few miles there is also an unfinished statue of Rameses II, but we did not go out to see that. When one remembers that all those granite obelisks, one of which we have seen in Central Park, New York, one in London, and one in Paris, and several of which we saw

still standing at Luxor, were all quarried in this quarry and then dragged onto boats and floated down the Nile, one's respect for the energy and ingenuity of those ancient Egyptians increases.

The rest of the afternoon was spent in visiting the ruins at Philae and in going over the great dam. The Island of Philae once was surrounded but not covered as now by the water of the Nile. On it the Ptolemies built two lovely temples to the Egyptian gods. Now when the back water from the dam is full, these are all covered except the tops. We took a little boat and were rowed down the lake formed by the city street, and is a mile and three quarters long. It holds enough of the flood waters to prevent their destructive action farther down the river. Moreover, by means of it a great deal of water is diverted into newly constructed canals which water ground once so dry that they raised nothing. It provides a steady supply of water all the year round so that the farmer in the valley of the Nile has the best opportunity to sow and save his crops he has ever had. That dam is one reason why Egypt is so prosperous.

The next morning we took a little sail boat and went over to the Island of Elephantine just across from our hotel and explored the ruins on that. Formerly there was a grand temple crowning its height, but an earthquake in 27 B. C. badly damaged it. Even more devastating was the practice of the natives of using it as a quarry for their houses. It is a sad ruin now, which the Department of Egyptian Antiquities has not yet entirely explored. As a ruin it does not compare with Karnak and Luxor so I will spare you reading about it. The curiously shaped rocks about it with their numerous pot-holes worn in the granite are interesting, but not unique. Kitchener's Garden lies just down stream on another island. It is so called because Kitchener when he was Sirdar in the Sudan bought it and used it as a resting place, and then after he left the Sudan and Egypt sold it to the government which keeps it up as a beautiful park.

Here are the most interesting ruins in Egypt. Any one of the three groups of ruins would make a place world-famous. Thebes, was the ancient name for the region in general comprising three cities of Luxor and Karnak on the east side of the Nile, and of Thebes located on the west bank just across the river. Here one sees the splendor of that ancient Egyptian civilization from the ninth dynasty to the 32nd. You have probably seen many pictures of Karnak and Luxor, but they quite fail to give any lively conception of the greatness of them. In the first place they are gigantic in size. In the next place they are exquisite in their carving and painting. The extent of them it is impossible to conceive from mere photos. Perhaps I can best give you some idea of the impression they made on my mind by describing the course of our visit.

We started out at 8:30 in the morning and crossed the Nile to the west bank in a little boat rowed by these degenerate Egyptians, who would disgrace the slaves of Pharaoh, I suspect. There we were met by a tumble-down old carriage and dragged through the sand of the desert, and then over a very dusty road some two miles or more to the Valley of the Kings. Here were buried most of the famous kings of ancient Egypt. Dug right into the limestone cliffs, usually slanting down at an angle of anywhere from 20 to 45 degrees, and long since covered up with the debris

falling down from the cliffs and the sands of the desert to the west, these tombs yielded up some of the most important articles which have enabled Egyptologists to reconstruct the history of the periods. Only rulers were buried here. That is why all of the tombs are of men except one. She was a ruler for a time, so was buried here among the other rulers. The other queens were buried in the Valley of the Queens across a large hill. I should add that this Valley of the Kings is in a narrow fissure back of the main cliff which one sees as he crosses the river. Many of these tombs were plundered as easily as 900 B. C. That explains why when modern excavators came to open them again, some were found empty, the valuables having been looted and the mummies destroyed if they had not been carried away to a place of safety by the priests.

We visited five of these royal tombs, those of Tutankhamen, Amenhotep II of the 18th dynasty, Sety I of the 19th dynasty, Rameses III of the 20th dynasty, and that of Rameses 5th and 6th also of the 20th dynasty. I cannot stop to describe the very interesting paintings on the walls of these tombs. However, that of Amenhotep II is interesting in that his mummy has not been removed to the Cairo Museum, but lies in the stone sarcophagus in which it was placed 3,300 years ago. It is lighted by an electric light so that it can be plainly seen. It is also notable by reason of the fact that it was used as a tomb of safety in which to hide the mummies of other Pharaohs whose tombs were robbed. The device employed to make it safe was to dig a deep well at what appeared to be the end of the tomb, and down in that place some treasures, while the mummy was placed back further but the entrance was walled up, painted over, and a statue of the king set up there, so that it looked like the end of the cave. It was very effective, for while the robbers found the end of the cave, and took what treasure they could find in that part of the tomb, his and the other mummies hidden within were not discovered until some years ago an Egyptologist who opened it again, found an empty tomb with a treasure chamber, but no mummy. He happened to tap with his cane on the wall at the apparent end of the tomb and found it sounded hollow. He had the workmen tear down the wall and discovered the mummy and that of a number of other Pharaohs. Next to that of Thothmes III it is the oldest tomb in the Valley yet discovered.

The most famous of these tombs is that of Tutankhamen discovered by Mr. Carter only a few years ago. I told you something about the wonderful treasures from it we saw in the Cairo Museum. Here we saw the room in which the mummy was found. The outside box still stands there. In it is the gold covered mummy case outside the gold one now in the Cairo Museum. Moreover, I was told that the mummy was taken out of the case now in the Museum and lies now in this second gold case in the dam and around these monuments, and then on down to the dam. About August 25th, when the snows on the mountains down further in Africa which feed the Nile begin to melt and swell the river, all the 180 sluice ways in the dam are opened, and the lake dwindles to its original size. Then these temples stand out as they once did. They were rather disappointing in their present submerged state. The dam, however, is not a disappointment. It is one of the finest pieces of engineering that I have ever seen. It is as wide at the top as a



tomb. They are still working in the tomb, so that all we were permitted to see was the one room and the entrance. It is open to visitors only three days in a week. We were fortunate to be there when it was open.

It may be wondered at that these mummies have been so well preserved. It is due to the fact that it never rains here enough for the water to soak down through the rock. As a result the tombs are as dry as bone, and have been ever since they were deposited there. In the tomb of Amenhotep II in one of the small side chambers there are three mummies together. One of them is a woman. The long black hair looks as if it might belong to one of the native women we saw on the streets of Luxor. Yet it has lain there 33 centuries.

We now drove out of the Valley of the Kings and came around the cliff to the temple of Queen Hatshepsut. She lived about 1,500 B. C. and was the daughter of Thothmes I. The latter was succeeded by his son, Thothmes II, who is supposed to have married his sister, Hatshepsut. On his death he was succeeded by his son, or half-brother, (we do not know which), Thothmes III. However, while she lived she wore the pants, and ruled the land. She commenced this fine temple, but died, and her husband exerted his authority. He was one of the great kings of Egypt, but seems to have been unable to show it while she lived. After her death he completed the temple and chiseled off her face wherever it appeared, and in many places substituted his own figure. It appears from this that there were occasionally family difficulties even among those ancient Egyptians. The temple is quite well preserved and is very interesting. Excavations are being carried on at a number of places here by American and other Egyptologists. For example the University of Chicago under Professor Breasted has a building near this temple and are digging away for dear life.

We had lunch at Cook's Rest House, where we endured flies and their equally pestiferous relatives the sellers of beads, scarabs made on the spot, alabaster jars and all kinds of relics. Backsheesh beggars are everywhere. I learned long ago that Egypt in the days of Moses had a plague of flies among the rest. I am sure that that plague has never ceased. It may well be that in the squalid mud huts in which the natives live the plague of lice still persists. But the plagues of beggars and curio sellers is entirely modern so far as the Bible reveals anything. They equal in their pestilential insistence the death of the first born. Even Moses would have had a hard time bringing this plague to an end. I have no doubt that if it had occurred to him to inflict this plague on Pharaoh he should never have had to resort to the plague of the first born.

After a rest on a very hot day we went on to see the Ramasseum, or the ruins of the temple of Rameses II about 1,300 B. C. It is in ruins now but the carvings on the walls showing his battles with the Hittites are very good. Also the gigantic statue of Rameses II hewn out of black granite from Assuan lies ruined within this temple. It is the largest in all Egypt. Hewed out of a solid piece of granite it weighed over a thousand tons. It was broken up and thrown down by the Persian Cambuses. The length of the ear and also of the index finger is 3½ feet.

We drove back through the fields past the Colossi of Memnon. These originally

were gigantic figures of Rameses II. They are badly defaced the one having been destroyed by an earthquake in 37 B. C.

Cairo, Egypt, March 19, 1928.

J. L. GILLIN.

## ANNOUNCEMENTS

### LYDIA, MARYLAND

The St. James church will observe the Holy Communion and Lovefeast on Sunday evening, October 14th. Neighboring brethren are invited. W. S. BAKER, Pastor.

### BETHLEHEM CHURCH, HARRISONBURG, VIRGINIA

The Bethlehem church near Harrisonburg, Virginia, will hold their fall communion on the evening of October 13, being the Saturday night before the second Sunday in October. All members and nearby friends are invited to go over to Bethlehem and partake of the Lovefeast.

MRS. G. C. DOWELL,  
Corresponding Secretary.

### ANNOUNCEMENT

I will be privileged to hold two outside meetings this fall or winter, if the Lord wills. Anyone desiring my services should write me early. We give Cartoon-Pantomimes, Chalk Talks, and illustrated or object teaching, as well as Gospel sermons. If you need a song leader Mrs. Deeter has served in that capacity in revival work.

Yours for the advancement of the Lord's Kingdom.  
W. R. DEETER,  
123 S. Main Street, West Alexandria, O.

### THE MID-WEST CONFERENCE

The new dates of the Midwest Conference, October 9, 10, 11. Make all necessary plans to attend. All those who are coming on the train will come over the Grand Island Railroad, making connection from the East at St. Joseph or Hiawatha. Good gravel highways can be found leading to within a few miles of Morrill from the west, north and south. The Morrill church extends an invitation to all churches of the district, to be on hand.

L. A. MYERS, Moderator.

### GOSHEN, INDIANA

Dear Brethren of Indiana:

The Goshen church is all set to entertain the largest District Conference in our history. We are extremely anxious that you folks know how anxious we are to have you come. Our sincerest welcome is out to every layman and laywoman in Indiana and we urge you to attend, and participate in our hospitality, and the great program prepared for us. Ministers and laymen of other districts will be as welcome as our own Indiana Brethren. We would be glad to share the week with you.

Yours for the Biggest Conference ever.

REV. H. F. STUCKMAN.

## Business Manager's Corner

### THAT SUNDAY DINNER

When the Business Manager was engaged in the activities of a pastorate he was sometimes invited out to a Sunday dinner. He always discouraged people from remaining home from church in order to have an acceptable dinner prepared; but he noticed that quite frequently that meant dinner

would not be served until two o'clock or later, which frequently meant cross children and more or less impatient older people.

On the other hand to have the Sunday mid-day meal ready at the usual hour has too often been the excuse for housewives remaining away from the morning church service.

### No Longer Necessary

Modern methods for preparing meals have made the absenting of one's self from church no longer necessary to have dinner ready when the family returns from the morning service.

With the aid of a "pressure cooker," such as the one being offered in connection with a subscription to the Evangelist, an entire meal can be prepared in the one vessel. Meat, potatoes, cabbage, can all be cooked at the same time in one of these cookers, and if directions are carefully followed, it doesn't matter if the inconsiderate pastor does have a fourthly, fifthly, or even a sixthly to his sermon the dinner will still be safely cared for so that the mind of the cook can remain on the substance of the sermon while the preacher goes beyond his time. It would not be a bad idea for some preachers to urge their members to secure these cookers as an act of self-preservation.

Try one at the special price, \$5.25 plus \$2.00 for a year's subscription to the Evangelist.

### The Bicycle Contest

The bicycle contest was brought to a close on July 31st, and the winner announced. This week we present our readers with a picture of the energetic little girl whose faith and courage carried her to victory, and we are glad to print the very well written letter of appreciation we recently received from this young miss. If you read the letter you will notice how even the work in the public schools may bring to the mind of the child thoughts of Christian service, if they have an opportunity to know of the work of their church through the service rendered by their church paper.

R. R. TEETER, Business Manager.

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# The BRETHREN EVANGELIST

- ONE IS YOUR MASTER AND ALL YE ARE BRETHREN -

## The Courts and the Liquor Traffic

*At this juncture of the great social movement it may be well to refresh our minds as to the principles our courts have taught us. They are:*

1. *That drinking intoxicating liquors is not merely a personal matter, but very distinctly a social matter, of which the police power of the State must take cognizance.*

2. *No person has any natural, constitutional or legal right to manufacture, barter or transport beverage liquor.*

3. *Where the State allows this to be done, it is a special privilege which the police power may withdraw at any moment without incurring liability.*

4. *It is a business attended by such danger to society that the police power must take cognizance of it and regulate or suppress it.*

5. *Under no guise whatever, charter, license, permit or contract can the government ever divest itself of, or barter away, the obligation to protect society against its evils.*

6. *That absolute prohibition laws are a perfectly valid exercise of the police powers of the State.*

7. *That this police power extends to the right to legislate concerning non-beverage alcohol to any extent that may be necessary to enforce such prohibition laws or protect society against the evils of the use of beverage alcohol.*

8. *That the Eighteenth Amendment granted to the Federal Government such measure of police power as is necessary to make such prohibitory laws effective to entirely destroy the traffic in, and manufacture of, beverage alcohol.*

*These principles are set forth in a long line of judicial opinions of the Supreme Court of the United States which cover about fifty years.—The Christian Statesman.*



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## EDITORIAL

### A Militant Church on Prohibition

This is no time for listlessness or indifference on the prohibition question. The church can never maintain neutrality in the face of a moral issue, nor has it in the main sought to do so. But this is a time that calls for more than usual alertness and aggressiveness, for organized evil is challenging the forces of righteousness with a strength and a determination seldom equalled. It seems that the church in some quarters has lost much of that zeal and spontaneity against the outlawed liquor traffic that once characterized its activity. When the saloon existed under the protection of the strong arm of the law and the church was on the offensive against it, the church was very positive and outspoken, but now that the liquor business is under ban and has taken the offensive in the hope of staging a "come-back", the church is all too much inclined to sit back and assume the role of an observer, as if the rest of the task were up to the government. To persist in such an attitude is to play into the hands of the enemy, and is destined to prove fatal to the cause. The church must continue to be militantly dry and not passively so. Failure to take the field and actively defend the victories won at so great a cost of prayer, energy and money is likely to bring upon the church such just blame and merited censure as she shall not be able to live down in many years.

It is a time of crisis; Prohibition hangs in the balance and we dare not hold back because the liquor forces have shrewdly thrust this great moral issue into politics. The prohibition issue is no accident, nor unforeseen development of the presidential campaign; it is a part of a well-laid plan on the part of the friends of the outlawed saloon. Their purpose was to split the dry forces along political lines, and at the same time attempt to bluff them out of active opposition by taunting them with the accusation of "mixing politics and religion." We do not recognize any compartment of life to be outside the realm of religion. However, prohibition is not primarily a political problem but moral and in that field the church holds rightful leadership. Here we cannot hesitate. The spirit of the Christ, who came to the defense of the poor, the down-trodden and the sin-enslaved of his own day calls us to face the issue aggressively and unafraid. We are our brothers' keepers and defenders and we are obliged to help them bear their burdens. It is humanity's battle that is being fought, and the church cannot afford to do other than show herself the strong and powerful champion of the moral welfare of the race that she is capable of being.

The fall election is a crisis time because there is the danger that we shall lose all the wonderful benefits of Prohibition that the decade has brought, and that the temperance cause shall be set back a generation. If we lose Prohibition now, it will be almost as impossible to retake it as it was for the Israelites to take the Promised Land when the pessimistic report of the ten spies destroyed the morale of the people. A generation had to pass before they could rely on God with that complete confidence that gave power. Besides, it would be a calamity to have the benefits of this great reform cut off at this time.

Let us not be unmindful of what Prohibition means to the people of America. We are only ten years away from the saloon, and yet memory is so short that we are already forgetting the awful curse it was. Some of us are half inclined to believe the wet politicians who say that Prohibition does not prohibit, that there is as much drunkenness now as before 1918, and yet according to a computation from the World Almanac, 1928, drunkenness has decreased even in wet New York City 61%. This is the conclusion of a comparison of the average arrests for drunkenness during the seven wet years of 1910-1916 inclusive and the seven dry years of 1920-1926 inclusive. Commitments for drunkenness, throughout the United States have declined under Prohibition 55%, according to the United States Census volume on "Prisoners" (page 31, table 12). The death rate from alcoholism 1915-1917, wet, averaged 5.1 per 100,000 population as against 1.8 for 1920-1922, dry, showing a decrease of two-thirds. The highest rate since Prohibition is less than the lowest before, according to the World Almanac. Prior to Prohibition there were nearly or quite 250 inebriate hospitals or "cures," supported by addicts seeking to escape the slavery of drink. Less than ten per cent of these remain as liquor cures. And get this: "First time drunks," the record of which measures the number of recruits to the staggering army of inebriates, has fallen in New York City, where under Al Smith's influence Prohibition has been nullified as nowhere else, from 24 per 10,000 population in 1914, wet, to 6 per 10,000 in 1925—a reduction of 75%. These are the figures of Karl G. Karsten, from the record of the New York City Finger Print Bureau. And yet, we are constantly being told by the wets that the young people are getting more booze now than in pre-prohibition days, and for that reason Prohibition should be abolished. Such statements are a slander upon the young people as well as a falsification of the prohibition situation.

If space permitted, we could give equally convincing facts with regard to the benefits of Prohibition from the standpoint of labor, business, crime and social life. But any one who is at all observant need not have these pointed out; they are so obvious. The economic, social and moral blessings of Prohibition are so marked and highly appreciated, that if one merely takes a moment's thought of them and realizes that these are what Al Smith has set himself to destroy in the interest of the law-violating liquor traffic, he will be stirred with a righteous indignation and a zeal for loyalty that will make him a courageous and determined defender of the policy.

We need to bestir ourselves to defend Prohibition in order to safeguard the lives of our young people. If beverage liquor is made legally accessible our young people are the ones who will be called upon to take up the drink habit. Without recruits the drink evil would soon die a natural death. The liquor sellers know this and will put forth every possible enticement and trick to ensnare young lives. The British Brewer's Journal of February 15, 1922, had this to say on the subject: "Yearly tens of thousands of alcohol drinkers die. With the rising generation and whether or not they drink alcohol, rests the future of our trade politically, commercially and economically." Those of us whose experience takes us back to the days of the legalized saloon recall how that every inducement possible was put in the way of young men and young women to become drinkers, and most of the habitual drinkers took on the habit while they were yet in their teens. Dr. Alexander Lambert of Bellevue Hospital, New York City, made a survey on alcoholism about twenty-five years ago and as a result of that investigation he concluded that 68% of alcoholics became drunkards before they were twenty-one and 30% of them became drunkards before they were sixteen. Gifford Gordon, who writes to this effect in the "Herald of Gospel Liberty," also recalls for us the experience of Mrs. G. M. Mathes, a social worker in Chicago, who made a round of the saloons of two streets only—Madison and State Streets—and counted in a single night 1,400

girls. In every one of the hundred dance halls she saw many beautiful girls under the influence of liquor. And that was the situation that prevailed night after night, and that is what Prohibition has largely saved us from, and that is what Al Smith would bring us back to, to please the liquor crowd with which he is allied. As we love young people, as we prize virtue and sobriety, as we cherish the future of our church and state, let us guard them against the temptations of a re-instated liquor traffic.

We need to be aroused and made more militant against the liquor traffic, for a backward step in America would retard the progress of world prohibition. The religious and reform leaders of all nations are looking to us both to demonstrate the workability of Prohibition and to give them aid in bringing a like blessing to their lands. At the International Congress of the World League Against Alcoholism held at Winona Lake, Indiana, last year, we heard Senator Alexis Bjorkman of Stockholm, Sweden, say: "The example of a nation, that has not only adopted Prohibition, but also is making it effective in its life, will help us in a very high degree, not only in Sweden, but in Europe, yea, in all the world, to make ourselves free from the alcohol traffic." Also Miss Graccio Leggo Houlder from Victoria, Australia, made this passionate plea from the same platform: "America, stand firm! Hold fast to Prohibition! Know no retreat to the wet enemy! Where you stand today, we in Australia will stand tomorrow. What America has done, Australia will do. Remember, it's up to you to see Prohibition through, for all the world is 'listening in' to you."

And finally, we must maintain a militant opposition to the liquor traffic and all efforts to re-establish it, because of the hindering influence it would have on the spiritual mission of the church. Drunkenness is always prevalent where liquor is sold, and where such a condition prevails the moral fibre is taken out of the people so that they cannot succeed in spiritual things. Moreover the temper of the unchurched folks in such an environment is such as to make them unresponsive to Gospel ideals and appeals and lacking in appreciation of the character and mission of the church. Where men are sober the Gospel has a chance at them and, according to the records of the past ten years, the church makes more rapid progress. The Census Bureau recently released statistics showing that the religious bodies of the United States increased in membership from 41,926,854 in 1916 to 54,624,976 in 1926. And who shall say that the increased sober condition of America brought about by Prohibition did not have much to do with making this rapid growth in church membership possible? Surely the church ought to have discovered by this time that the liquor traffic is enemy not merely to the physical, economic and social welfare of the people, but more than all to their moral and spiritual good, and so is a hindrance to the church's life and progress. Anyone, therefore, who has the temerity to champion a traffic so intrinsically evil and so productive of evil as is the illegal beverage liquor traffic, ought not to be surprised to find the great mass of the best people of the land, even in his own political party, pulling away from him and showing their lack of respect for his leadership. May God make the church, even more aggressively than it has been, the uncompromising foe of all who would slake their thirst or fatten their purse with alcohol.

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## EDITORIAL REVIEW

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Dr. Gribble's letter begun in last week's paper is continued in this issue. It is impressive to note her trust and God's faithfulness in meeting her needs.

Brother W. R. Deeter, pastor of the entertaining church, tells Ohio folks how to get to West Alexandria and something about entertainment. Attendance helps greatly to make a conference; do your part.

A personal note from Brother L. G. Wood, pastor of the church at Fort Scott, Kansas, informs us that he recently had four confessions of faith at a regular Sunday night service. Baptism will take place soon.

Brother James S. Cook writes that communion service will be held at the church at McKee, Pennsylvania, of which he is pastor, on Sunday evening, October 21st. This notice reached us too late for the "Announcement" department.

Don't let any one persuade you that denominations are all wrong. They are not so long as they are merely means to an end, so long as they are agencies for the building up of the Kingdom of God. But when they become ends in themselves, they block the progress of God's purposes.

Brother R. I. Humbert writes his observations of the work at Krypton, Kentucky, where he recently assisted Brother Fred Kinzie, the pastor, in a revival meeting. Some confessions were received, though the number is not given. He speaks highly of the fine work Brother and Sister Kinzie are doing in Kentucky. He does the brotherhood a service by his interesting description.

It is a most encouraging report that we have this week from the pen of Brother Floyd Sibert, pastor of the Ellet-Rittman circuit, Ohio. Ten new additions to the church bring the total increase at Ellet during the year to thirty, and for the two churches the total number is fifty-three. Besides this, the Ellet folks are planning to erect a building on their splendid basement and it is their purpose to have the building up "before snow flies." It is a fine, cooperative spirit that makes this possible. If this condition continues to prevail, and there seems every reason to believe it will, we are ready to join Brother Sibert in the prediction that the Ellet church is destined to become a strong congregation. The situation at Ellet should encourage the churches that are giving of their mission money for church extension in Ohio.

The executive committee of the Brethren Home, located at Flora, Indiana, reports a visit it recently made to the Home and the conditions it found to exist there. The bequests made to this institution in the form of annuities, show the confidence of the brotherhood to a commendable degree. The frank setting forth of conditions is also commendable on the part of the committee and tends to increase public confidence. The offerings from churches during the past year was not sufficient to meet the needs and the committee is calling for more funds to tide them over until the next regular annual offering in February. We have never known the church to fail to meet an emergency that was set before them frankly and clearly, and we believe this appeal will not go unanswered. The Flora Home is an institution of which the church can be proud, as all those who have visited it have testified, and we ought not to let it be embarrassed by insufficient funds. Send money to Dr. J. Allen Miller at Ashland, Ohio.

Dr. J. L. Gillin gives a splendid description of some of the old temple ruins of Ancient Egypt. Those of Luxor and Karnak are described this week. As we read these interesting letters we are struck with the thought of how strongly man has his heart set on being remembered and to what length he will go to impress men with the fact that he lived and the greatness he attained! That explains the mighty ruins of Ancient Egypt, and as well of other lands. But how different our ideas of what men must do to be remembered by their fellows! Some are still building monuments of marble and granite, but many others have come to realize that the most enduring and telling monuments are the images wrought in the minds and hearts of men, the service rendered, the institution erected for the benefit of mankind and the influence wielded for the enlightenment and enrichment of the race.

On October 7, Dr. Daniel A. Poling, president of the Greater New York Federation of Churches and of the International Society of Christian Endeavor, but better known simply as Dan Poling, went back onto the air in one of the largest radio hook-ups in the country. At that time particular reference was made to the new novel which Dan Poling has written, *THE HERETIC*, a story of "sinners bringing saints to repentance." This is the third novel which Dan Poling has written and the interest it has already created has been enormous. Free from the vulgarity which characterizes so much of present-day fiction, the book fits very definitely into the demand of the public for a swiftly moving and well told tale of real men. It is, as one religious leader has said, the kind of a book that is all too rare in the world today. The audiences which Dr. Poling reaches, either through his pastorate at the Marble Collegiate Church in New York, or through his addresses to young people in conference or by radio, will welcome heartily this book. The book can be secured through the Brethren Publishing Company, at \$2.00



# GENERAL ARTICLES

## Tolerance and Intolerance

A great deal is being said in the newspapers these days about religious tolerance. My daily paper today carried a front page article in which John W. Davis, former candidate for the presidency, was exhorting Protestants to exercise tolerance towards Jews and Catholics. Another front page article told of a dinner which was held in Richmond and to which 150 Protestants, 150 Jews and 150 Catholics were invited. The object of the meeting was to cultivate good will and tolerance. The Governor of the State made them an address on the subject. On the editorial page there was a long editorial exhorting us to tolerance. This one paper gives but a sample of the many articles which are being published on tolerance and intolerance. The gist of all these articles is that the Protestants of America at this time are exceedingly guilty of intolerance towards Jews and Catholics, but especially towards Catholics.

### What is Tolerance?

It strikes me that there is a lot of loose and foolish talking and writing these days on the subject of tolerance. Perhaps it is done for political effect; I do not know of any other reason why it should be done. What do they mean by tolerance? They seem to mean that everybody must consider one religion just as good and just as true as another. These writers do not seem to leave any room for deep and abiding religious convictions. To them tolerance means full approval.

I have just looked up the definition of the word tolerance in an unabridged dictionary. Here is the definition I found: "Allowance of that which is not wholly approved, especially allowance of religious opinions and modes of worship contrary to, or different from, those of the Established Church or belief; recognition of the right of private judgment, especially as to religious matters."

If the foregoing is anything like a correct definition, then I am sure that I do not know any Protestants who are intolerant towards Jews or Catholics. We believe that the Jewish religion is fatally defective in that it leaves Christ out. We believe that the Roman Catholic Church has added many things in its government, in its doctrines, and in its worship which are not found in the Holy Scriptures, and that it has departed a long way from New Testament Christianity. At the same time we believe that the Jews and Catholics have the full right to worship God according to their own convictions, with no one to molest or to make them afraid. As an actual fact they are exercising this right to the fullest. They have their synagogues, churches and cathedrals all over the land and worship in them from week to week with the same freedom that Protestants have. I do not know of a Protestant anywhere who would in any way limit this freedom.

### Prejudice

I admit that there is at times a prejudice against the

Jews; but if you will take the pains to analyze it, you will probably discover that it is social, commercial or racial, and not religious. The strongest prejudice against the Jews among Gentiles is generally among those Gentiles who do not profess to be Christians, and not among those who are Christians. This would indicate that it is not a religious prejudice. It must be admitted that some of the Jewish people have social, commercial and racial customs which are different from the Gentiles around them, and the prejudice arises on this account and not because of their religion.

When we say that Christians exercise the fullest tolerance towards the Jews in the exercise of their religion, this, of course, does not mean that we believe the Jewish religion without Christ is as good as Christianity with Christ at its very center. **If a Christian minister does not invite a Jewish rabbi to preach in his church, it does not mean that the minister is guilty of intolerance. It means that he has the conviction that he would not be loyal to Jesus Christ if he were to invite into his pulpit one who denies him. There is a world of difference between Judaism and Christianity. The Christian minister cannot minimize that difference and at the same time be loyal to Jesus Christ. Yet the Christian can be utterly friendly to the Jews and recognize that in our free land they have the full right to worship God according to their own convictions.**

### No Intolerance

Nor do I know any one who is intolerant towards a Roman Catholic, because of his religion. Protestants are continually

thrown with Catholics in the business and social world and there is no distinction made. Personally, I have had some very close friends who are Catholics. I believe that there are many Catholics who are devout Christians. Of course that does not mean that Protestants approve of all the doctrines and practices of the Roman Catholic Church. The very name Protestant was given to us, because the leaders of the Reformation strongly protested against many of the doctrines and practices of the Roman Catholic Church.

### Roman Catholic Views.

While Protestants believe that there are many Catholics who are devout Christians and who will be saved, the Catholics do not take any such charitable view of Protestants. The Pope in his recent encyclical made it perfectly clear that he does not believe that there is any salvation outside the Roman Catholic Church. I have in my hand a book published by John Joseph McVey, of Philadelphia, entitled "A Manual of Christian Doctrine." It was written by a Catholic seminary professor, and has upon it the imprimatur of Arthur J. Scanlan, the censor, and Archbishop D. J. Dougherty, of Philadelphia. It is intended as a manual of religious instruction for Catholic high schools, academies and colleges. It was copyrighted in 1919 and my copy, which was printed in 1926, belongs

### NOTE

This editorial by W. L. Lingle, Co-Editor of The Presbyterian of the South, appeared in the issue of February 29, 1928. Because of great demand for it, it was republished on May 16th.

On May 28th it was published in the Congressional Record by unanimous consent of the United States Senate.

It has also been republished in a number of other Church Papers and in the Virginia Masonic Journal, May, 1928.

In response to demand The Presbyterian of the South has brought it out in pamphlet form for distribution in congregations. We believe we are doing our readers a service by passing it out to them in this manner.—Editor.

to the forty-seventh edition. I give all of this data to show something of the authority of the book and of its large circulation. Forty-seven editions in seven years is a remarkable record. A great many of their young people must be studying it. Let us see what they are being taught about Protestants.

Question: "What is the Catholic Church?" This question refers to the Catholic Church mentioned in the Apostles' Creed.

Answer: "The Catholic Church is the society of all those who, being baptized, profess the faith of Christ, and are governed by their lawful pastors under one visible head, the Pope."

Question: "Why is it necessary to belong to the Church to be saved?"

Answer: "Because salvation outside the Church is just as impossible as salvation without Christ."

Question: "Who do not belong to the Church?"

Answer: "Infidels, heretics, schismatics, excommunicates and apostates do not belong to the Church."

Question: "Who are heretics?"

Answer: "Heretics are such as, although baptized, reject one or more articles taught by the Church, as Protestants."

Remember that the word Church used above always refers to the Roman Catholic Church, and you will see that Roman Catholic boys and girls are being taught that it is impossible for Protestants to be saved. By the way, this book has 571 pages of questions and answers about the beliefs of the Roman Catholic Church. If you want a pretty full statement of all their beliefs you will find it in this book.

In spite of the fact that Catholics are teaching their children that all Protestants are going to be lost, Protestants have recognized their right of private judgment, even about Protestants, and their right to hold their own religious views and to worship according to those views.

#### Should Protestants Vote for a Catholic?

What is all this talk concerning intolerance about, then? It has arisen simply because many Protestants hesitate to vote for a Roman Catholic for President of the United States. They do not hesitate because of his religious views, but because of the political views of the Roman Catholic Church. Let us turn again to the book referred to above, a book which is being taught to our American boys and girls on such a large scale. Please remember that when the expression "the Church" is used it always refers to the Roman Catholic Church.

Question: "What more should the State do than respect the rights and liberty of the Church?"

Answer: "The State should also aid, protect and defend the Church."

Question: "What, then, is the principal obligation of the heads of States?"

Answer: "Their principal obligation is to practice the Catholic religion themselves, and as they are in power to protect and defend it."

Question: "Has the State the right and duty to proscribe schism or heresy?" Remember in a previous question that we saw that Protestants are heretics.

Answer: "Yes, it has the right and duty to do so, both for the good of the nation and for that of the faithful themselves; for religious unity is the principal foundation of social unity."

Question: "When may the State tolerate dissenting worships?" Remember that all Protestants are dissenters.

Answer: "When the worships have acquired a sort of legal existence consecrated by time and accorded by treaties or covenants."

Question: "May the State separate itself from the Church?"

Answer: "No, because it may not withdraw from the supreme rule of Christ."

Question: "What name is given to the doctrine that the State has neither the right nor the duty to be united to the Church to protect it?"

Answer: "The doctrine is called Liberalism. It is founded principally on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech and of the press." Take away the liberty of conscience, of worship, of speech, and of the press, and how much liberty would we have left?

Protestants hesitate to vote for Catholics for high office, not because of their religion, but because they hold these political views, and because they are teaching them to their children and because the Roman Catholic Church has always claimed political and civil power and has always exercised it, whenever it has been possible. It is not religious intolerance which makes a Protestant hesitate to vote for Catholics for high office, but it is the political creed of the Roman Catholic Church. If the Roman Catholic Church will renounce all its claims to political and civil power, the problem will be solved. In the meantime, if Protestants hesitate to vote for Catholics, because Catholics hold and teach their children a political creed which is un-American and which is opposed to liberty of conscience, liberty of worship, liberty of speech, and liberty of the press, it is neither just nor honest to accuse Protestants of religious intolerance.

## A Lesson from the Molecule

By R. I. Humbert

*(The following message which Brother Humbert kindly offers for the readers of the Evangelist was previously published in the Moody Monthly.—Editor.)*

The God of nature and the God of revelation is the same. Therefore we expect no conflict between science and the Bible. In fact, the word of God presents many types and pictures of the spiritual truths set forth in the Word of God. The sower, the seed, the leaven, the vine and many others are declared to have a spiritual application. We can also learn a lesson from the molecule.

An element is a form of matter which cannot be decomposed by any means known to science. There are less than one hundred elements known to man, some of which are silver, iron, hydrogen, oxygen and carbon. The smallest part of a substance that can exist separately is called

a molecule. Molecules possess a power of combining with other molecules under certain conditions and in constant proportions. This is called valence. The molecules of different elements have different valence. Hydrogen has a valence of one, oxygen two, carbon four, etc. We might liken valence unto hooks, oxygen having two hooks, carbon four.

Let us imagine a molecule of chlorin. It has a valence of one, or one hook. It is restless, floating about seeking satisfaction, and meets with a molecule of sodium. Conditions are right and they unite. Immediately their natures change. Chlorin is classed as a poisonous gas while sodium is classed as a metal, but now they have become a new creation—just common salt.

Let us consider a carbon molecule. It has a valence of



four, or four hooks. It is unsatisfied, floating about seeking rest and peace. It meets with a molecule of oxygen. Carbon unites with oxygen, but is carbon satisfied? Far from it; carbon has four hooks while oxygen has but two. It becomes desperate and so vicious that it will even attack the human body to satisfy its other two valence. It is now carbon monoxide, that terrible gas that causes death in a closed garage while an engine is running. Finally, carbon monoxide finds another molecule of oxygen. Immediately its nature is changed and it becomes carbon dioxide, a harmless gas that is always present in the human body.

Let us now consider a molecule of oxygen. It is restless, it wants peace, joy and satisfaction. It meets with two hydrogen molecules; they unite and form water. Immediately the valence is satisfied and it has perfect peace and the little brook goes dancing and sparkling, laughing and singing as it rolls merrily along on its journey to the sea.

Now let us consider the human heart. It has a valence of one. It is restless, there is a still small voice calling out for satisfaction and joy, peace and contentment. It must satisfy its one valence before it can be at rest. It turns to drink. Is it satisfied? No, far from it. Like carbon monoxide it becomes desperate and will work harm, even taking the food from the table of starving children. No, drink will not satisfy the craving of the human heart for peace.

The person then turns to the theater or movies. His life is so full of trials. Is there any one else who is having such a struggle? And if so, where do they find joy and peace? On the screen he sees other people going through the same trials, yes, even worse than those he is experiencing. But all ends well and they live happily ever afterwards. They find joy in earthly things. When this person leaves the movies he lives over in his own mind the scene he has just witnessed. Week after week he sees other people in great difficulties always coming out well and finding peace in earthly things. Week after week he lives these scenes over in his own mind. Unconsciously he follows their example and seeking rest in things of this world, he misses the fountain of eternal joy and rest.

But the human heart must have rest. It must satisfy that craving for peace. It turns to God. Since it has but one valence it must drop all else. It cannot serve God and mammon. Immediately it is satisfied, and like the oxygen and two hydrogen, its nature is changed; it is a new creation, it is born again. The Holy Spirit comes in and floods its very being with joy—joy unspeakable and full of glory. Go to a large dictionary with its many hundreds and thousands of words, yet there are not enough words in that book to express the joy that comes to the human heart that finds its rest in Christ, for that joy is unspeakable (1 Pet. 1:8).

Although this joy is unspeakable, yet at present it is not an unmingled joy. It is a fruit of the Spirit (Gal. 5:22; Rom. 8:23), but only a first fruit. We take the first ripe luscious apple from the tree. That is the first fruit, but there are twelve more bushels just like it that we will get later. So with our unspeakable joy. It is but the first fruit of the Spirit. We have twelve more bushels of joy coming.

This unspeakable joy is not perfect, for not only does the whole creation groan, but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Thus the heart that turns to God finds true satisfaction, receives unspeakable joy, the first fruits of the Holy

Spirit. This is a pledge and a pattern of all that will be his at that time when he will be presented before the prospect of his glory with exceeding joy.

So now we can say with the psalmist, "I shall be satisfied, when I awake with thy likeness."

## SIGNIFICANT NEWS AND VIEWS

### WHY NOT INCLUDE RELIGION?

In a recent article by an eminent authority on education these words occur: "Man was a feeling animal before he became a reasoning one, and the school is coming to see that more time must be found for art, music and kindred studies." But why was not religion included in that sentence?

It might be answered by the distinguished writer that he was thinking only of subjects to be studied in a classroom, and that religion is hardly to be included among such. Large sections of life cannot be even measurably understood, history cannot be interpreted if religion is omitted. The emotional nature of mankind has from the beginning reached out towards God. In the response of man's emotional nature to what he has found in God we discover the inspiration of the lives and deeds which have been of surpassing value to the race.

Society will some day find a way to include religion among the great human interests to be studied if for no other and higher reason than because man still feels before he reasons, and his emotional nature is and must be starved until it finds its satisfaction in God. God is in great art, God is in great music, but most of all God is in religion, the religion of the spirit.

Educators should be in the van of those seeking a way to open the study of religion to youth in the interest of the fullest possible development of their many-sided nature.—D. D. in Western Christian Advocate.

### PASSING OF MENCKEN

Plagues, however obnoxious or ugly, run their courses, usually in a brief time. Mumps and chicken pox and influenza wear out. The discomfort they bring and the petting they get are temporary. Human pests likewise, having caused considerable fret, spend their little day and then succumb to the power that stands guard in the open day and the refreshing night.

These reflections are provoked by the reading of an editorial writer who observes that H. L. Mencken and his American Mercury are losing out and that "it seems fairly evident that Mr. Mencken is a little less ebullient and powerful than he was a few years ago" and that "there are signs of a slackening of his violence and vim, and already it is rumored in some quarters that the New York publishing house that gets out the Mercury would not indignantly repulse a possible bidder." No man can last of whom a reputable editor can say: "It is still to be proved that Mr. Mencken in all his works has written a single line that was actually sincere and serious."—Northwestern Christian Advocate.

### CLERGYLESS CHURCHES IN MEXICO OPENED

Orders to open to the public all churches that are closed were issued September 18 to the governors of all states by Emilio Portes Gil, secretary of the interior, of Mexico, with the approval of President Calles.

This does not mean the resumption of religious services by priests or settlement of the religious question. Most Catholic churches throughout the republic have been open to the public ever since the religious laws were put into effect, but all have been without the services of

priests, who were withdrawn by orders of the Mexican episcopate.

However churches here and there have been closed, usually because of a lack of understanding with local authorities or because no local committee was appointed to take charge of the church when the priests left.—The Evangelical Messenger.

### AMERICAN INDIANS WILL VOTE AT NEXT ELECTION

All native born American Indians are now citizens of the United States and have the right to vote as such, that right being subject to and sometimes limited by the laws of the several states, according to a statement from the Department of the Interior.

Up until 1924 citizenship was not granted an Indian until he was considered competent or, in other words, when he was able to handle his own affairs. In that year Congress passed a law which gave citizenship to all native born Indians. The franchise was so newly granted that no great use was made of it in the election of 1924. The election this year is the first general election at which American Indians will have a fair chance at the exercise of the franchise.

There are about 340,000 Indians in the United States. They are members of 193 tribes and live in every state. Their numbers are greatest in Oklahoma, second greatest in Arizona, third greatest in South Dakota.

It has taken a long time to assimilate the Indians. The bestowal of citizenship and the exercise of it will hasten the process. The Indian would have been far better off if he had accepted the coming of the new order—which came with the discovery of America. The irreconcilable has a hard time of it. We must die for the truth but not for our prejudices. We are glad to see the Indian joining the procession of civilization.—The Christian Evangelist.

### CURTIS GIVES REDSKINS GOOD ADVICE

Everybody gets a chance to hear good speaking these excited days. The "United Press" sends out an interesting account of an address by Senator Charles Curtis to the Sioux Indians, gathered to celebrate the fiftieth anniversary of the Rosebud reservation in South Dakota. This is the first time a presidential nominee ever spoke

to North American Indians. Truly these are days of democracy.

Senator Curtis lauded their war record and peace-time progress, but warned them against idleness, liquor and "overindulgence in modern dancing."

"You must overcome any tendency or desire to neglect work for other pursuits," he said. "In the early days of your history you were famous dancers and it is claimed that other tribes took their dances from you."

"But this does not justify excessive indulgence in modern dancing. Conditions are changed. You now have responsibilities which you should remember."

"While I am in this cautioning mood, let me speak about the bootlegging and liquor drinking of which I understand there is too much around the reservation. I particularly advise you against the use of liquor. I know you will obey the laws."

This advice is good for the "Pale Face" also.—The Christian Evangelist.

### RELIGION AMONG SCIENTISTS

To Glasgow from three thousand of the world's most productive laboratories came the scientist-delegates to the British Association for the Advancement of Science. There, on a waiting agenda, they found all manner of subjects—from whale bladder to the causation of life and death—to fit all manner of scientific minds. First, however, the three thousand foregathered in St. Andrews Hall to hear, after their custom, the presidential address. The President, Sir William Bragg, elderly, outspoken, active; Nobel prize winner; discovered of a new method for weighing electrons and atoms in crystals. He spoke with vigor, waved his finger at the audience and at retiring President Sir Arthur Keith, whose presidential speech here last year had denied life after death.

"Science," Sir William said, "is not setting forth to destroy the soul, but to keep body and soul together. There are some who think that science is inhuman. They speak as though students of modern science would destroy reverence and faith. I do not know how that can be said of the student who stands daily in the presence of what seems to him to be Infinite. Science is not so foolish as to throw away that in which the slowly gathered wisdom of the ages is stored. In this she is a conservative of the conservatives."—Christian Herald.

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## THE BRETHREN PULPIT

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### Orthodox Temperance Thinking

By Quinter M. Lyon

An otherwise fine Christian gentleman recently said that as a Christian he was opposed to prohibition. The prohibition laws, he said, would condemn his Lord on two counts, first, that Christ made wine (and that is unlawful today), and second, that he drank it.

Other folks whom I personally know to be fine Christians at heart make their own beer and wine, and use it temperately, thinking that there is nothing at all wrong about it.

Such cases as these, coming under my personal observation, make it highly important that we give some earnest consideration to orthodoxy in temperance matters. There are two kinds of heresy: theological, and practical. One heresy is as bad as the other.

#### The Present Crisis

The issue in the coming election makes it especially

timely that we consider such a subject right now. I do not regard the coming election as a religious issue at all. I would not vote against a man merely on account of his religion, unless his religion was such that he would be prejudiced against the people of other religions than his own. As a matter of fact, I think a Roman Catholic is more intolerant of a Protestant than a Protestant is of a Catholic, and for that reason I would feel justified in voting against a Catholic presidential candidate.

But the real issue in the coming election, after all, is not so much religion as it is temperance. There is not the slightest doubt about the wetness of a certain candidate, and Christian people everywhere should realize that this is the real issue.

themselves believe in the laws, and they help to enforce them. As long as Christian people, of all people, violate



"What can a wet president do to hurt prohibition?" asks the dry Democrat. He can do much to hurt prohibition. In the first place, his example will be demoralizing throughout the entire country. And in the second place, the next president will probably appoint a good number of new members as judges of the supreme court of the United States, whose term is for life. And a wet president will put men in there who are favorable to a loose interpretation of the prohibition laws. Consequently when a test case comes before that body again, in future years, they will decide in such a way as to really nullify our prohibition laws.

How can we expect a wet president to enforce laws which he himself will not observe? It is unreasonable to expect it.

#### Why we Have Prohibition

The wets are insisting that "It was put over on the American people during the war." This is a lie, as one who reads history will know. It was put over by the American people, not on them. Thirty-two states had already voted dry under the local option laws, and five others were about to do so. It would only have been a short time until the nation would have been dry by the normal course. Then came the amendment, and the representative of the people were impelled to sign it in the various states, because they knew the sentiment in it.

Th people who voted our nation dry were those who had been educated concerning alcohol in the public schools and Sunday schools of our land. Many who did not want to be drunkards but could not resist the temptation on every street corner also voted against it.

Science helped to bring in prohibition. It showed that alcohol has a positively deleterious effect on the human organism.

Education helped to bring it about, as already suggested.

Business came to its support. Never has our country been so prosperous as since prohibition took effect. Bank accounts have grown fabulously. Homes have been bought by the poor, and automobiles by all. Since men do not spend all their wages on the way home from work, at the saloon, they have money for their families.

Therefore the family helped to bring about prohibition.

The safety of the highway demands prohibition of alcoholic beverages. Positively I should be afraid to drive an automobile on the highways any more if prohibition should be done away.

Thoughts of the morals of youth, and the happiness of women and children, helped to bring about prohibition.

#### Can Prohibition be Enforced?

The wets say that prohibition cannot be enforced, therefore repeal the law. But can the laws against stealing be enforced? They cannot. Neither can the laws against murder and adultery be enforced, and yet we must keep these laws on our statute books and do our level best to enforce them, for the practices which they prohibit are evil.

Furthermore let us not say that prohibition cannot be enforced better than it is at present. Let us have a generation or so to test it out. That is the only fair test for a thing that has been rooted in human society as alcohol has.

The final consideration in this is that prohibition can only be enforced when public opinion is universally behind it, as it is behind the prohibition of stealing and murder and adultery. Why do we have so few policemen to the number of inhabitants? It is because the citizens the prohibition laws and think there is nothing wrong about so doing, these laws will never be enforced.

#### Prohibition or Temperance?

Even Christian people maintain that temperance, and not prohibition, is the true Christian ideal. The temperate use of strong drink is all right, they say, and to prohibit it is unchristian.

But how about the ten commandments? They are all prohibitions. And Christians would not think of violating them.

We think it is perfectly all right to put up a sign, "Keep off the grass." But this is a prohibition, designed to keep the grass looking nice. So the prohibition of alcohol is designed to keep our country looking nice, free from drunks and saloons and all that.

It is proper also that folks should be prohibited from walking on the railroad tracks, for their own safety. The same principle applies in regard to the prohibition of alcoholic liquors.

Temperance should be exercised in good things, as in our diet, and in our recreation, and in our work, and in the religious life. But in regard to alcohol, it is better all around that we should leave it alone.

#### Would Jesus Favor Prohibition?

Some people remind me of the colored preacher who would not ride a bicycle because he did not read in the Bible that Peter or Paul or Christ ever rode one.

Jesus did not go on record as favoring prohibition in his day. But if he had lived today he would without doubt have lined up on that side, for it involves today the happiness of women and little children and homes, and the peace of mothers, and the safety of the highway. Times have changed, and Jesus was never static. If a cause is righteous and reasonable, undoubtedly Jesus would favor it if he were here today.

Jesus said nothing about slavery either, because it was not an issue then. But he did favor human brotherhood, and it was this fundamental principle in his teachings that eventually brought about the freedom of the slaves.

Similarly Jesus' teachings about our responsibility for our brother's happiness and safety brought about the prohibition reform. "Am I my brother's keeper?" Jesus said "Yes." He said it in a thousand ways. "If meat make my brother to offend, I will eat no meat while the world stands," said the great apostle of Jesus. For the sake of others, even if not for our own sakes, we should let strong drink alone.

#### Jesus Observed the Law

If Jesus were here today, let us be sure that he would observe any law that might be on the statute books. He paid the temple tax and told his critics to "Render unto Caesar the things that are Caesar's." He scrupulously observed all the law, and taught his disciples to do the same. Law-breakers should not claim that Jesus would be on their side if he were living today.

#### Is Temptation Necessary?

Some say that the saloon should be here in order to test our moral fiber and make us spiritually strong through resisting temptation.

But there will be plenty of temptation to make us strong long after the temptation of strong drink is entirely removed.

Furthermore temptation is not necessary to spiritual progress. I do not expect to meet temptation after the kingdom of God is established, but I still expect to keep on growing spiritually through positive spiritual exercise. We grow by doing the positive good quite as much as by resisting the wrong. Where the evil exists, the only way for us to become strong is by resisting us. But if the evil is not there, we need not grow strong against it. We can grow strong in other ways. Just as we can grow

strong physically by tennis or football or rowing or swimming, or in a great number of ways other than prize-fighting.

If one grew strong only through temptation, one should live at Monte Carlo or in Paris in order to become a moral giant, for there one must overcome the temptation to gamble, and to yield to the soliciting of the evil woman on the street, and all kinds of such things.

I intend to keep my children as far from temptation as possible.

### Is Prohibition a Failure?

"More liquor is being drunk today than ever before," we hear them say. It is just another lie. It is manufactured propaganda. It is not true. If it were true, that would not make it right, and we should still carry on against the awful stuff. But I cannot be convinced that it is true. In these days of bootlegging and the high cost of liquor and the omnipresence of deadly bootleg, you cannot tell me that more liquor is being consumed than in the days when it could be bought for a nickle a glass on any street corner, and when there was lots of foam and plenty of kick and a free lunch besides.

If it is necessary for some to have it, it is better for them to go to back alleys to get it than to bring it out into the public light and make the thing legal. It should be shoved into the back alleys and eventually into the garbage can.

### Alcohol as Medicine

Some justify their use of alcohol on the grounds that it is good medicine. As an answer to this argument I refer to a higher authority than myself. The American Medical Association a couple years ago went on record with the statement that there is no use to which spirituous liquors have been put for medical purposes, but what there is a sufficient substitute which is non-alcoholic. It is not necessary for Timothy to "take a little wine for his stomach's sake" any more. There are other and better remedies, as a reputable physician will testify.

### Will Modification Make Better Citizens?

"Modify the law, and then it can be enforced," say the opponents of prohibition. But modification means nullification. Science has determined that one-half of one percent is the highest amount of alcohol that can be in a beverage without making it intoxicating. To modify this law would be to nullify it, and to open up the way for a complete line of liquors again.

The liquor interests know no law. In the days when the manufacture and sale of liquor was legal, there were laws against selling it to minors. But did they observe those laws? They did not. Also there were laws against having dives and bad women in a convenient room, but the saloons did not observe these laws.

We dare not give the liquor interests an inch or they will take a foot, and then a yard, and so on.

The whole business is wrong, and why should we compromise with it at all? For the Christian there is no compromise. The issue is such that we must say, "Who is on the Lord's side," and stand there all together against the forces of evil.

If Jesus were here today, he would line up with and lead the forces of law observance and prohibition, for the sake of our land and our future. And he is there. He is in our midst. Christ arose from the grave and lives in our lives, pulling us up from sin and pleading with us to live in his way of love, and unselfishness, and law observance, and good business, and happiness, and scientific living up to the best knowledge available.

### In Conclusion

The Mohammedan and the Turk have practised prohibition for centuries. Shall the Christian do less?

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

THE MINISTRY OF REVELATION—Luke 24:44-48. "Ye are witnesses of these things." Our task as disciples of the Lord Jesus Christ is to reproduce our Master, to manifest the truth of his teachings and the power of his spirit among men. As another has said, "The world needs 'sermons in shoes' and 'living epistles.'" It needs men and women who not only are devoted to proclaiming the Gospel story, but to the great task of so living and working that "Christ might be formed" in people.

#### TUESDAY

THE USHER OF THE KING—Luke 3:2-6. "The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight." It was a great mission John had to fill. He was the usher of a King, the one to go ahead and prepare the way. Some one has called him "Christ's best man," and there is warrant for the term since Jesus himself spoke of him as "the friend of the bridegroom." We too are to be messengers of the King. We are to go forth to tell men that the King cometh, is indeed at hand to take away the sin of the world.

#### WEDNESDAY

THE SAVING VISION—Prov. 29:12-18. "Where there is no vision the people perish." Our visions are reproductions of our ideals, and indicate our goals. The man who never sees things, never makes any progress, God give us more men who can see ahead, who can see far above themselves, who have ideals that are noble and inspiring, goals that are worthy and hard to reach. Such visions are God-given, "bits of his infinity." They are the highways of God that lead us home.

#### THURSDAY

LOVE BEYOND COMPARE—1 John 4:16-19. "We love him because he first loved us." There is where we begin—with the fact of the love of God for needy men and women. Had it not been for that love we would never have known love, would never have aspired to fellowship with God, would never have sought and trusted his grace, nor pledged him our allegiance. That love which is beyond all love is the power that kindles love within our hearts and moves us to service and sacrifice.

#### FRIDAY

THE HEART'S CRAVING—Ecl. 3:11-15. "He hath set eternity (marginal reading) in their heart." The heart has cravings that the world cannot satisfy. It reaches out and beyond the things of sense and time, into the great unmeasured and illimitable spaces of spirit and eternity. It persistently searches into the regions beyond life and matter into the unbounded habitations of God and immortality. It has an inherent thirst for things that outreach this world of matter, an inborn conviction that the experience of life is not to be closed at death. Christ came to earth to confirm that conviction, to assure the heart that its affinity for God is not a mockery, that God hath, indeed, made us for himself, and that because he lives, we shall live also.

#### SATURDAY

WHEN THE DOOR IS SHUT—Gen. 7:1-16. "And Noah went in . . . And the Lord shut him in." It is astonishing when we think of the great capacity of that ancient vessel, the ark, which Noah built, about 625 feet in length, 140 feet in width, 62½ feet in depth, having three decks and a hold and a carrying capacity of 3,000 people, and yet only eight souls took advantage of the invitation to enter its spacious portals. Now, as then, the door to the ark of safety is thrown wide open to all who wish to be saved. But alas, how many refuse to enter! Eventually God himself closes the door and man's fate is sealed. Then "Let him that is holy be holy still, and let him that is filthy be filthy still."

#### SUNDAY

STRUGGLE FOR THE HEIGHTS—Luke 15:11-18. "I will arise and go to my father." In the valley of toil and struggle and suffering we aspire to the heights and there in the valley decisions are made. And from "Above the noise of selfish strife, we hear thy voice, O Son of Man."—G. S. E.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N

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## The Teacher at the Grindstone

By Marion Lawrance

The chief and central feature of every properly conducted Sunday school is the teaching of God's Word.

Who does the teaching? The teacher. It naturally follows that the teacher is the highest and most important officer in any Sunday school. Some superintendents will object to this statement no doubt, but nevertheless it is true. The superintendent outranks the teacher only in executive capacity. Good teachers make a good Sunday school. That superintendent is the best superintendent whose chief concern is to secure plenty of good teachers for his school; sees to it that they are properly chosen, properly trained, and properly inducted into their office, and properly protected while they do their work. The importance of the teacher cannot be overestimated. Emerson said, "Let me select the teacher, and I care not who arranges the course of study." It is essential, therefore, that the teacher should recognize the importance of the position and thoroughly qualify himself to fill the place adequately.

This involves preparation and training. It is said that eight pounds of steel will make an ax, but eight pounds of steel is not an ax. It requires three things—shape, edge, and polish. This is what preparation does for a Sunday school teacher. Time spent at the grindstone makes the work easier. The teacher is the hinge on which the Sunday school swings, and if the teacher is trained, the hinge is oiled, and the work is apt to go more smoothly. We cannot overestimate the office of a teacher.

The purpose of this chapter is to exalt the office of the Sunday school teacher and the necessity of ample and adequate preparation. Jesus Christ chose to be a teacher, and since his day the office of teacher is accompanied with high dignity. Indeed, in his last commission, just before he went back to his Father, he said, "Go ye into all the world," "Teach all nations." This command is upon us today. In Daniel 12:3, we read, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." In any reference Bible will be found an optional reading for the word, "wise," and that word is, "teachers." By putting in that word, the verse would read, "And they that be teachers shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Perhaps the true meaning is, "They that be wise to teach," embodying the significance of both words. Truly, teaching God's Word is high business."

A great London preacher said, on one occasion, "You must learn the why of your work on your knees, before God; the what of the teaching from the Bible; the how from your common sense, reading, practice, and the experience of others." When we appreciate the office of teacher, we shall come to appreciate the need of preparation. Christ was thirty years preparing for three years of public life. The doctor, the law-

yer, the professional man along any line, spends years and years of hard study and application, that he may be efficient when the crucial moment arrives.

Miss Slatery's story of the drowning girl already quoted furnishes a good application. None of those who were present when she was drawn down by the undertow knew what to do to resuscitate her when her body was recovered and laid upon the shore; but when a nurse came she knew what to do, and did it, so that when the doctor came, a few minutes later, he congratulated the nurse, and said, "You have saved a life because you knew how." The laws of teaching can be acquired as truly as we acquire the laws of physics, and the teacher that is wise will prepare. Lack of preparation turns all teaching into drudgery, while thorough preparation makes it a satisfying pleasure. Training and preparation are like the grindstone; they may be painful, but they pay.

### 1. General Preparation Needed

First, we need a general knowledge of the Bible. Second, we need a knowledge of the laws of teaching. Third, there must be a knowledge of psychology, or a study of the mind.

All of these are dealt with in the ordinary teacher-training courses, as well as a knowledge and history of the Sunday school movement and its management. It ought to be the rule in every Sunday school that every teacher should take a training course, and many schools are coming to require it. It pays to know how.

In addition to the general training, the teacher should read, systematically and intelligently. He should have a growing and carefully selected workers' library. All of our church publishing houses now are issuing, in large numbers, books that are exceedingly helpful for Sunday school teachers. The school is wise that provides a workers' library, with an ample supply of helpful books for the use of its workers. Every teacher should read at least one good book a quarter, along the line of his work. He will do well if he reads more, but he should not read more than he can digest. It will be well if he takes several Sunday school periodicals likewise and reads them. It goes without saying that he will study his Bible and carefully prepare each specific lesson. The greatest need in our church work today is for trained teachers. "We want teachers who will put their whole minds into their preparation, their whole souls into their presentation, and their whole life into their illustration." In nine cases out of ten, or even more, where Sunday school classes fail, it has been because of poor teaching and poor management. The game of winning the world to God is a bigger game than war or politics. The fact that the work of the Sunday school teacher is voluntary does not lessen the obligation.

This general preparation involves study, reading, observation, and practice. Love never asks, "How much must I do?" but, "How much can I do?" There are larger

places in the world and in the church for the man or woman who is ready, and the church must take this matter seriously.

### 2. Specific Preparation

This refers to the preparation of next Sunday's lesson, and that is absolutely necessary. No amount of general knowledge will suffice. There must be the specific preparation of each specific lesson, with a specific class in mind. It has been said that in the teaching of every class, whether in Sunday school or public school, somebody must suffer. If the teacher does not suffer before the lesson begins, the scholars are apt to suffer during the lesson and afterwards. Teaching is hard work and requires a great deal of labor and application.

### 3. How to Prepare

1. Gather the material. This will be gathered from the Bible itself and from the lesson helps as well. The first study should be from the Bible itself, and later from the helps. The best creed as to the use of lesson helps I ever heard was given by that grand preacher of Bristol, England, Richard Glover, at the World's First Sunday School Convention in London in 1889. Here are three sentences of that wonderful address:

"Use lesson helps but do not depend on lesson helps."

"Use lesson helps with the Bible and not apart from the Bible."

"Those lesson helps are best which set you thinking, not those which save you thinking."

In gathering the material, there will be good use for pad and pencil.

2. Arrange the material. The teacher should have the last lesson, and also the coming lesson in mind, likewise the class itself. He will find that he has gathered much more material than he can use; so the process of elimination will be necessary. In arranging the material, the teacher will need to decide upon the lesson theme, the approach, development, illustrations, conclusion, application, etc. Much depends upon a proper approach. The teacher should not dump out his material upon the class, like pouring apples into a basket. The approach should be catchy, sharp as a fish-hook, so that it will hold the minute it strikes, but it should be also like a harpoon that will make it hold when it is in. Curiosity will play an important part in the arranging of your material, so as to catch attention from the very start.

3. Concentrate on the central truth, or the one thing you want to teach each pupil. No one can tell what the central truth is for any given lesson or class. It may not be the most important truth in the lesson, nor is it always the one indicated in the lesson help. It is the truth in the lesson that the scholars must need.

4. Do not undertake to teach too much. Many lessons are spoiled in this way. It is better to teach one truth in a dozen ways or from a dozen angles than to try to teach a dozen truths in one lesson. That simply cannot be done. A carpenter in making a joint will drive a few nails. He will drive them clear through and clinch them on the back. Well he knows that too many nails will split the boards and spoil the joint. The fixing of one truth so that the scholars will remember it is a big day's work. Old Quintilian said, "Not that which I may remember constitutes knowledge, but that which I can never forget."

5. Remember the time limit. Usually the teacher has but thirty minutes for the teaching of the lesson, and the lesson should be prepared and the material arranged, with

this in mind. "Plan your work, and work your plan." The teacher should get through and complete the lesson in the allotted time. It often happens that teachers will take verse by verse and try to get some good points out of each verse, with the result that they never get through, and usually only cover two or three verses. It is the teacher's business, however, to complete his lesson; not to teach all there is in it, but to teach what he started out to teach, and the lesson plan should be formed with that in mind. The teacher who undertakes to get a truth out of every verse of a given lesson usually teaches nothing.

6. Have a definite aim. Plan for the particular needs of your scholars. Keep the main thing in view, and put first things first. Every scholar in the class has specific needs. Some need warning, others comfort, others counsel, others maybe reproof. The wise teacher will generally find in the ordinary lesson the thing that each particular scholar needs, and this fitting the lesson to the needs of the scholar is what will secure the best results. In the teacher's target will be found, in the outer rings no doubt, the lesson story, geography, incidents, dates, etc., but the bull's-eye of every such target is a life that must be helped. We should keep close to the essential truths of the lesson, dwelling upon those that are best adapted to the best and most needed by them. A sound, stable, Christian character must have a groundwork of intelligent knowledge of God's Word and what he requires of us. Put yourself in the scholar's place. Try to see the lesson from his standpoint. Try to build the lesson into his life. This can be done only as we share the scholar's viewpoint.

(To be continued)

## Editor's Select Notes on the Sunday School Lesson Christian Stewardship

(Lesson for October 21)

Scripture Lesson—2 Cor. 8:1 to 9:15.

Printed Text—2 Cor. 8:1-9; 9:6, 7, 15.

Devotional Reading—Psalm 95:1-7a.

Golden Text—First they gave their own selves to the Lord.—2 Cor. 8:5.

### LESSON LIGHTS

#### Introductory Note

After leaving Ephesus, Ac. 20:1, Paul went north 150 miles to Troas, expecting to meet Titus with news from Corinth. He was disappointed in not meeting Titus and went forward to Macedonia, where this Epistle was written, 2 Co. 2:12, 13. His original purpose had been to visit Corinth first, and then go into Macedonia, 2 Cor. 1:15, 16; but finding it best to continue at Ephesus, he had written to them. The apostle Paul was now about 55 years old, in the summer of A. D. 57. Titus, a Gentile convert of Paul's who brought to him at Macedonia tidings of the church at Corinth, and returned afterwards, accompanied by two noted brethren, to that place with this Epistle. Seven years before, at the great conference in Jerusalem, Ac. 15; Ga. 2:9, 10, the leaders of the Jewish church had recommended that the Gentile churches should aid the poor Christians in Judea. Paul, acceding to this proposition, had requested the Corinthian church to take up a collection. Titus encouraged them in this benevolence, but it had not been completed. In ch. 8 Paul urges the church at Corinth to finish this collection. Our lesson is a ser-

ies of reasons for liberal giving, as applicable to us as it was to the people of Corinth. —The Illustrator.

### What Is Stewardship

Christian Stewardship is the use of life and possessions as gifts entrusted to our care by God and in a manner that will be pleasing to God, the owner of all. That God is the owner of all is as certain as that the Bible is true. And the corollary of that truth is that man is a steward, a trustee of these values that are placed in his care. And if man is to be faithful in his stewardship, he must treat his possessions as if they belonged to God, and not really his own. He must do the things necessary to give recognition to the principle of stewardship. Among the things necessary is the giving of a stated portion of his income as an acknowledgment of that principle, and that portion according to all logic of gospel requirements cannot be less than a tithe, and for some should be much more. If the Christian who has an income of \$1,500 a year gives a tenth of it to the Lord and lives on the \$1,350 left, the man whose income is \$150,000 a year surely cannot get off with a mere tenth. The amount left is too great for a man who is conscientious in his purpose to be a faithful steward. The bigger the income the larger should be the proportion adopted for the recognition of our stewardship obligations.

### The Privilege of Giving

Let us place giving on a high plane and call it a privilege, then let us rise in our practice to that level. "It is blessed to receive, to be loved. But the blessedness from giving, ministering to others, is deeper and higher, and more enduring. It is the blessedness of God and Christ; the blessedness of heaven. Many who have passed from affluence to poverty give as one of their hardest trials the inability to help others as formerly. With many the gifts to the Lord's treasury are the last to be reduced. Those who do the opposite fail of a great blessing."

"A contribution box should always be one of the attractions of the Lord's house. We ought to go to church to give as well as to get. Praying and singing in a church mean but little from a person who is unwilling to give anything into the Lord's treasury. In making choice of a church

home, it is well to look out for one where the contribution box is always open and always prominent."

### Rewards of Giving

Giving always brings its reward, and the value of the reward is in proportion to the spirit of the gift. Appeal is often made for systematic giving, with a reference to the financial reward to be received. And we are confronted with the promises of the Bible of "a hundredfold in this life," and of the many true instances of this in human lives. But beware lest we either give for the sake of this temporal reward, or cease to give because no reward seems to come. In a recent meeting a man testified that since he began tithing he had been uniformly worse off financially than before, but he was going to continue his tithing just the same. This testimony convinced at least one wealthy hearer that the speaker was in earnest, and led him to begin the practice. We do not know when the reward is coming nor what it is going to be. Even if it is to be a temporal reward it may be delayed for some wise reason. And very many have found the spiritual reward the riches of the kingdom of God a vastly better reward than any increase of income in this life.—The Illustrated Quarterly.


### Giving One's Self

Giving One's Self with the gift is a necessary part of true giving. The check for \$1,000, given by a rich man through his secretary, is of great value in purchasing power; but the earnest labors of a poor woman who herself goes to the needy and works with and for them is of more value to the giver.

"Give strength, give thought, give deeds, give self,  
Give love, give tears, and give thyself;  
Give, give, be always giving.  
Who gives not is not living.  
The more we give, the more we live."

"For the heart grows rich in giving:  
All its wealth is living grain;  
Seeds which mildew in the garner,  
Scattered fill with gold the plain.  
Is thy burden hard and heavy?  
Do thy steps drag wearily!  
Help to bear thy brother's burden;  
God will bear both it and thee."

—Mrs. Charles.

<p>E. M. RIDDLE, President Warsaw, Indiana</p> <p>L. V. KING, Associate New Lebanon, Ohio</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>Young People's and Junior Topics in THE ANGELUS</p>	<p>GLADYS M. SPICE, General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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## Selected Committee Suggestions

### SOCIETY MOTTOES—FOR WHATSO- EVER COMMITTEES

It is the little touches that make Christian Endeavor work interesting. If nothing is done to make the Christian Endeavor room attractive, people get accustomed to seeing everything the same; and they grow tired of it, too. A few flowers, a new arrangement of the chairs, or things like that make all the difference in the world.

But here is something even better. Print a large motto—a new one every month or so,—and hang it in front of the society. The one we suggest now will do for the first month. It carries a very good lesson

for Endeavorers of all ages. Here it is. Let me introduce it with a story.

In Switzerland there is a wayside inn. In front of it a sign-board swings in the breeze, and on the sign-board we find printed the following: "Everything of the very best can be found here—the best of food, fowl, meat, fish, and so on, provided you bring them with you."

That will make the members think. "Provided you bring them with you." Why are some meetings poor? Because we do not bring the good things with us. Everything in Christian Endeavor depends on what we bring with us.



Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1628 East 5th St.,  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

### Dr. Gribble Enroute for the United Missionary Conference

(Continued from last week)

Our first stop was at Libengue, a post on the Belgian side which I had long wished to visit. Here we took on four new passengers which filled our little boat to the capacity of its cabins. Here also we remained in port a day and a half, taking on vast loads of cotton—which were carried below, and on the *Chalons* or boats attached to the side.

The next morning we stopped at Karawa, a mission station near Libengue, where lay ill a dear young missionary mother. The captain of the boat, a kind hearted man, stopped an hour in order that I might give the necessary attention. It was a pleasure to meet these missionaries whom, though our near neighbors on the Belgian side, I had never seen. And now once more we steamed out on the long stretch southward toward the Congo.

The personnel of the passengers was most interesting. Being fed in number it did not take us long to get acquainted with one another.

Monsieur P. was an ex-Catholic priest, who having decided to take unto himself a wife, was obliged to seek another vocation. He decided to take up official service on the Congo, and being a student, has attained a considerable degree of success in his works along the line of ethnology and comparative language study. He was one of the first to work upon the language of the great *Ozande* tribe, strange to say having commenced his work in 1912, the same year that I was also privileged to make a few abortive attempts upon the same language. He was going home to be treated for asthma with complications.

M. and Mme V.—were a charming young couple who came to the tropics at a very early age, and who having served five years were now going down river and perhaps home in order that he might be treated for tropical neurasthenia. They too were ardent and devoted Catholics.

M. Vr. was a young administrator going home to be treated for multiple tropical abscesses. He was absolutely non-committal on the subject of religion.

The captain and his wife were also Catholics. He too was suffering from a tropical malady which however caused him only occasional suffering.

One other passenger on board—the only remaining one, had once been connected with a Protestant church in Europe, but was in at least temporary spiritual darkness. He too was suffering.

Then on the *Chalons* at the side large numbers of natives were carried from Libengue to Irebu, the large military post on the Congo, we carried recruits for the ranks, from Irebu to Coquilhatville these were replaced by disciplined soldiers. I noticed among the children a case of yaws and spoke to the Captain about it, but he said since its port of embarkation was already passed, it would be necessary to carry it to destination in spite of the contagiousness of the malady.

With all these souls one felt a feeling of great responsibility. So far as I knew except for the personal boy who was accompanying me and who is a member of the

Yaloke church, I was the only Christian on board.

We spent much time in talking with the passengers on the upper deck, and some, although of necessity, less time with those below, or on the *chalons* at the side. This necessity was occasioned by the crowded conditions and intense heat in which native passengers are carried on river boats and with the fact that except for a very few who spoke *Sango* I was not conversant with their language.

The heat was also intense on the upper deck but in spite of it some progress was made with serious work. In attempting a little French translation a question or so brought the whole force of kindly passengers to my aid. We were in the midst of one such episode when the Captain asked me to attend a patient seriously ill on the deck below. I left the manuscripts with the interested group and found on my return an hour later that they had completed them for me! Fortunately the work was done under the supervision of the one Protestant member of the group, who immediately after I had seen it, offered to type it for me. I assure you it was an interesting sight to see. Monsieur the ex-priest, Monsieur, the devotee, Monsieur the agnostic, and the one nominally Protestant all hard at work upon the same manuscript, and that manuscript a fragment of Brother McClain's "Bible Truths" entitled, "The Second Coming of Christ." May God bless the truth therein contained to their souls!

Several of the passengers asked for medical treatment and thus their hearts were won to such an extent that they willingly received literature in French or English, for some could read English—and were thus brought to a knowledge of the truth. At the last I gave to each as a little souvenir of the voyage a copy of "Passages Chaisis" in French, printed at the Los Angeles Bible Institute in English, and reproduced as a French translation. It did one's heart good to see every one of them, not excepting the Captain's wife read the book through immediately! Monsieur the devotee said that he could not understand how Ananias could die in the early part of the book of Acts, and then later open Paul's eyes. I assured him that they were two separate individuals, and with that he was content.

The night before arrival I was much in prayer. For we were reaching Coquilhatville—we were going to see the King of Belgium, but I knew not just what step was best to take. There is a mission of the Christian church at Bolenge, but they were naturally not expecting me, and it would be necessary to find a hotel or other temporary lodgings in Coquilhatville. And yet I had sufficient experience to know this to be very improbable, if not impossible as indeed it almost proved.

But God never forgets. At the last moment a gentleman stepped up to me and asked me what I was going to do. I told him go to a hotel, if possible. He said perhaps he might be able to assist me in finding lodgings and asked me to remain upon the boat until his return. He did not return, but shortly after a *balaniere* arrived,

under the convoy of a very kindly young man, saying it was to conduct my baggage. I had already commenced to unload, as the Captain said I must disembark immediately as he wanted to renovate his boat and go to meet the King of Belgium who was just approaching from Lasala. I cannot tell you with what feeling of thankfulness I saw my baggage deposited in the *balaniere*, nor with what humble gratitude I walked along with the young man who had been sent to be my escort. On reaching the destination I found the kind gentleman who had undertaken for me, who said there was absolutely no place for me in Coquilhatville. He had even telephoned the Baptist Mission at Bolenge but they were all coming in on their steamship, Oregon to see the King of Belgium! But he said, "If you will accept it, I will place my private boat at your disposal, immediately after it returns from the envoy who are going to meet the King of Belgium. You may remain on that until Monday, when it starts on a river trip, and will pass Bolenge, leaving you there! By that time you will have had time to make all necessary arrangements and adjustments." I was overwhelmed with his kindness, but he replied simply, "Accept it as from the Lord whom you serve." Surely "Omnipotence hath servants everywhere!" "Meanwhile," he continued, "your baggage must be placed upon the boat, for we have no other place for it." A gentleman then stepped forward and said in very good English: "While waiting will you accept the hospitality of my wife and myself for dinner?" adding, apologetically, "We have not too much, just sufficient."

So my baggage went to meet the King of Belgium, while I was getting a nearer glimpse of the King of Kings! In the afternoon I too saw the King of Belgium, and at the grand convocation met the American Missionaries from Bolenge, who will welcome me on Monday. Meanwhile my extra baggage is to be stored with Mr. and Mrs. Hunt, missionaries, who reside in Coquilhatville, and who, although they have no guest-room, will receive me for a day or two before my departure for Kinshassa, on the *Michelin* which leaves the 19th.

Overwhelmed with joy at the goodness of God to me, I could not rest yesterday until I had committed my feelings to writing. These would naturally have been difficult days for me. Just one year yesterday since my little daughter was separated from me, and just fifteen years tomorrow since I was married to one who has now been more than five years with the Lord.

Yet God by his overwhelming goodness has made these days of sad memoirs, days of glad and joyous experience. And I praise him in the words which I wrote yesterday on the back of a receipt (for board on the Oubangui boat)—for all my baggage except my pocketbook had gone to meet the king!

August 10th, 1928.

"I herein register the goodness of God and his great faithfulness in answering prayer this day on my arrival at Coquilhatville. May his name be glorified in all that I do or say and may Christ himself be magnified. For that cleansing from all sin, for that keeping from its guilt and power which is necessary for me—for that I pray, Oh, God, I do thank thee and pray that I may now be guided as it is indeed necessary that I should be guided, for without him I can do nothing. Once again have I realized the sweetness of being kept absolutely for thy use. May all that I have and all that I am be more than ever for thy glory."

Dear ones, pray for me on this journey of responsibility and testing, and pray for the beloved missionaries who are bearing increased burdens in the work that I may

be here, as well as for those who on furlough are glorifying his name.

Faithfully yours,  
FLORENCE N. GRIBBLE.

these people and it has been an inspiration to me. I have sowed the seed and now leave the increase with the Lord. Several made a public confession but I take none of the credit to myself for it is the result of the faithful work of Brother and Sister Kinzie and their good helpers.

R. I. HUMBERD.

## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### ELLET, OHIO

Rejoice with us once more, for not only has the Lord spoken but he continues to speak. We are made to think of the words of Jesus, "Ask and it shall be given unto you." We have asked but it seems that he has given us more than we ask for, or expected. By the time this reaches you ten more will have been received into the Ellet Brethren church, nine by baptism and two by letter. This brings the total additions for the year in this circuit up to fiftythree, thirty of which were taken into the Ellet church. While we give him the glory for the increase we feel that he would have all brethren rejoice in the saving of souls. Also we feel sure that some have this work on their prayer list and deserve to know the results.

We are thrice happy to announce that at our last business meeting a unanimous vote was taken to start immediately the erection of a new church building on top of the now existing basement. The element of faith entering into this project will perhaps best be appreciated when we state that approximately twenty pledgers, none of whom are rich, have made this announcement possible. Others who could not pledge are doing their bit in many ways. We are planning to have the building up before snow flies. But again it will depend on prayer. There is much work to be done and more money to be raised. This project will have to go through on small gifts and prayer. Already we have received one gift through the mail from loyal brethren. We are soon to be taken into Akron and will then be a "city" church. Our location is ideal for this locality will be full of new material for the next twenty years as Akron "swallows us up." The eight million dollar Zepelin U. S. Navy contract which is almost sure to be let to the Goodyear Rubber Company, will be located within a half mile of us. Hence we feel every dollar invested in this church will be a golden investment in the bank eternal bearing soul-saving interest for years to come. No gift is too small to be appreciated. There is no doubt in our minds but that the Ellet (future Akron) will be one of the strong churches of the brotherhood. Our only fear is that the building, forty by sixty, will be too small. But unless the Lord intervenes, we will be compelled to build within the limits of our financial means.

We have a hundred new song books, and these plus the loyal orchestra, are doing a wonderful piece of work. Pray that the Lord may continue to bless us and that the work may go rapidly forward, for we need the room.

FLOYD SIBERT, Pastor.

### KRYPTON, KENTUCKY

For many years I have been interested in the mission work of the Brethren church in the mountains of Kentucky. Within the past nine years I have made four trips to

both the station at Lost Creek and Krypton.

On this trip I have had the privilege of holding a meeting with Brother Fred Kinzie at Krypton.

When I last visited this station my father was laboring alone and although at times he was lonely, yet he was happy for he loved the mountain people.

I was surprised to see the work that Brother and Sister Kinzie are doing and I wonder that they can accomplish so much with so little. Since our Kentucky work is dependent almost entirely on the school work, it was necessary to have a dormitory and dining room. This was provided by Brother Kinzie, who bought material with the money obtained by the sale of clothes and did the work himself.

Brother and Sister Kinzie are people of sterling character and are well fitted for the multitude of duties which this work demands. Both are staunch fundamentalists in the faith "Once for all delivered to the saints," and have a Bible that is the infallible record of the perfect revelation of God. In these days when so many have doubts about the Word of God, this is indeed an important thing. Their helpers are also of the highest spiritual character, Miss Hadden being a graduate of the Los Angeles Bible Institute, and Miss Carter a member of the Long Beach church.

The motto of the school seems to be "The fear of the Lord is the beginning of wisdom," for in all things our Lord has the preeminence. As I write these notes, Miss Hadden has some twenty little children repeating scripture verses. A few days ago a boy said, "Miss Carter scarcely ever teaches a class, that she does not refer to the Bible in some way."

The day is begun with scripture and prayer before breakfast. At eight o'clock they gather in the church for a half hour of singing, prayer and a talk by one of the workers. Just before recess, the church bell rings, immediately every head is bowed for silent prayer, a moment later the bell again taps—instantly the room is throbbing with life as they march out to their play. How I wish my own children could live in such an atmosphere.

The children are required to help with the work and how the kitchen rings with such songs as "Love Lifted Me," while the dishes are being washed. And indeed that is the purpose of all the work here. True, they are taught the common topics of the school room, but only as a means of bringing them together for the greater work of winning them to the Lord. In our work in Africa the medical missionary uses his medical knowledge to draw people to him so he can preach to them, so here, the children are given an education but only, because in this way they can be best won for the Lord. And I see no better way, than the present system, of doing this and surely the Lord is well pleased, for his blessing rests upon it.

I have greatly enjoyed my stay with

### TO ALL BRETHREN EVERYWHERE

At the meeting of the Trustees of the Brethren Home, held recently at Ashland, it was ordered that the Executive Committee, composed of the undersigned, should visit the Home. The Committee did so on September 4-5. For the satisfaction of the church at large and all friends of the Home we are pleased to give the following report.

1. We found the Home under the efficient management of Brother and Sister Briggs. We found everything kept in good order and the whole appearance of the grounds and the home was most attractive. We found nine elderly ladies in the Home. We also found several boarding members at the Home. We found a general spirit of contentment and happiness among all concerned. We have nothing but words of praise for those in places of responsibility in connection with this institution of the church.

2. We found that we owned one hundred sixty-four acres of ground. The buildings are in good condition. The growing crops on the Home farm are very good. We found that there is a debt of approximately \$8,000.00. This amount is due the Land Bank at Lafayette, Indiana. The payments run for nearly forty years and are \$288.49 semi-annually. This will make the payment of the balance due on the land very easily met.

We found a few outstanding accounts but they were small. These accounts will be paid by the Superintendent.

3. We found that the Home had received money in the form of Annuity Gifts amounting to \$34,700.00. The interest on these annuities varies from 4% to 7½% and amounts to \$1,886.50 annually.

The estimated value of the Home, including farm lands, buildings, furniture, and implements, together with other property, real and personal, amounts to \$79,875.00 as per report of the treasurer, Henry Rinehart. This report is dated July 31, 1928. We should add that this valuation does not include the Walter Clark farm (in Michigan) which the Board owns.

4. We also find that the Home farm and garden, that is the forty acres on which the Home is located, helps greatly to meet the running expenses. There is also some income from the boarding members of the Home. However, the Board must have an income sufficiently large to pay the Land Bank payments as they come due and the interest on the Annuity Bonds. This will take annually very nearly \$2,500.00. The only source from which the Board can secure this help is the friends and churches interested in the Home. The 120 acre farm will yield little more the current year than must be spent on it.

We find that the church and friends contributed during the last year not quite \$1,500.00. This leaves the Board short about \$1,000.00. We shall have to have this sum in order to meet our obligations due before the next annual offering.

We believe the foregoing to be substantially correct in all its details. The Board of Trustees invites the most careful investigation of all its business transactions as well as the management of the Home.



We want to close this report by making an earnest and sincere appeal to all who read it to send at the earliest possible time a contribution for the use of the Home. We appeal to our friends to help us out of a difficulty and to meet the emergency. We may add that had all the churches and friends given as liberally the past year as they did in former years we would have sufficient funds to meet all obligations.

We should add also that Brother Henry Rinehart plans to spend his winter in California. In his absence from Flora it is directed that all gifts of money be sent to the President of the Board, J. Allen Miller, 807 Grant Street, Ashland, Ohio.

Respectfully submitted,  
Executive Committee,  
MARTIN SHIVELY, Secretary,  
EPH. CULP,  
J. ALLEN MILLER, President.

#### A HAPPY GIRL

Carleton, Nebraska, Sept. 25, 1928.

Mr. R. R. Teeter:  
Ashland, Ohio,

Dear Mr. Teeter: You will think I have forgotten all about sending you a picture of myself and bicycle but have had a hard time to get one as we don't have a kodak.

The first ones taken were so tiny, then another friend took some and didn't get me all on, so we had Mr. Kemper take it and here I am happy with my bicycle, thanks to Mr. J. D. Kemper our Sunday school Superintendent. The carrier I have on in front for school books should have been taken off but it wasn't so you have a picture of it too. Ha!

My brother and I sure enjoy riding three miles to school on our bicycles. Bicycles are getting quite popular here at Carleton.

Hope you are fine and thanks again for my nice bicycle. I will be eleven years old this Thursday and both my Grandmas and Grandpas will be here for dinner that evening. Mother and Daddy gave me a bed and dresser for my bedroom. Don't you think I should be the happiest girl in the world?

School is fine. We are studying about Africa in Geography and I often think of our missionaries who are working there.

I must do some studying so goodbye.

With love,  
OPAL ROSE MEYERS.

"We do not understand that the earth-music is hushed that we may catch some echo of the song that the morning stars sang together, and may hear the sons of God shouting for joy. We do not understand that the naphtha lights of an hour's pleasure burn dim that we may see beyond them the sunrise of the soul's eternal gladness, the dawn of the heavenly joy. The vision of the Kingdom of heaven has ever been seen through men's tears."—Percy C. Ainsworth.

#### MORAL ISSUES SUPREME

America is facing a momentous crisis in the present national contest. In this contest moral and spiritual issues are supreme. They so far transcend partizan or "polit-

ical" issues that literally millions of citizens, including outstanding political leaders as well as the rank and file of the people, are discarding party lines.

On the one hand, defying the spirit if not the letter of his party's platform on prohibition, disregarding the counsel of leaders of his party on this issue and boldly choosing as his campaign manager one who welcomed this opportunity of doing something worthwhile to get rid of "the damnable affliction of prohibition," we have a man whose only hope of reaching the White House is in securing the support of those who would restore the outlawed liquor traffic along with that of all those alien, lawless and criminal elements, centering in our large cities, which have always allied themselves with this evil. The strategy of his campaign is to secure the support of all these elements and, afterwards, of as many as possible of the moral and Christian citizens of the nation on the basis of party loyalty and other issues.

On the other hand, we have a man aspiring to the presidency who stands foursquare upon his party's platform declaration for prohibition, whose personal habits and life-long record are in harmony with his declaration on behalf of the Eighteenth Amendment, and whose background, character and achievements are in keeping with his declaration that our greatest national problems are moral and spiritual. His hope of elevation to the presidency is in receiv-



Opal Rose Meyers, Winner in the Bicycle Contest

ing the support of the sober, God-fearing citizenship of the nation.

Never in any similar campaign were the issues on moral lines so clearly drawn.

It would be a heavy blow to the cause of prohibition to place in the presidency, with its appointive power and its influence on public opinion and law making, one whose lifelong record, public and private, stamps him as a friend of the liquor traffic and who boldly declares he would use the power of this high office to break down the Eighteenth Amendment and prostitute God's ordinance of civil government by putting it into the business of dispensing intoxicating liquors to its people. Far beyond this, it would encourage and embolden all the allied forces of lawlessness and wickedness throughout the land. To accomplish the defeat of such a candidate and place in the presidency one whose public and private life and declarations made him the symbol not only of sobriety but also of all those fine moral and spiritual ideals which are the glory of our Democracy, would be a correspondingly great victory for the cause of prohibition and of national righteousness.

To bring home to the intelligence and

conscience of the millions of our Christian citizens the supremacy of these moral and spiritual issues in the campaign, is an imperative and pressing duty. Many of them are not informed. Much is being done to minimize the importance of these issues to this body of our citizens and to confuse them. To make these issues clear to these millions of our citizens, to show them how important they are and to thus lead them to act in accordance with Christian ideals of citizenship, will assure victory.—The Christian Statesman.

#### LUXOR AND KARNAK RUINS

After our day's work on the west side of the Nile we had but a half day's sight-seeing there left. Early next morning we again went across the Nile, got our same driver and carriage and set out for the Valley of the Queens. This is located across the same high bluff from the Valley of the Kings as the Temple of Hatshepsut described in our former letter. It is reached up a little valley leading into the cliff from the plain of the Nile. Before we visited that, however, we stopped to visit a few of the tombs of the Egyptian nobles which lie near the Temple of Hatshepsut. These were great feudal lords who were vassals of the king, who owned or held from him great landed estates in various parts of the Nile Valley, and who had large numbers of slaves or serfs working the land under them. These tombs were in fact mortuary chapels as in most cases their mummies were not buried in these places at all, but either in the Valley of the Kings near the masters they served, or in pits near these so-called tombs. They were in fact places where religious services were held in honor of the souls of the dead nobles.

The first we visited was that of Menna who was chief of the king's estates of a Pharaoh in the XVIII dynasty. The other was that of Nekht, a scribe of the granaries of one of the kings of the same dynasty. These caves were like the tombs of the kings dug out of the solid rock, and ornamented with carvings and paintings like those of the royal tombs. The usual activities of these royal servants are depicted on these walls. The statue of Nekht was discovered in his chapel and was put on board a ship during the World War to be sent to England, but the ship was torpedoed by the Germans, and the statue perished with the ship. From the pictures on these walls it is clear that in the more than 3,000 years since them very little change has occurred in the methods of agriculture as practiced in Egypt. We saw them plowing in the fields nearby with the same crooked stick hitched to two oxen or cows as we saw pictured on the walls of thirty centuries ago. They have very similar looking boats on the Nile today as then. They lift the water from the river or from wells with the same shaduff today as then. They cut the wheat with the same hand sickle. They thresh it with the same kind of oxen walking over it, and winnow it still by hand in the winds. They let out the water from the canals with the foot just as we find it described in the Bible.

Of all the tombs of the queens we visited only two. Only one of these deserve mention here. It is that of Nefertari, the favorite wife of Rameses II. She is supposed to have been the half sister of Rameses II, and was only one of many wives of this Pharaoh. We do not know how many he had, but the monuments mention 111 sons of his and 90 odd daughters. The physical virility of this king is attested by pictures

on the temple of Karnak in ways which do not lend themselves to description here. His is the mummy in the Museum on which we may still look. His father was Sety I, whose mummy also lies a few paces away in the Museum. The pictures on this tomb concern themselves largely with the supposed activities of the Queen after death among the gods in the other world. The painting is as fresh as if laid on only yesterday. In this Valley are also buried two infant children of Rameses III. They were buried here because they were never kings and because they had died very young. The pictures in this tomb show us Rameses III introducing his sons to the various gods of the under-world.

A little farther to the south is a whole cluster of mortuary chapels and temples built at different times from 1557 B. C. to 700 B. C. The chief one is that of Rameses III. This is the most imposing ruin on the west side of the River. It is great in extent and its sculptures are unique in that they are very deeply cut. They portray the wars of Rameses III in Libia and Syria. He is shown charging enemies with his chariot and shooting at them with bows and arrows. Other pictures show him lashing prisoners of war with his whip, and still others show him having their hands and heads cut off. There were no prohibitions against atrocities in those days. Rameses pictures these horrible scenes of cruelty to show his glory. Bad as war is it has undergone some amelioration in thirty centuries. In the days of its youth this pile of temples must have been an imposing building.

In the afternoon we visited the ruins of the Temple of Luxor and that of the much greater temples of Karnak. The ruins of Luxor stand right in the village just near our hotel. No language of mine can do justice to the magnitude of these buildings. The gigantic columns which supported the roofs, the large statues, much defaced, the obelisks and the immense rooms make an impression of largeness rather than of beauty. The ruins of this temple were buried under the rubbish of centuries until a British officer in the last century wanted to dig a drain for a water closet in his house. In digging the top of one of the huge columns was uncovered. This led to further digging which at last has uncovered most of this huge building. However, a Mohammedan mosque still covers part of it and cannot be dug out until the mosque is moved.

Karnak lies about a mile down the river to the north. It is much greater in extent, and is one of the most imposing pile of ruins I have seen—in fact by far the most impressive. It covers an area of 600 acres. Here the most imposing remains are the great hall of immense columns which stretch down through the center of the largest of the many temples found here. This temple was dedicated to the Egyptian god called Amen-Ra. From it a row of sphinxes lead down to what was the original bank of the Nile and looks straight across the river to the buildings at Thebes already described. A succession of kings added to this temple so that originally it was a collection of temples. Here again Rameses III has shown his taste for magnificence in the addition he has left. It covers 50,000 square feet and is the largest temple area in the world. The roof which has fallen in was supported by 134 columns gigantic in size and height. These were placed in 16 rows. Most of these still stand in their ruined grandeur. In a court just to the east of

this great hall originally stood four giant obelisks, two of which still remain. One of them in memory of that same queen Hatshepsut is 97 feet high and was cut from one solid piece of granite and shipped down the Nile from the quarries of Assuan. It is the largest obelisk in the world. It tells that the work of cutting out of the solid rock, of polishing, inscribing and shipping it down, hauling it up to its place and setting it took only 7 months, a record which it would hustle modern engineers with modern machinery to equal.

Just to the south lies the sacred lake, now a shrunken pond, but once surrounded by a granite wall, parts of which can still be seen. Around the whole thing was built a wall of sun-dried bricks which now is much crumbled. There were four huge gates or pylons in the wall, the remains of which are still to be seen.

In its youth this assembly of buildings must have been the most impressive set of buildings ever built by the hand of man. When one thinks that some of the Greek philosophers who came to Egypt to study philosophy with the priests must have seen it, one wonders what they thought about. Probably Plato looked upon it in his day. Add to the the physical impressiveness the procession of priests with their showy colorings, their incense, the barbaric splendor of the jewels and garments of the kings and their nobles, and you can imagine a picture which one would go far to see. What a sight it would have offered to a movie camera.

The inexpressible sadness of it today, especially when the sun has set and the moon shines down upon it casting dim shadows from the ruins, with the giant nakedness of the ruins tempered by the softness of moonlight, and with a historic sense of the vanity of it all, is beyond words. Here, if ever, were buildings which should have mocked the tooth of time.

Gone are the slaves who toiled that these kings might live in splendor. Vanished are the nobles which lashed out of the toilers the sweat and blood by which these mighty structures were reared. Where now are the priests who carried the sacred vessels, chanted the praises of the Pharaohs and of their gods. Only a memory now are the great gods, Isis, Osiris, Ra, and all the rest. The loves and hates of that far off time, —over thirty centuries have rolled over them burying them in the oblivion of forgetfulness. The mighty Pharaohs who told their mighty deeds in boastful hieroglyphs on the walls of their tombs and temples are at the best only grinning mummies gracing, —or disgracing—the museums of the world. Their tombs for the most part have been rifled by common thieves in spite of the prodigious precautions they took to hide them. Only the rocks in which they engraved their deeds and hopes remain, and they are crumbling into dust. The immense temples built of the rock of the eternal hills are like skeletons showing us only a fragment of that historic past. Of spiritual contribution how little they made compared with that of the Greeks, and how incomparably little compared with Buddha, Mohammed and Jesus. "The things which are seen are temporal; the things which are not seen are eternal." Is it not so in the light of history? Yet, how slow we are to learn this lesson! I have never felt so keenly the evanescence of all worldly power and glory, the futility of pomp and power as in these few days I have wandered amongst these ruins of Egypt's splendor. Yet, I dare say that these men found great satisfaction in

the sense of achievement. After all it comes down to a matter of values, of what things we consider to be most worth while. It is not what men remember of us, but whether we have a sense of working hand in hand with an ethical and a social god, an expressed purpose for the world. Be remembered we may not. But have we made our little contribution to those things which make for a better world in which folks may live, and enabled the common folk to find in life the eternal verities of life. The values which Jesus placed as foremost have never shone out so clearly, and with such eternal splendor. With these thoughts struggling in our minds we left Luxor for Cairo and for that land in which he lived who placed an altogether different estimate on the end and purpose of life. We shall be there tomorrow.

J. L. GILLIN.

Cairo, Egypt, March 20, 1928.

## OUR LITTLE READERS

### THE BOY WHO HELPED HIS MOTHER

As I went down the street today,

I saw a little lad

Whose face was just the kind of face

To make a person glad.

I saw him busily at work,

While blithe as a blackbirds' song

His merry, mellow whistle rang

The pleasant street along.

Just then a playmate came along.

And leaned across the gate,

A plan that promised lots of fun

And frolic to relate.

"The boys are waiting for us now,

So hurry up," he cried.

My little whistler shook his head,

And "Can't come," he replied.

"Can't come? Why not, I'd like to know?

What hinders?" asked the other,

"Why, don't you see," came the reply,

"I'm busy helping mother;

She's lots to do, and I so like

To help her all I can,

So I've no time for fun just now,"

Said this dear little man.

"I like to hear you talk like that,"

I told the little lad;

"Help mother all you can and make

Her kind heart light and glad."

It does me good to think of him,

And know that there are others

Who, like this manly little boy,

Take hold and help their mothers.

—The Herald and Presbyterian.

### FORGIVENESS

"Oh, pardon me," said little Billie. "I am sorry, Frank. I did not mean to step on your toe."

"Surely," said Frank. "It did not hurt much, anyway."

And away they went playing again.

"Oh, pardon me," said Billie again a minute later. "I did not see your foot."

"That was my sore toe," said Frank half angrily.

"I could not help stepping on it," said little Billie.

"Well, do not do it again," said Frank.

"Ante over," shouted Billie. And he threw the ball over an old woodshed.



Frank jumped and caught it. Then around the shed he raced after little Billie. Billie did not see him until he was almost beside him.

Then he started to run. But he was too slow. His foot came crashing down on one of Frank's.

"Oh, pardon me," said little Billie. "I could not help stepping on your foot, it was so close."

Frank raised his hand and slapped him. "No!" he cried. "You have stepped on my foot three times this morning."

Little Billie began to cry. "I am sorry, Frank," he said.

"Go on home," said Frank angrily. "I will play by myself."

So little Billie went home and played with his marbles.

Frank began bouncing his ball against a house across the street. One, two, three, four times he bounced it. Then "crash!"

Frank turned very pale. He had broken a window in the house.

Just then an old man came out of the house.

Frank tried to run when he saw him. But he was so frightened that he could not move.

"Did your ball hit the window?" asked the old man kindly.

"Yes, sir," said Frank. "I—I did not mean to hit it."

"I see," said the old man kindly.

"I'm sorry," said Frank.

"That is all right, my boy," said the old man. "I will have another window put in tomorrow. You need not feel badly about it."

"What?" asked Frank in surprise. "Aren't you going to tell my father and make me pay for it?"

"Come here, my son," said the old man. "I have something to tell you."

Frank came and stood beside him.

"We all make mistakes," said the old man. "Even I, at my age, am daily making them. Jesus knows that none of us are perfect. But he wants us to love one another, my boy. So he asks us to forgive each other our little transgressions or mistakes."

For a minute Frank was thoughtful. Then he asked, "If I broke another window, would you forgive me for that, too?"

"Yes, son," said the old man. "There are thirty windows in my house. And I would forgive you if you broke every one of them. It does not take much love to forgive one broken window. But it is a real test to forgive thirty. That was what Jesus knew when he said that we must forgive each other seventy times seven."

"I see," said Frank. And he turned and ran over to Billie's house. "I am sorry that I was so mean to you, Billie," he said.—Maude Stevens, in The Christian Herald.

## ANNOUNCEMENTS

### MARTINSBURG, PENNSYLVANIA

The Brethren at Martinsburg, Pennsylvania, are holding their fall communion service on the evening of October 14th. We gladly welcome any of our neighboring brethren who care to meet with us.

J. S. COOK.

### OHIO CONFERENCE, OCTOBER 18-21, 1928

Ho! for the BIG State Conference. Are You Coming? Sure! There are scores who are, and you will enjoy it all. People will

come on train, interurban, automobile and on foot. They would not miss it.

How to get there? Well, it's easy. Just 18 miles west of Dayton, Ohio, on paved Road No. 11. Consult your road maps and you will be guided directly. The Dayton and Western Traction line runs cars each hour or two each direction east or west. The Cincinnati & Northern Railroad also has daily trains each way. We are judging most folks will come by auto, so when you get into town find the Church by the Water Tower, and on Thursday afternoon we will have the committee there to receive you and give you your assignments. Meals will be served by the ladies of the church on Friday and Saturday, and Sunday dinner in the basement of the City Hall, one block west of the church. Lodging and breakfast free in the homes where delegates and visitors are stationed.

From among the ministers who are here on Sunday morning, the 21st of October, a group will be asked to supply the pulpits at the M. E., Reformed, and Church of the Brethren. Also one will be sent to the Gratis Brethren church and one to New Lebanon—Brother Beal will likely supply the latter.

W. R. DEETER, Pastor.

## IN THE SHADOW

**MOORE**—Mrs. Ida Wheeler Moore was born in Stiffton, Kentucky, August 1st, 1853, and died at her home in Fort Scott, Kansas, September 25th, 1928 at the age of 76 years, 1 month and 24 days. Mrs. Moore was the daughter of Mr. and Mrs. Reuben B. Jones. Mr. and Mrs. Jones moved from Kentucky to Floyd Knob, Indiana when Ida was but ten years of age. Here she grew to womanhood and was married to E. W. Wheeler.

Mr. and Mrs. Wheeler then moved to Fort Scott, Kansas, 53 years ago, and Mr. Wheeler passed away in 1902, 26 years ago.

While living in Floyd Knob, Indiana, she had a childhood sweetheart, R. Z. Moore, and after both of their companions had died, they again met and were married, being very happy and devoted to each other. Besides her husband, Mrs. Moore is survived by the following children: Mrs. Cora Mitchell, Kansas City; Mrs. Nora Anderson, Fort Scott; Clifford Wheeler, Fort Scott; Joe and J. T. Wheeler, Kansas City; also 14 grandchildren and two great grandchildren. Mrs. Moore was a staunch Christian, having been baptized when but 15 years of age. The writer had known Mrs. Moore for more than 30 years and knew her as a very devoted Christian, who loved her Bible and was always ready to give herself to help others.

Funeral was conducted from the home of the daughter, Mrs. Anderson.

Mrs. Moore requested the writer to officiate at her funeral and also selected the text to be used, it being Isaiah 41:10. This was all carried out as she requested, and a very large concourse of friends and neighbors were in attendance. Mrs. Moore was well known and beloved because of her motherly spirit and willingness to always help any one in need. A very large profusion of beautiful flowers bore evidence of the esteem in which she was held.

The body was laid to rest in the family lot at the Evergreen Cemetery. L. G. WOOD.

**MEYERS**—Mrs. Sarah Elizabeth Meyers, daughter of Mr. and Mrs. James H. Gwin, and wife of Mr. John Henry Meyers, who died two years ago. Mrs. Meyers died at Mercy Hospital, Fort Scott, Kansas, on September 27th, 1928, at the age of 55 years. Mr. Gwin was an old settler in the Godfrey neighborhood, for whom the Gwin school house was named and which stands on the old homestead.

Mrs. Meyers was highly respected by her large circle of friends, and many beautiful floral offerings bore testimony of the esteem in which she was held.

Funeral was conducted from the Cheney Chapel by the writer. Burial was made in the Evergreen Cemetery. L. G. WOOD.

**HALL**—Mrs. Icie Hall, wife of Frank Hall, was born at West Plains, Missouri on February 7th, 1866 and departed this life at the Mercy Hospital, at Fort Scott, Kansas, on September 17, 1928, at the age of 62 years, 7 months and 12 days.

There survive her, the husband, Frank Hall and two children, William Robert, aged 3 years, and Alta May, aged 11 months; also her father, Dan Williams of Oklahoma, a brother, Wayne W. Williams of Kansas City, Missouri, and sister, Miss Grace Williams, of Memphis, Tennessee. The funeral was conducted from the Brethren church of Fort Scott, at 2:30 P. M. of September, 1928. The gray casket rested in a bower of beautiful flowers, bespeaking the love and high esteem in which her friends and neighbors held her.

The service was conducted by the writer, using as the text: Luke 8:52. Burial was made in the Oak Grove Cemetery. L. G. WOOD.

**LOWMAN**—Effie Lowman, daughter of Richard and Elvira Ketrow, born at Farmersville, Ohio, October 2, 1805, departed this life September 23, 1928, at the age of 62 years, 11 months, and 21 days. She was married to John H. Low-

man, August 21, 1884; to this union two sons were born—Omar of Ames, Iowa, and Charles of Dayton, Ohio. Over 41 years of their married life was spent in and around West Alexandria, Ohio. She with her husband united with the First Brethren church in April, 1887 under the pastorate of Rev. Mason. Much might be said of her Christian life, her high ideals, and her self-sacrificing spirit. A saint has indeed gone home. Funeral service was conducted at the home on Tuesday, September 25th, by the writer, assisted by Rev. Petre, of the Church of the Brethren. Interment in Lexington Cemetery. W. R. DEETER.

### RESOLUTIONS OF RESPECT

Silently, like the end of a perfect day, came the end of life to our dear sister, Mrs. Hannah Allredge Lowman, Monday evening, September 3, 1928 at the advanced age of 72 years, 7 months and 28 days.

Sister Lowman was a charter member of the Roann Brethren church and, inasmuch as this congregation was a charter member of the denomination, our sister was likewise a charter member of the denomination itself. She was a deaconess of the church and gave to the church she loved, the best service it was in her power to render. Faithful as a Christian, greatly beloved as a friend and neighbor. Therefore be it:

Resolved: That the members of the W. M. S. of the Roann Brethren church, continue to hold Sister Lowman in loving remembrance and be motivated by the memory of her kind and loving disposition and Christian spirit.

Resolved: That we extend our heartfelt sympathy to Brother Lowman, also to the nieces and nephews, recommending them to the Heavenly Father, who doeth all things well.

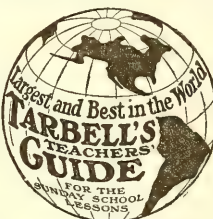
Resolved: That a copy of these resolutions be sent to the family, and a copy printed in the Woman's Outlook and the Evangelist, also a copy spread upon the minutes of our W. M. S.

MRS. WILLIS FLORA.  
MRS. LIZZIE YOCUM.  
MRS. MONROE JONES.

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# *The* **BRETHREN EVANGELIST**

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

## **HOME MISSIONS IS THE VITAL ISSUE**

**The First Divinely-appointed Task of the Church.  
The Advancement of Every Brotherhood Interest  
Waits Upon the Denomination's Enlargement.**

---

### **DO YOU FAVOR**

**Extending the Borders of our Beloved Zion into  
The Unchurched and Unevangelized Portions of  
The Homeland?**

---

**You will be Called upon at the Thanksgiving Season**

### **To Cast Your Ballot**

**For or Against the Church Extension Program.  
If you Favor it, make a Generous Offering for Home  
Missions; if not, make none, and may the Lord have  
Mercy upon your soul.**

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### **Remember**

**Home Missions is the Vital Issue**



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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## EDITORIAL

### Attending the Communion Service

A very common fault, and one that is growing upon the Brethren people, is that of absenting themselves from the communion services of their church. In one church with a membership of 250, the average attendance at the semi-annual communion was fifty. In another congregation composed of about 200 members, there were seldom more than sixty communicants. A small country church of 100 enrolled members set their tables for about forty and had them about two-thirds filled, including visitors. A small town church of 300, many of them widely scattered, however, had communion attendance of about seventy-five to eighty. A mission church in a city claimed a membership of about seventy-five and had approximately half that number present at their communion service. A church located in a small industrial city had a book membership of 275, but the communion service was well attended when 120 were present. Some of our churches have reported figures that show up much better than these, some ranging as high as eighty percent of their enrollment at the communion, but they are few. The tendency is to a lowering of the figures, and that fact gives reason for concern.

When our people cease to have a high regard for the ordinances of the Lord's house and feel that they can get along very well without them, a situation has come to pass that does not speak well for the church members so disposed, nor for the church of which they are members. It indicates a spiritual indifference that presages a fall; it points to a growing worldliness that unfits one for the intensely spiritual atmosphere of the Lord's Supper; it shows a carelessness with regard to obedience and a lack of zeal for being found in the will of the Lord that makes one devoid of power and fruit-bearing. And the church that tolerates or appears satisfied with such a situation is a poor and unworthy member of the Body of Christ. As a bride, who should be waiting in readiness for the Bridegroom, she is unfaithful. As a shepherd of souls, she is inefficient. As a guardian of the faith delivered unto the saints, she is untrue. As regards her future and the conservation of her plea, she is short-sighted and unwise. And unless she becomes aroused and sets herself with positiveness and determination for the observance of the ordinances committed unto her by the great Head of the church, she will find her

candle suddenly taken from her, and her mission and message will have disappeared. It is not too much to say that the future of the church largely depends on the maintenance of the communion service as vital means of grace in the life of its membership.

### The Vatican's Interest in American Politics

The Christian conscience of America is vitally concerned about two very important issues, namely, whether Prohibition is to be preserved or cast to the winds, and whether the separation of the church and state, with the religious liberty that is thereby guaranteed, is to be maintained. Such issues are far above politics, and on these the voice of the church has a right to be heard, and in the defense of these every Christian patriot has a duty to perform.

For campaign purposes some of our politicians are trying to get people to forget the Prohibition issue, and at the same time they are endeavoring to befog the so-called "religious issue." But people will not be allowed to forget and the foginess is steadily being cleared up. What politicians denounce as "religious intolerance" is fundamentally the determination of Protestants not to allow religious liberty to be jeopardized by trusting the government in the hands of one who is devoted to the aims of that religious-political organization known as the Roman Catholic church. These politicians have really done Protestants a service by forcing the issue upon them and causing them to think through, and thereby to become clear upon the subject.

In so far as there is a religious issue in the campaign, it is the issue of the claims and intolerance of the Vatican. It insists on and is working to achieve the union of the church and state, and the submission of the state to the church, claiming that the only true church is the Roman church. Here is the intolerance that really exists in a sizable force and manner that needs to be feared. An institution that holds to the theory that it is divinely commissioned to be the overlord of all governments and the civil ruler of all peoples, and is set against freedom of worship, freedom of speech, freedom of conscience and freedom of the press is an institution that people of Protestant faith and democratic ideals may well regard with suspicion and keep a watchful eye upon. That being the situation with regard to the Roman church, we need not be surprised that so large a number of good people persist in asking, What will be the effect of electing a Roman Catholic to the presidency? And for those who maintain that the so-called "religious issue" should be ignored, we recommend the following paragraph for their careful study and consideration. It appeared originally in the Chicago Daily News of August 18th and later was quoted by the Christian Evangelist with the suggestion that it rightfully enters into the consideration of voters. It is a message from Rome to Renzo Rendi, discussing the attitude of the Vatican toward the presidential campaign. It said:

If Mr. Smith should be elected president it is difficult to say what advantages the Vatican could hope for. Nevertheless, I can affirm that the first advantage which the church would hope for is the creation of a Vatican embassy in Washington and an American embassy in the holy see in Rome. At present the Vatican has its apostolic delegate in Washington, Mgr. Fumasoni Biondi, who has no diplomatic standing, but is limited to a spiritual connection between the pope and the American Catholics. The government of the United States has no official relations with the Vatican or its representative. The creation of this embassy, or, as it is termed by the Vatican, a "nunciature" would open regular official relations between the Vatican—the biggest spiritual power in the world—and the United States—the strongest earthly power.

Today at religious ceremonies in St. Peter's or at the apostolic palaces which are unsurpassed in magnificence and choreography the pope is surrounded by the diplomatic representatives of the most important countries. Even Great Britain and Germany are represented though their populations are chiefly non-Catholic. The United States is not represented at the court which controls the spiritual interest of millions of its population.

If Smith is elected and if he establishes, as the pope confidently expects, a Vatican embassy in Washington and an American embassy at the Vatican, that will mean the recognition of the United States government of the political character and claims of the Roman church. That will be the first big step toward putting the pope in a position where he can meddle in the affairs of the American government. It is well that we be clear on that point as we face the coming election.

## "A Revival of Christian Reading"

The above heading which we have set before you to challenge your thinking appeared recently in the Southern Methodist paper, the Christian Advocate, and the same thought has been urged upon other denominational groups by their leaders in the field of church literature. We need such a revival in our church. One of our leaders has adopted a very pessimistic view, being of the opinion that our people are not readers. Others say our people read, but do not read books, to speak of, since we sell very few books, rather confining their reading to periodical literature. Another brotherhood leader whose work takes him much among the churches recently deplored the lack of reading even of our periodical literature in certain quarters. Even the Evangelist was found in very few homes in those parts. It is a deplorable situation that obtains in certain sections from the standpoint of keeping informed in religious matters, and particularly matters of denominational interest. It is bad for them because of their poverty of religious thought and spiritual experience, and it is bad from the standpoint of the general interests of the church. People do not give to missions, to college endowment, to the superannuated ministers' support, or anything else in any considerable amount, in those parts where they do not read the church paper.

We do not know any way to remedy the situation very quickly, for, so far as we are able to learn, the fault is not in the church literature, as they have never read it and so have never had any occasion to become offended at it. It is simply due to the fact that they do not read, at least, not to any considerable extent. Such a situation can be remedied best, we believe, by the pastors initiating a revival of Christian reading. This is a matter we have suggested to some of our pastors on various occasions, but have never yet gotten any very enthusiastic response. We believe the need will dawn upon more of our leaders by and by, as it is already becoming clear to some, that there is a very real need of a revival of Christian reading. But why should we be compelled to wait so long? The greatest loss is to those who do not read, and the greatest handicap is realized by the pastors on the field, for an uninformed people are hard to lead into larger things. Why

*(Continued on page 6)*

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## EDITORIAL REVIEW

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The Evangelist office was favored with a visit recently from Dr. W. S. Bell, president of the Publication Board. Though Ashland is now his home, he is not with us much, being most of the time among the churches in the interest of the college, and we welcome his visits.

Dr. J. L. Gillin's description of Egyptian penal institutions is most interesting and informing. We are greatly indebted to Brother Gillin for this splendid and instructive article, the like of which we would have to pay much to secure. You will read it with profit.

From our missions in the Argentine come an encouraging report from the pen of Dr. C. F. Yoder, who received the public confession of four persons at Rio Tercero. There were ten converts at Laboulaye and much enthusiasm for the work. A number await baptism at Realico as a result of a meeting conducted by Brother Romanenghi. Thirty Sunday school scholars made the great confession at a decision day service held at Rio Cuarto.

Brother C. C. Grisso, pastor of the church at Sunnyside, Washington, reports the work in good condition. The visit of the Hathaways was greatly enjoyed and was the occasion for the dedication of two new lives for the mission field. Seven have been added to the membership since last report, five by baptism and two by relation. An evangelistic campaign with Dr. L. S. Bauman as the preacher, is planned for early in November.

Brother Fred Kinzie, pastor of the mission at Krypton, Kentucky, reports twenty-five confessions as a result of the recent revival meeting conducted by Brother R. I. Humbert. That is a great victory and means much not only in the way of added strength to the Krypton work, but also in added faith on the part of the brotherhood in the prospect of the mission. The pastor reminds us of the need of more clothing to be properly disposed of to needy people there. In many homes there is much respectable clothing that can no longer be used, but would find ready use in Kentucky. Dig it out of your cedar chests and wardrobes, see

that it is in good repair and send it postpaid to Brother Kinzie. If you wish a bag in which to mail it, write him and he will send you one.

Dr. Charles A. Bame tells of his campaign with Brother Sylvester Lowman and his splendid people at Portis, Kansas, which proves to be "way out west" to Brother Bame. It proved to be a good meeting, though undertaken suddenly and in the face of some difficulties. The community gave splendid support. The number of confessions is not reported. Brother Bame also attended the Mid-west district conference and found it a very successful conference.

The church at Elkhart, Indiana celebrated on the first Sunday in October the anniversary of the dedication of the first unit of their new church. It was also Homecoming day and the day for the lifting of their quarterly cash offering for their building fund. Brethren Rench and Wirick were the visiting preachers of the day. Of the home talent besides the pastor, Sister Edna Nicholas occupied the pulpit in the evening. The offering amounted to \$1,309.02 and the total for the year was approximately \$7,317, a most commendable, and doubtless sacrificial, gift. They are entering upon their seventh year under the splendid leadership of Brother W. I. Duker.

Dr. W. S. Bell, Endowment Campaign secretary, reports his canvass made in Mathias, West Virginia, and in Winchester, Virginia, also his return to Mt. Olive, Virginia, where a splendid Brethren family made an additional gift of \$1,000 to the college. Brother Bell is right when he says more of our people ought to be disposing of their funds in that manner. Our stewardship requires not only that we shall properly use the money God has entrusted to our care while we live, but that we shall make provision for its continued use in the cause of Christ when we are gone. It is actually sinful the way some people neglect this matter and thus allow their funds to be frittered away and possibly be the source of much trouble. The total gifts reported this week is \$1,183, which makes the total for the campaign stand at \$180,247.20.

President E. E. Jacobs gives us some news of the college, mentioning among other things the visit of himself and some of his colleagues to various district conferences. The annual Homecoming was an event highly satisfactory in every way. The football game was not only successful in that the Ashland team administered a crushing defeat to their opponents, but it also demonstrated the fine type of athletes that Ashland has. Both teams showed themselves clean sportsmen, it seemed to us above the average, and possibly there may be a suggestion of a reason in the fact that it was Duncans playing Quakers. Both have an enviable history for a high type of conduct. That leads us to remark that such a moral and religious heritage is not only a mighty fortification and tower of strength, but also a challenge and an inspiration.

Perhaps some of our readers did not notice that that was an emergency call for funds that the executive committee of the Brethren Home Board gave last week in behalf of the old people's home at Flora, Indiana. We again call your attention to it and ask that you hunt up your last week's paper and re-read it. They are asking for funds to maintain the institution in lieu of the insufficient funds received at the last February offering. Dr. J. Allen Miller, president of the Board, informs us that the usual receipts from the annual offering to this work has been about \$3,000, but that this year only about \$1,300 was received. The suggestion is that the smallness of the offering was due not to the unwillingness of the people to give to the cause, but to the fact that the lamented death of Brother Orion E. Bowman, who had charge of the promotion of these offerings, left the Board largely unorganized in that particular. It would be a great grief to Brother Bowman, if he could know that the institution in which he had such a large place in establishing and building up, was now being neglected or slighted by the brotherhood's formerly generous givers. We feel sure that our people have not purposely neglected this important matter, but it was not brought to their attention intensively enough. We therefore urge pastors to bring this emergency call to their people with a strong appeal for support. In this institution we have an obligation that we have assumed and cannot escape from, and the only honorable thing is to get under the load and lift. Send your offerings to Dr. Miller at Ashland, Ohio.



## GENERAL ARTICLES

### Things By the Way---XV

By Dr. A. D. Gnagey

#### The Giving of Self

James Russell Lowell said: "The only conclusive evidence of a man's sincerity is that he gives himself for a principle." Convictions that do not lead to service and sacrifice are not very deep rooted. When Isaiah's lips were touched by a live coal from God's altar he cried out: "Here am I, send me." If Christ is who and what we claim him to be, and we believe in and love him as we profess to do, then our claims and professions require in demonstration of their sincerity the unreserved giving of ourselves to his service at whatever cost. We have a right to question the supposed call of God which is not accompanied by sacrifice. Paul instantly, when convinced that Jesus was the Christ, asked: "Lord, what wilt thou have me to do?" And when he was told he gave himself wholly to the task. A profession of faith must be thrown down on the altar of self-consecration. If it rings true there, it is genuine; if not, it is spurious. By this test much of the profession of the present day will be proven non-genuine. How about yours and mine?

#### History of Opinions and Beliefs

Opinions and beliefs come and go,—some do. In a single lifetime we have seen one set of men establish themselves in some human creed, settle down to rest in it, and invoke the curses of heaven on any who might seek to disturb them in what they claim a settled and final conviction beyond which there is not and can not be anything else. By and by another set of men comes along and turns them out and settles down in their place equally certain that it is the last word in Theology. They repeat the invocation upon any possible deniers of their authority and infallibility. After at long time, when both sets have been evicted and forgotten, some antiquarian unearths their dead orthodoxy and labels and sets it up in the museum of antiquity, a curious and interesting relic! The history of Christianity is strewn with such relics of by-gone opinions and beliefs. "Why should the spirit of mortal be proud?"—or bigoted?

#### Negative Virtues and Positive Meanness

A man is not necessarily a good man because he does not do certain wrong things. That may be only a negative virtue; and sometimes such virtues are maintained to cover a multitude of sins. Certainly it is every man's duty not to get drunken and not to use profane language. But we have known some people who never tasted intoxicants, but who had exasperating qualities and ways that tended to drive to drink all who were compelled to deal with them. And we have known some who never used profane language—many in fact—but made almost every one coming in contact with them feel like swearing. John Wesley said: "A man may be as orthodox as the devil, and as wicked." We have known and now know certain professedly and exceedingly pronounced orthodox people whose self-esteem and domineering spirit removes them a long distance from that spirit of humility, docility, and simplicity which the Master declared characteristic of the child of God. Orthodoxy is no certain guarantee of genuine spirituality.

#### A Seven-fold Argument for Missions

Nearly half a century ago these items appeared in the missionary department of a religious publication, and under the above heading:—

1 A missionary Gospel. It teaches that all men are lost and need salvation, and the offer is universal.

2 A missionary Spirit. Nothing else marks such a high type of piety and consecration, in disciples.

3 A missionary History. The highest civilization has sprung from, and is linked with, Christianity.

4 A missionary Progress. However slow, a gradual and sure moulding of personal and social life.

5 A missionary Purpose. To carry the good news to every land and to every creature.

6 A missionary Prophecy. That the kingdoms of this world are to become the kingdoms of Christ.

7 A missionary Presence. Lo, I am with you alway, even unto the end of the world.

#### Women Missionaries

The gospel especially calls Christian women to foster the missionary spirit. First, as numerically in the majority in the church. Second, as the real creators of public sentiment. Third, as representing the class most needing the gospel in foreign lands. Fourth, as the only practical missionaries to women abroad. Fifth, as rocking the cradle of the world's future missionaries.

#### City Missionaries and Police

Lord Shaftesbury said long ago: One city missionary is worth a hundred police, as a moral force in society. The French Government said to McAll that his mission stations have proved better than police stations in preserving order. Everywhere, missions are the best friends to good government, the best corrective of misrule and anarchy. Years ago the Lord Mayor of London said if it were not for the missionaries in his city the police force would have to be increased at once by four thousand additional officers. Yet, how stingily we provide for such form of government. The following report of a collection at a monthly meeting where 600 people were present is given: 2 dollars, 1 half dollar, 17 quarter-dollars, 27 dimes, sixty-six half-dimes, 11 three cent pieces, 3 two cent pieces, and 288 pennies!! Truly Rev. F. T. Bayley says, "deified appetite" practically outranks a "crucified Christ."

And the Street of the City Was Pure Gold.—Rev. 2:21.

So then at last gold has found its true place. It is a thing to stand on, to walk on, to make progress over, not to be crowned with. Surely heaven has made the right estimate of the place and value of gold. Precious stones must belong in the foundation of the city's walls, and precious metal in the paving blocks of her street. They are servants and have no place in the edifice of character, save as they serve. What use do we make of gold? It is the world's standard in the monetary system. In heaven they pave streets with it. We use cement. Lord, we would earn the right to walk that street! The problem of life is for us largely a money problem. We have to make a living, and pay that we owe, and care for some one who cared for us when we were weak and helpless, and practice some small generosity. Teach us how to do it all. Teach us so to live that we may look the world in the face. Give us the reigns of our income. Make us content to be humble. So shall we walk and be at ease upon the streets of gold.

#### That Which Remained

"Mother and I know a prayer," said a gray-haired in-

valid, reaching out and laying his thin hand on that of the aged wife who sat beside him. "Mother and I know a prayer." As a successful business man he had known many things in his life—competition, money making, the best way to turn affairs to bring about desired results for himself and others, planning, building, buying, selling. The beautiful home in which he was lying told the story of many things that he had known. But now they all had slipped away beyond his care or remembrance, and he was content to know only a prayer—though the tired

brain was not strong enough to repeat it alone—"Our Father which art in heaven."

It comes to that with all of us at last. We gather so many things in the way of knowledge and possession that seem important, but by and by we hold fast to none of them but the assurance of the Father in heaven, and that we can lay hold of his love and care by the prayer we lift. The life that at the end holds fast that treasure can well be content to drop all the rest and cling to that blessed salvage.

## My Impressions of the Tenth World's Sunday School Convention

By N. W. Jennings

**1. My Own Impression as a Delegate.** It was wonderful to look upon a sea of faces shining with heavenly glory, faces bearing outstanding marks of grace, representing the cross of Calvary—believing souls, in fellowship with the infinite God of time and eternity. In the great Hollywood Bowl there was an estimate of fifty thousand people sitting and standing to hear a word about Jesus. My mind traveled through the book seeking for a passage suitable for the occasion, and it paused at Revelation 5:11, a mountain peak of inspiration: "And the number of them was ten thousand times ten thousand, and thousands of thousands." And I said, "O Lord God, what a picture of the Bible school and the church of the living God which he purchased with his own blood!" Teachers and workers, take courage. The Bible throbs with life. Our Captain is alive for evermore. He has said, "I am with you always."

**2. My Impression was of the Royal Ones.** The finest and best of fifty nations of the earth were there. Traveling through the great Book of books, I found in Revelation, the great art gallery of the Bible, this verse (Rev. 21:24, 26) "And the kings of the earth do bring their honor and glory into it. . . . And they shall bring the glory and honor of the nations into it." Then listen to this passage: "These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings; and they that are with him are called the chosen and the faithful." And John quotes from the Savior's prayer these words: "That they all may be one; as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Then these words: "I am the vine and ye are the branches"—royal ones.

**3. My Impression of the great Shrine Civic Auditorium.** This great building, which cost, as I was told, about a million dollars, had every beauty for the eye to behold. Going again into the great art gallery of the Bible, I saw a picture of a building made without hands, a building called the Father's House, a house where hearts never ache. In the Shrine Auditorium, people wept their tears, some for joy and some because their hearts were heavy. In the Father's House no pain was ever felt. But there is no such place on earth. Sickness and death are everywhere. Not so in the Father's House.

**4. My Impression of the Grand Choir.** There were over a thousand voices in this wonderful choir singing the songs of the Lamb. "Holy, holy, holy, Lord God Almighty," "Come Thou Almighty King," "Break Thou the Bread of Life," "Christ is Risen, Hallelujah." These and other great hymns put you in his living presence. Mrs. Mabee surely is an accomplished leader. But wonderful as this singing was I said, What is the singing of this little choir beside that of the great choir of heaven. In heaven they sing in a perfect way; they sing in the ful-

ness of the Spirit. They sing the songs of Moses and the Lamb in a way that we cannot here. We shall never get tired of the sweet music and singing of glory. There will be a music that every one can enjoy, something that will make beautiful harmony for every life. Let us not forget, "To every man his work."

**The Delegates.** There were eight thousand delegates present from fifty nations, representing a Sunday school enrollment of thirty-two million people. What a mighty army! And I am glad I am one of them. The convention itself was a crying voice that could not be drowned out even in busy Los Angeles; it impressed the city in a wonderful way. Dr. Magill told of a leading business man of Los Angeles who said: "I do not understand what has brought the people together. Here are representatives of fifty nations," he said with emphasis, "what has brought them together? I thought the churches were divided." "Yes, we are divided," was Dr. Magill's reply, "but the things that draw us together are greater than the things that divide us. The power of Jesus Christ our Leader has brought us together."

**The President's Message.** On Wednesday evening the great convention was addressed by its president, Dr. W. C. Poole of London, on the subject, "Thy Kingdom Come." Some one said that from the standpoint of structure and literary finish, and as well of spiritual challenge, Dr. Poole's address was a masterpiece. Among the many remarkable utterances from this key-note address are the following:

"Jesus gave back hope to a despairing world because he brought it face to face with God. For him faith in God carried with it, as inherent in its very nature, a certainty of God's victoriousness. On the foundation of this triumphant certainty he fashioned the new fabric of society.

"If God can reveal himself in man, then human life is no accident. Man is no mere by-product of life, washed up by blind cosmic forces on the tidal beaches of evolution. He is something designed and planned by God, the object of an eternally planned purpose.

"Christianity broke down the selfishness of human nature by revealing a God in whose heart the cross was a perpetual experience. It was the story of love that suffered in order to save, which created religion by redemption.

"Our Lord and Master secured to childhood its charac-

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Only one-half as many children are brought to the Children's Court in New York City as in the years before prohibition; less than half in Boston.

This improvement is found in varying degrees all through the country. This means 8,000 fewer children in the courts of New York City alone.—Children's Bureau at Washington.



ter. It is difficult to build the kingdom of God out of the mind stuff of the world as at present constituted. We need the plastic stuff of life before it is vitiated and corroded by the animosity of life.

"If we are really sincere when we pray, Thy kingdom come, we must teach the childhood of the world that friendships are better protection than battleships, that ballots are more effective than bullets, and that law is more final than war. We must insist in our teaching that cooperation and not competition is the deepest law of life."

**The Consecration Meetings.** It may be fitting to give a few remarks from Dr. W. Y. Fullerton of London, who led in the consecration meetings on the subject, "Our Captain." The Lord God is our unseen Captain. Joshua 5: 13, 14: And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold there stood a man over against him with a sword drawn in his hand. And Joshua went unto him and said unto him, Art thou for us or for our adversaries? And he said, Nay, but as captain of the hosts of the Lord am I come. And Joshua fell at his feet and worshipped him. And the captain of the Lord's hosts said unto him Joshua, Loose thy shoes from off thy feet, for the place whereon thou standest is holy. And Joshua did so. He met one in the way on whom he had not reckoned. It was the

Lord himself who appeared to Joshua. An angel was to go to Joshua bearing the presence of God. Everything depends on the presence of our Captain, who said, Lo, I am with you alway. You must print the picture yourself.

Jesus is not only Savior, but Captain. As Joshua must needs meet his Captain daily, so must we meet our Captain each day—in the school of prayer, in the Word, in the church. And concerning the church remember what Jesus said, "The gates of hell shall not prevail against it."

**A Pageant of National Banners.** Immediately after the address by Dr. Poole, mentioned above, the banners of more than fifteen national Sunday school associations and councils were brought to the platform of the auditorium. As each nation group explained its banner and brought its greeting, thousands cheered in the spirit of international good will and Christian fellowship. The closing feature of the pageant was the praying of the Lord's Prayer in unison, each national representative speaking his own tongue.

Much more might be said of this wonderful gathering, but this is all. The Lord make each one of us as members of the Brethren church more faithful in all our work than ever before. For Jesus' sake. Amen.

Turlock, California.

## Rome In Politics

By Dr. Charles F. Yoder, Twenty Years a Missionary to Argentina

It is a great pity that the voters of the United States have not all had an opportunity to have lived in a country dominated by Roman Catholicism in order that they might understand its true nature. The Catholicism of the United States is modified by its contact with the evangelical churches and by its lack of political power, but in countries like the South American republics one can see the fruit of Romanism where it has its own way.

In these countries Romanism is the religion of the state and is supported by the state. Nevertheless there is a scale of prices for all the services of the priests and without cash in advance there is no baptism or mass or other service.

Frequently the legislators are priests who have entered politics to influence legislation. Two of the priests in Rio Cuarto have been elected to the legislature.

In fact, in all countries, just to the extent that it is possible for her to do so, Rome enters into politics and seeks for temporal power. Much of the prejudice in China against Christian missions is due to the meddling of Roman missionaries in the politics of the country.

It may also be observed that where her power is most complete there ignorance, superstition and vice abound the most. Argentina is one of the most liberal of the South American countries, yet even here fifty percent of the voters are listed as unable to read and write and thirty percent of the children are classed as "natural." In Ecuador where the power of the church is more complete the illiteracy and the immorality are much higher. In all these countries there is a rising tide of rebellion against the church.

But in the United States there is an effort to evade fanaticism by going to the other extreme, and anyone who calls attention to the perils of Romanism is considered narrow and bigoted. The mass of the people do not know the interest that Rome is taking in the coming election nor do they for a moment imagine the effect that the election of a wet Catholic will have, not only in the home land but also in all mission lands. It would bring a scourge that is painful to contemplate.

If anyone thinks that I am dreaming let him ponder these words from the leading Catholic paper of this country, "Criterio." It says, "The pope is in no manner a constitutional ruler. He is an absolute power. In testimony to this when he is elected the cardinals prostrate themselves and kiss his feet. The pope is not an alien power in any country. He is an authority native to all. He has immediate or direct authority over every church and every believer independent of any human authority. (Canon 218). The Supreme Court (Argentine) in a decree in 1925 recognizes that the canonical code may be obligatory as civil law in the republic in everything admitted by the Spanish monarchs or later national authorities."

Do the people of the United States want a president who represents pretensions like that? This same Catholic authority describes the eucharistic conference in the United States and says, "A land with twenty million Catholics, in which governors and judges bow before the cardinals in procession while vast multitudes are moved to tears, must not be spoken of as a nation to be conquered. It is already conquered."

It may be that in the preparation for the great tribulation that must end this dispensation the United States must also be punished for its apostacy, but if so, let its offence not come by any votes of the true followers of Jesus Christ.

Rio Cuarto, Argentina.

## "A Revival of Christian Reading"

(Continued from page 3)

not launch such a revival this fall? In a very proper and wise way it could be conducted in connection with your evangelistic campaign, particularly as a follow-up feature, inducing members to read literature that will strengthen their faith and enlarge their vision of service. We have some pamphlets to start them in this line, and we shall be glad to forward copies of the Evangelist to pastors who wish to introduce it to their members. Why not try it?

## SIGNIFICANT NEWS AND VIEWS

### WHEN FAITH FAILS

A traveler points out that in Russia multitudes of people have lost their faith in God. He adds that it is not so much the propaganda of the Communists that has brought about this condition, but the **facts of life itself**: the World War, famine, and distress. It has become difficult for the victims to believe that a God of love can permit the woes of the world to exist.

It is well to recognize the fact that there are things in life that we never can comprehend. Even Jesus offered no explanation of tragic accidents, as, for instance, when he spoke of the fall of the Tower of Siloam. The existence of war, famine, earthquake, and human cruelty is simply beyond us. But these things are no sufficient reason for denying the existence of a God of love any more than darkness would be a reason for denying the existence of the sun. The world is full of evidence of God's goodness, and we must hold fast to that in spite of things that seem to tell another story.

There is an explanation, no doubt, of all life's perplexities, but we cannot get it now. We are in a deep gully, and we cannot see what lies beyond the mountains. We cling to our faith in goodness and wait patiently in him. Faith in God works. And that is a good practical test of truth, even if it is a rough one.—C. E. World.

### A STRONG WITNESS TO THE FAITH

George Wharton Pepper, of Philadelphia, has been recognized for years as a leader of the Pennsylvania bar, and like Mr. Charles C. Marshall, of New York, he is, we believe, a specialist in canon law. He has also served his great state in the Senate of the United States. Best of all he is a Christian, a member of the Protestant Episcopal communion, and one who is able and ready to give a reason for the hope that is in him.

In the August "Atlantic Monthly," Mr. Pepper replies to a Roman Catholic controversialist on the subject now rife because of Governor Smith's candidacy for the presidency. In the conclusion of his article he bears an un-

## THE PARAMOUNT ISSUE

(By Hon. William E. Sweet)

(Former Governor William E. Sweet, of Colorado, is high in the counsels of the Democratic party and prominent in Congregational circles. This letter appeared on the front page of "The Congregationalist.")

Governor Smith insists in demanding what is in effect a national referendum on prohibition. The appointment as national chairman of an avowed "wet," whose only public utterances since appointment have been to attack Prohibition, makes Prohibition the paramount issue of this campaign. The churches can not remain neutral in the face of such a challenge. The organized church was largely responsible for placing Prohibition in the Constitution, and unless it has changed its mind on the subject it will have to fight to keep it there. The point should be made that in all probability the personnel of the Supreme Court will be changed during the next presidential administration. Those opposed to Prohibition are depending upon the passage of a law which will modify the Volstead Act. The validity of this law will no doubt be passed upon by the Supreme Court. If Governor Smith is elected president he can be depended upon to appoint a "wet" in case of any vacancies occurring upon the Supreme Bench. Those who believe in prohibition should take no chances.

equivocal testimony to the Christian faith which is delightful to read, and which constitutes a strong apologetic to place before the minds of our college youth these days. He says:

"As far as belief is concerned, there are fixed stars in the Christian firmament. There is God, who in the drama of human history has disclosed himself as Creator, Redeemer, Sanctifier. There is the supreme act of love which has as its motive the at-one-ment of God and man, and as its method the incarnation. Around these are clustered many bright but lesser stars. \* \* \*

"The zenith in the firmament of Christianity is reached when the soul attains to a practical, thorough-going devotion to the person of Jesus Christ."—The Moody Monthly.

## GOVERNMENT CENSUS OF RELIGIOUS BODIES IN UNITED STATES

The Department of Commerce of the United States announces that, according to the returns received, there were in the United States, in 1926, 213 religious bodies with 231,983 organizations and 54,624,976 members, as compared with 200 denominations reporting 226,718 organizations and 41,926,854 members in 1916. Comparative figures are shown in the following table for number of churches (or other local organizations) and members for the denominations for which data were collected in 1926 and 1916. As the term "members" has a variety of uses, each church was requested to report the number of members according to the definition of membership in that church or organization. In some religious bodies the term member is limited to communicants; in others it includes all baptized persons; and in still others it covers all enrolled persons.

The report for 1916 included statistics for 200 denominations, 19 of which are not shown at this census. Some have joined other denominations and their statistics are included with them, others are out of existence, etc. There are 32 denominations shown at this census not reported in 1916. All of them are not new, however, as a number were created in divisions in denominations which were shown as units in 1916.

At the census of 1926 the total expenditures were \$814,371,529 as compared with \$328,809,999 in 1916. Under this item are included the amount expended for salaries, repairs, etc., for payments on church debt; for benevolences, including home and foreign missions, for denominational support, and for all other purposes.

The value of church edifices in 1926 was \$3,842,577,133, as compared with \$1,676,600,582 in 1916. This item includes any building used mainly for religious services, together with the land on which it stands and all furniture and furnishings owned by the church and actually used in connection with church services. It does not include buildings hired for religious services or those used for social or organization work in connection with the church.—The Evangelical-Messenger.

## ORIGIN OF LIFE ABOVE SCIENCE

Sixty years ago Dr. Bastion had proven that life was still being originated by matter, and Huxley had fished up from the bottom of the sea "bathybius," which he called "the physical basis of life." So they claimed, but some doubted, among them another great scientist, DuBois Raymond, who said: "The origin of life is a transcendental problem. As to it, we may write not only *ignoramus*, but also *ignorabimus*." Well, on September 10 of this year 1928, Prof. C. L. Evans, one of the world's foremost physiologists, told that convention of scientists in Glasgow: "Of one thing we may be sure, no scientific explanation of the origin of life will ever be given."—R. J. Radford in Christian Standard.



# THE BRETHREN PULPIT

## Depend on the Spirit

(The following extracts from a sermon recently preached by Brother L. G. Wood, pastor at Fort Scott, Kansas, were made by a reporter for the Fort Scott Daily Tribune in which paper they were published.—Editor).

What the church needs most of all today is to renew its dependence upon the guidance of the Holy Spirit and to relinquish the reins of leadership to him.

That is what Rev. L. G. Wood told an audience at the Brethren church last evening.

"Some people," the pastor said, "seem to be of the opinion that what the church needs most is money; but I cannot take such a pessimistic outlook on life. I am of the firm opinion that if the church will only renew—yes, I said 'renew'—its dependence upon the guidance of the Holy Spirit and will let him lead, it will be blessed with an outpouring of spiritual knowledge such as it has not known in years.

"There is no power of might like that of the Spirit."

"Not by might nor by power, but by my Spirit saith the Lord of hosts."

Leading his audience on into an interesting discussion of the possibilities of spiritual life, Rev. Wood drew a vivid word picture of a materialistic world, where money is held as a god and the true One is forgotten in the lack of material evidence of his reality.

"I am pleading for the old spirituality," Rev. Wood said, "but the old spirituality must be brought up to date before it is acceptable. We have such a materialistic way of looking at things today! I am reminded of a man I spoke to upon a train once, who, when I questioned him, said that he belonged to the best church in town.

"Oh," I remarked, 'you have the largest crowds on Sunday night.'

"No," he responded, 'we don't have the largest crowds on Sunday night.'

"Then you perhaps have the best church school?"

"No, I don't believe very many people go to that. I go very seldom myself, and I'm afraid I can't tell you exactly.'

"Oh, then it is likely that you have a fine mid-week service.'

"No, it is not that!"

"By this time I had become very interested. 'Pray tell me,' I demanded, 'just why you have the best church in town?'

"Well, sir," this man replied, 'Do you know, we have three millionaires in that church!'

"That was no reason for his elation! I spent a half hour trying to convince him that money alone is nothing when God comes into play, but I failed. He had the idea that so long as the bills were paid, so long as they were never in debt, he and his friends had the best church.

"That is a nice thing, of course, but many are the churches that have plenty of money and are in the throes of a spiritual death. They cannot succeed in the long run, for they haven't the true spirit that should lead them upward and onward toward the Eternal Refuge.

"An eternal refuge! When a man finds that he has reached the end of the road! He has come to the end of a painful existence. Job found it, and he was able to say 'The Lord giveth, and the Lord taketh away; blessed be the name of the Lord.'

"David came to that moment of great sadness when his son lay ill and dying, but he found the Eternal Refuge in the sympathy of the thought that 'He cannot come to me, but I can go to him.'

"Paul in the Roman prison came to the great crisis in his life, and while his friends lamented his doom, he was able to say 'None of these things move me.'

"Bunyan lay in a prison when he wrote that immortal book, 'Pilgrim's Progress.' It was not experience or hearsay that gave him the thoughts for that volume, but absolute knowledge of the Eternal Refuge.

"There are others, but why mention them. There remains this one thought: There is something greater than the things of matter and of sense, and that is the Spirit. There is something greater than being saved, and that is having **companionship** with the one who has saved you.

It is written that one can overcome adverse circumstances by belief in God the Father. The Bible is God's answer to every human cry and to every human need. God is supernatural only in his aspect to us, for we judge him too much in our own standards."

## The Word of God Upheld

By J. W. Hathaway

After an absence of some six years from the homeland, and after having had brought to my mind very forcibly, as we have again come in contact with both the church and the world, the fact that in the latter days some would depart from the faith, you cannot imagine how happy we were made to hear the note of loyalty to Christ and his Word all the way through the late General Conference.

### His Word

Not only did we hear the note of loyalty to his Word but we heard in no unmistakable tones that the Bible not a part but all, was and is the infallible Word of God, that it is God's revelation to man. This would not have seemed like such a wonderful thing a few years ago, for then, most anybody who professed having any part in Christ believed that it was inspired, word for word, but

in 1928 to find a college celebrating its jubilee year and sending out the word from the platform of its college building that the Old Book is and always was the unchanging Word of God brings joy to the believer.

### Our Lord

Our Lord Jesus was as well held in his proper place as Lord. His Deity was emphasized. Not simply a deity but as the very Son of God, who was God made flesh and thus the Savior of the world. That makes salvation worth something when you realize that the very Jehovah was taking our place on Calvary's Cross, that the Creator of man took the form of man. It causes us as well to see the terribleness of sin as we put him in his proper place as Creator, God and Lord. Then we realize that if sin were black enough to bring a Holy God to the like-

ness of sinful flesh it must have been awful beyond description.

### Our Work

#### 1. As Result of Word.

I suppose that the reason for this being enjoyed so much by the writer is due to the fact that his work as a missionary succeeds or fails on these very points. Not that there is any danger of either the Word or the Son of God becoming anything less than they have here been spoken of as being, but there is danger in our days of them being so hidden or misrepresented that the people as a whole will not know them as they really are and therefore the appreciation for his Redemption, the zeal for his work both home and foreign, as well as the concern for the salvation of souls, be wanting.

Who could know the Bible as the unfailing, infallible Word of God without being moved to spend and be spent for the salvation of those out of every nation and tribe? Who could believe that the Bible is the very Word of a Holy God declaring that both heathen and all other people are guilty of sin (Romans 1) and by virtue of God's holy nature must come under the judgment of this same righteous God without exerting every ounce of strength in order to, by all means, save some?

#### 2. As Result of Person of Christ.

When our Lord Jesus Christ is set forth as the only begotten Son of God, by immaculate conception, Creator and very God taking our place in the flesh as sufferer for our sin as well as for the sin of the whole world, salvation becomes of so great value and sin so black that the concern for the lost becomes the burden of the church. Lack of a clear faith in him as the I Am, the one before Abraham was, the Alpha and Omega, destroys all concern for the heathen and in general produces a lack of zeal for God's work. I would have no hope for the person, neither would I blame him for not being enthused about the church or missions, who is not settled in his faith as to the glorious person of Christ and the Word that shall never pass away. I would expect to see a lack of hunger for the hearing of his Word here and a lack of interest in helping him that the command "Go ye into all the world" is carried out. On the other hand, a heart knowledge of these two, the Word and Lord, compels all to consider with Paul the uselessness of self outside of his will and service, as well as the worthlessness of possessions not consecrated to him. Thus, with this heart knowledge his true ones are bound, they are compelled to do all in their power to see the Gospel of Christ preached both at home and in the mission field across the sea. You can imagine then why as a missionary I rejoiced in hearing this declaration from the speakers of the fortieth conference of the Brethren church, putting Christ and his Word in their rightfully exalted places.

We can no longer use the old saying, "like a drunken sailor." When the United States fleet visited New York the other day, there were 20,000 sailors on shore leave daily, and not one was taken into any court, and there were only thirty cases of intoxication taken into naval custody.—Allan G. Olsen, Lieut.-Commander, U. S. Navy.

Contrary to the general belief, prohibition has not caused an increase in the drug traffic. There are fewer addicts today than ever before. Eighty-five percent of the present addicts acquired their habit before prohibition.

The percentage of new addicts is very small.—(U. S. Narcotic Division, Wash.)

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

**FEAR NOT, LITTLE FLOCK**—Luke 12:31-36. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Fretting and worrying is one of the most common sins of Christian people, and yet it is one against which we are warned most frequently. Rev. Vincent G. Burns says: "A command which the Bible reiterates sixty-seven times in the Old Testament and sixteen in the New, ought to be considered important by all Christian people. The commonest command in the Scriptures is this: 'Fear not.' Never was there a time in history when the hearts of people were filled with so many unnecessary fears. . . . We have come to an hour . . . when fear can be totally eliminated, for we have the revelation in Christ, in whom we see the perfect image of the loving Father, and we have his words full of profound comfort."

#### TUESDAY

**OUR HIGH COMMUNION**—Luke 22:19-30—"This do in remembrance of me." No more sacred or high privilege is held out to the disciples of Christ than that of partaking symbolically of his broken body and shed blood. And the act is full of meaning and profit. (1) Such remembrance, as another has said, leads to gratitude, (2) helps us to meet the emergencies of life, and (3) leads to service.

#### WEDNESDAY

**THE GRATEFUL HEART**—Isa. 45:21-24. "A just God and a Savior." Dr. David J. Burrell once told of a negro boatman on the Mississippi, waving his hand at the captain of a passing vessel, and saying to the passenger in his little canoe: "He's de man dat saved me. I fell into de water an' he jumped in an' flung his arms around me and saved me." Then he added in slow but earnest tones: "I'd jes' like to slave for him all my life. . . . Ain't he de kindest lookin' man you ever saw? I jes' love to p'int him out." In view of such a natural demonstration of gratitude, we can only wonder why it is that the men for whom Christ died can fail to confess him and serve him faithfully.

#### THURSDAY

**FOLLY OF WORLDLY FAME**—Gal. 5:22-26. "Let us not be desirous of vain glory." We have suggested here a contrast—vain glory and true glory. The former is empty and unsatisfying, while the latter is full and satisfying. But the point we need to get is not so much the vanity of worldly fame as the folly and weakness of desiring worldly fame. We usually get what we want; if we do not get it, the desire and quest for it has about the same effect as the actual possession. The life that is centered upon such selfish aims, whether successful or not, is shallow and unworthy.

#### FRIDAY

**THE EXTENT OF GOOD INFLUENCE**—2 Chron. 17:2-6. "And the Lord was with Jehoshaphat, because he walked in the first ways of his father David." David had been dead a long time, but his influence still lived, and so long as Judah continued they cherished the hope that sometime a king would come like unto their great shepherd king, who served God and caused Israel to prosper and to obtain the favor of heaven. The influence of an evil is like unto that; it reaches far into the future. What a responsibility! And opportunity!

#### SATURDAY

**GOD KEEPING WATCH**—Psalm 46. "God is our refuge and strength, a very present help in trouble." God is great and powerful, but he is also good and kind. He is transcendent, but he also is imminent. He is above all and over all, but he is also in and through all. He is a mighty, invincible force, but he is also a great kind, benevolent personality. And that is the greatest, most attractive characteristic of God. It is that understanding of him that enables us to think of him, as is truly the case, of keeping watch over his own. He is a very present help in trouble. Oh comforting thought!

#### SUNDAY

**THE ALL-CONTROLLING GRACE**—Col. 3:12-14. "Above all, put on love, which is the bond of perfectness." Dr. Jowett said, "Love imparts the vital quality of every virtue, and without it no virtue can ever be at its best." Love is the belt that binds up and holds together the loose flowing robes of the warrior.—G. S. B.



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## The Teacher at the Grindstone

By Marion Lawrance

(Continued from last week)

### 4. Some Helpful Suggestions

1. Begin early. It is better to begin the preparation of the lesson a week or more in advance. Indeed, it is well, at the beginning of a quarter, to make a general survey of the lessons of the entire quarter, so that they will not be a crazy patchwork, but parts of a symmetrical whole. It goes without saying that no lesson can be taught as it should be taught by a hurried preparation on Saturday night. Begin early in the week. Then the lesson will be in the teacher's mind, and as he thinks of it, about his daily tasks, illustrations will come to him that will be helpful, and many of the crudities of hurried preparation will disappear.

2. Study of the lesson daily. It is better to spend a little time upon the lesson each day than the same amount of time at one sitting, whether that be early or late in the week. Possibly one day can be set apart for the Bible study, another day for studying the lesson help, another day for illustrations, another day for the framing of questions, etc. Ten minutes a day will accomplish far more than a longer time at one sitting late in the week.

3. Use your Bible first, your lesson helps later. When one uses the lesson help first or exclusively, he is apt to appropriate others' thoughts and not put any real original thought into the lesson. This is greatly to his disadvantage, because he teaches in a parrot-like fashion and without any originality. In reading the lesson over from the Bible it is well to read it specifically. Read it first for the story, second for the incidents, third for the persons mentioned, fourth for the practical teachings, etc., all the while making notes. Then, when one comes to the lesson helps, he will see a great deal more there than he saw at first, because he is getting light on what he has already covered in his Bible reading and original study. He will discover that many of the things mentioned in the lesson help he has already thought of, and he will have the satisfaction of not following somebody else but of blazing a way for himself.

4. Prepare copiously. It is a principle of teaching that nobody can teach to the limit of his knowledge and teach with power. The forceful lesson is one that does not cover all of the material provided. It is noticeable that when the water-faucet is turned, the water comes out with great power, and possibly will splash all over you. It is not the water that actually comes out, but the great pressure of water from behind, that tries to get out and cannot, that makes what does come out come with such power and force. It is exactly so in teaching. No teacher can teach well who does not have more material than he has time to give, and is conscious of that fact. Should any unforeseen question or incident arise in the class, his thorough preparation prepares him for it. Of course, the teacher will not be able to teach all he prepares,

but he should prepare more than he can teach. This does not mean that he is to spoil his lesson plan by dragging in a good many things that would be interesting and helpful, but to hold in reserve those things that may be needed to drive the lesson home.

5. Prepare prayerfully. Every lesson is a new opportunity. Every time the teacher faces the class, he is confronted with as many opportunities as there are pupils. It is well to think of those pupils individually and to have them in mind and in prayer while the lesson is being prepared. How will this lesson fit Charlie or Mary? What can I find that will encourage this boy who is discouraged now? Prayer will lead to the solution. Then there needs to be prayer for ourselves as teachers, the prayer of the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law." There should be prayer that our own minds and hearts may receive the truth and be able to apply it, so that it will be most effective, to the scholars in the class.

6. The teacher should prepare himself. No lesson will be a really helpful lesson to the class that has not been a helpful lesson to the teacher. The application of the lesson should be backward, toward the teacher, before it will go forward, toward the class. "What has this lesson taught me?" is a good question for the teacher to ask. "How has it helped me?" "Am I better qualified for my work, after studying this lesson, than I was before?" "Am I an exemplification of the truth I am trying to give the scholars?" "I am trying to teach them to be patient; am I patient?" "I am trying to teach them to have a real purpose in

their lives; do I have that?" Really, this is the crucial part of a teacher's preparation, for after all, the teacher's life is the life of his teaching.

And then, throughout all of the lesson preparation and lesson teaching there should run the central cord of love, just as the scarlet thread is found in the center of all the cordage used by Great Britain's navy. Love is the hammer that breaks the hardest heart. There is nothing but what will yield if we will put love enough into it. This brings out very clearly the sacrificial part of the teacher's work. No teacher can put his lesson into the minds and hearts of his scholars until he has put himself into the lesson.

Perhaps, in closing, I can emphasize some of the truths indicated above by telling of one of the best Sunday school teachers probably we know anything about. It was the late Ex-Lieutenant-Governor James E. Howard of Connecticut. For many, many years he taught a class in a Baptist Sunday school. It was proverbial that rarely ever was there a member of his class who did not become a Christian if he was not one before, and join the church. Hundreds and hundreds, under the spell of his wonderful teaching and life, gave their hearts to God. The writer, on one occasion, had the privilege of standing on the platform underneath the portrait of this godly man in a church in Hartford, Connecticut, and speaking to the audience, of his great usefulness and exceptional success as a Sunday school teacher.

On one occasion, when Governor Howard was asked the secret of his success, he simply said, "I have no secret. I just keep shelling my pod of P's all the time." When asked to explain his pod of P's, he simply said, "There are five P's in my pod, and I keep shelling them all the time and in this order:

"Plan  
Prepare  
"Pray  
"Pour out  
"Pull in."

These five P's really cover, in condensed form, the substance of what we have said above. It will be noticed that the middle "P" stands for "Prayer," and it is this that dominated the life of this great teacher.

## The Sunday School Teacher Between Sundays

By Marion Lawrance

No Sunday school teacher is a real teacher on Sunday, who is a teacher only on Sunday. He must be a teacher all the week, or his Sunday work will count for but little. The teacher's hardest work and, by far, the most of it, is during the week. The teacher's true value on Sunday depends on what is done on the week-days by way of preparation—planning, thinking, and praying.

It is impossible to make even an ordinary lesson effective without thorough preparation, and this takes time. When the artery is severed and the life-blood comes gushing forth, the doctor has no time to seek out his books and read there the directions as to what he should do in that emergency. He must know before the emergency arises. The same is true of the soldier, the lawyer, the engineer. Their value depends upon their being ready.

The Sunday work of a teacher is more like the dress-parade, while the work dur-

ing the week is where most of the real battles are fought. But what shall a teacher do between the sessions of the school?

### 1. Review the Work of the Last Sunday

Go over it item by item. Was my class a failure today? Why? Who was it made the trouble? Was the temperature wrong or the atmosphere bad? Were there interruptions that should not have been? Was the fault with me or with the scholars? Try to locate the trouble, if it was really a failure in any respect, so that those things may be avoided on another Sunday.

Was your class a success? If a success, what made it so? Were you better prepared than usual? Were the scholars better prepared? Were the conditions more favorable? Go over the whole thing in detail, seeking to find the things that should be avoided and the things that should be repeated, not only as to your teaching, but in discipline, general service, and in the spirit of the school. Did some untoward

event happen that set the scholars laughing and diverted interest? How can that incident or a similar one be used next time to advantage?

Was I really in command of the class, or did they run away from me? No doubt you prayed earnestly before you went to the class. Did you pray while you were teaching and after you were through, not publicly but by yourself? We remember that the Disciples whom Jesus sent out two by two, for the purpose of making a tour of Galilee, came back and reported to him after the tour was made.

All plans for the class period should be well thought out, properly digested, and thoroughly mastered, so that there will be no hesitation or delay when in the presence of the scholars.

(To be continued)

## Editor's Select Notes on the Sunday School Lesson

(Lesson for October 28)

### Paul's Last Journey to Jerusalem

**Scripture Lesson**—Acts 20:1 to 21:17; 2 Cor. 11:28.

**Printed Text**—Acts 20:17-21, 28-38; 2 Cor. 11:28.

**Devotional Reading**—John 10:7-17.

**Golden Text**—Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.—Acts 20:35.

#### LESSON LIGHTS

##### Introductory Note

The time and place of this lesson are 57 A. D.; from Philippi to Troas and thence to Miletus; then southward to Jerusalem, with stop at Tyre and Caesarea. Following the riot at Ephesus, about which we studied three weeks ago, "Paul left the city and went to Macedonia, and from there to Greece, where he spent three months, mainly in Corinth. During all this time collections were being taken up in all the churches to send to the poor Christians at Jerusalem by Paul. Seven delegates from the leading churches of Macedonia and Asia Minor were chosen to accompany Paul on this journey. A plot of the Jews against Paul caused him to change his plan, which had been to go by ship to Jerusalem, and the party went to Philippi, and then to Troas by water.

"In Troas occurred the incident of Eutychus (vs. 7-12). Going after this by land from Troas to Assos he again met his companions and continued his voyage by ship along the coast to Miletus. This was about thirty-six miles from Ephesus, and as the sailing of the ship was uncertain he asked the Christians at Ephesus to come to him there, (v. 17), rather than risk losing his ship by leaving Miletus. The rest of the lesson is a report of the meeting, probably by Luke as an eye-witness. The address is of special interest because it is the only report we have in the Acts of a sermon to a church. Paul's other reported sermons are to the Jews at Antioch, and to the Gentiles, yet unbelievers."

##### Miletus

Less correctly called Miletum in 2 Tim. 4:20. It lay on the west coast of Asia Minor, to the south of the city of Ephesus, which city was by land only about 20 or 30 miles distant from Miletus. The constantly changing coastline has reduced it to an obscure village five or six miles from the sea, in the province of Caria. It is now occupied by a few shepherds, and called

by the Turks Melas. Miletus was far more famous 500 years before St. Paul's day than it ever became afterwards. In early times it was the most flourishing city of the Ionian Greeks. Ships which sailed from it were celebrated for their distant voyages. Its final decay was doubtless promoted by the silting up of the coast line.—The Illustrator.

"The entire gulf has been filled up with soil brought down by the river, so that now Miletus lies about eight miles inland. Nothing remains of the city but the ruins of the theatre, the largest in Asia Minor, which was built in an open field, and not, as usual, in a hollow of a hillside."

##### "I Go ... Not Knowing"

Paul then went on to speak of his errand to Jerusalem and of his conviction that some unknown trial awaited him there. "As Paul was hurrying towards Jerusalem along the shores of Greece and Asia, the signal sounded that his work was nearly done, and the shadow of approaching death fell across his path. In city after city the persons in the Christian communities who were endowed with the gift of prophecy foretold that bonds and imprisonment were awaiting him, and the nearer he came to the close of his journey these warnings became more loud and frequent. He felt their solemnity; his was a brave heart, but it was too humble and reverent not to be overawed with the thought of death and judgment." Nevertheless, he went straight onward in that path that he felt God's Holy Spirit had marked out for him.—Illustrated Quarterly.

##### The Word of the Lord Jesus

The Word of the Lord Jesus. This is the only saying of Christ's in the New Testament beyond the words recorded in the four Gospels, and there are not more than twenty sentences in addition in all the Christian literature of early times. This is evidence of the thoroughness with which the four evangelists did their work, and gives assurance that the Holy Spirit presided over the writing of the New Testament, including in it all that was needful for our knowledge of Christ and his teachings. "Our divine Lord said 'more blessed.' Then it is blessed to receive. Until we know the blessedness of receiving, we cannot appreciate the higher blessedness of giving." "The law of Christ, what is it but to give, give words, give deeds, give suffering, give life itself? The law of Christ, what is it but the law of God? When we rise highest in the sphere of existence, where has receiving flown? God is the giver, the giver of life. It is

more blessed to give than to receive, because it is most blessed to be God-like." "Mortals are urged to give as God gives, and God's giving is always fashioned and conditioned by love. He does not give to every man the precise thing which the man asks for. He says to all of us, not once but many times 'No,' 'No,' 'No.' Love can never give where giving would hurt. The mother cannot give the razor to the little girl who pleads for it, nor can the father grant his son every favor which he asks."

##### Why Giving is More Blessed

(1) It brings more intense happiness. (2) It produces a higher quality of happiness. (3) It is the mark of a noble character. (4) It is the blessedness of God, who is the great giver. (5) It is the blessedness of Christ, "who came not to be ministered unto, but to minister." (6) It is the blessedness of heaven where the inhabitants are ministering spirits. (7) It is the blessedness of the Christian religion which is founded on love, and lives in loving and giving. (8) It is a blessedness that endures, not like a glass of water, but like a fountain; not like a tune, but like the instrument that sends forth music.—Alice D. Adams.

##### Anxiety for the Churches

Mainly for those churches he had himself founded. Every Christian teacher and leader is greatly troubled by the weakness, folly, inconsistency, sluggishness, cowardice, and unfaithfulness of his followers. What could not Paul have done with even a single church made up entirely of Pauls!

"Paul had a wonderful way of handling his churches. Now he was gently paternal. (1 Thess. 2:7, 8, 11), now brotherly (1 Thess. 2:17, 18), now sympathetic and tender (1 Thess. 4:13-18), now plain and practical (Titus 3:14), now half-feignedly haughty (Gal. 4:11), now he touched a cord of plaintive recollection (Gal. 4:13, 14), and now of irony (1 Cor. 4:8), of stinging sarcasm (1 Cor. 4:10; 2 Cor. 11:19, 20), of pity (Gal. 3:1), of scornful surprise (Gal. 1:6), and now of playfulness (2 Cor. 12:16). Now he thunders (2 Cor. 13:2, 3; 1 Cor. 4:18, 19; Gal. 1:8, 9), and now he pleads with a father's pathos and a father's love (1 Cor. 4:15; Gal. 4:19, 20; 2 Cor. 6:11-13) and now with generous and confident praise (2 Thess. 2:14). Now he plays one church off against another in worthy emulation (2 Cor. 8, 9)."—Robert E. Speer. Every one who deals with others—and who does not, in some capacity and to some degree?—may well study the spirit and methods of Paul.

E. M. RIDDLE,  
President  
Warsaw, Indiana

L. V. KING,  
Associate  
New Lebanon, Ohio

CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer

2301 13th St., N. E.,  
Canton, Ohio

## A Christian Endeavor Playlet

By Rose Weaver Clevenger

### THE FRUIT OF THE SPIRIT

Characters — Mother, daughter, girl friend.

Home Scene—Stand with books and magazines, chairs, piano and music.

Daughter enters, sits down at piano, plays a couple of bars of music. Mother calls from the door.

MOTHER—Daughter, it is time for you to stop to C. E. You have only ten min-

utes until the last bell rings. (Exit mother.)

DAUGHTER—(Gets up from the piano, picks up a book impatiently and sits down.)—How silly of mother to always insist upon me going to that stupid old C. E. Jane and I have other plans. Since father has been sick, mother cannot go, so Jane and I have been having a good time with the crowd. Of course, mother wouldn't approve, but then she wouldn't understand.



(Mother's voice comes through the door. She is reading, clearly and distinctly, from Gal. 5:22-26; Eph. 5:6-11. Daughter gets up, takes a few steps, stops and listens. At the close she turns with a sigh and sits down.)

DAUGHTER—What is wrong with me anyway? The fruit of the Spirit—love, joy, peace. I don't have any of those any more as I used to. I wish Jane would come.

(She walks to the piano—Just then mother begins to sing. Daughter bows her head on her hand over the piano keys.)

MOTHER'S SONG—"Earthly pleasures vainly call me

I would be like Jesus.

Nothing worldly shall enthrall me,

I would be like Jesus."

ENTER JANE—Hello, Grace! (Grace looks up and smiles). The rest are all outside in the car. I had such a time tonight. They asked me to sing at C. E., and mother insisted I should go, but I don't intend to. (She laughs with a shrug of her shoulder. Again the song comes through the door. The girls stand apart, looking at the floor). "He has broken every fetter, I would be like Jesus,

That the world may love him better, I would be like Jesus."

(At the close of the song, Grace goes to Jane and takes both hands in hers.)

GRACE—Jane, my mother has insisted also, and what is more, I am going to listen to her. It has come to me tonight, as she read the Bible and sang to father, that I have been letting down the bars of goodness, faith and many other Christian graces. Worldly pleasures have enthralled me too

much. That is what is wrong with our Christian Endeavor, Jane. I want to be like mother—like Jesus. We are not true to either when we run away from the church. Our C. E. is not interesting because none of us are doing our best to make it so. We need to put our talents into the service that counts for Christ and the church. We need to interest our friends in this truer, finer life, rather than to go out into the world with them on the road that leads to nowhere. We need a deeper consecration in our own lives, Jane.

JANE—I know we do. Down in my heart I have not been satisfied. The crowd will follow us, Grace. Let us take them to C. E. tonight. Come, I will sing the song your mother has just sung, and tell them what it has meant to me.

GRACE—(going to door). Good-bye, mother! Jane and I are going to C. E.

MOTHER—That is fine, girls.

GRACE—And mother, "Trusting in the Lord Jesus Christ for strength I promise him—and you—that I will strive to do whatever he would like to have me do." (turns to Jane.) Come, Jane, let's hurry.

(They hurry off the other side as mother sings)

"That in heaven he may meet me, I would be like Jesus,

That his words "Well done" may greet me, I would be like Jesus.

Be like Jesus, this my song, in the home and in the throng,

Be like Jesus all day long;—I would be like Jesus."

N. B.—Name of song "I would be like Jesus." (Taken from Girlhood Days.)

a number of the Sunday scholars of that time who all are faithful and desirous of having a work established there again. There are 15,000 inhabitants in this town and there is no mission.

Here in Rio Cuarto the Sunday school attendance has been over 200 for several Sundays and last Sunday was observed as decision day with the happy result that thirty scholars came forward to dedicate their lives to Christ. Quite a number are grown persons and nearly all are old enough to be baptized. This week the meetings are being held in Pueblo Alberdi.

The colportage work being done by Brethren Yett and Siccardi in Rio Cuarto is almost completed. They say that this is by far the hardest place they have ever canvassed. There are seven centers of Catholic propaganda with a score or more of priests and monks and nuns, besides the public schools where the priests may go and teach their doctrines but we may not. The forces of evil are also organized and any one who accepts Christ and remains faithful here is surely truly converted.

From here we hope to go with the Bible Coach to Tancacha and hold meetings there and in Rio Tercero and Alma Fuerte. Help us in your prayers.

C. F. YODER.

Rio Cuarto, September 18, 1928.

**More Bible in the Pulpit.**—Any one who teaches an ordinary Bible class knows that the average member, usually a church member, is woefully ignorant of the Bible, ignorant of its historical facts, its text, its great doctrines. This ignorance accounts partially for the drifting of so many otherwise intelligent people of our churches into strange cults.

Perhaps this is so because the Bible is so lightly touched by the average pulpit. Church people are waiting to have the pastor instruct them out of the Bible, taking for granted that that is his business, as some think it is his business to do their praying for them, and usually not getting much direct instruction from him, they let the matter go by default.

Why don't we hear more about sin, the Bible teaching on sin? We hear aplenty about crime, its increase, its causes, its cost, but of sin next to nothing. Why not more about the work and power of the Holy Spirit? The New Testament is full of it. Mr. Moody used to emphasize the doctrine of the Holy Spirit. One of his unforgettable illustrations was to thrust his hand into an empty goblet, as if trying to dip out the air. "You see however hard I try," he said, "the air keeps coming in again." Then seizing a pitcher and dashing the goblet full of water, "But as soon as water is poured in the air is crowded out." This illustration Moody would reinforce with Scripture quotations. The divine oracle of truth to which Moody listened daily and found so necessary to his soul life he advised every Christian business man to listen to for an hour a day. If a business man should let God talk to him for an hour a day, how much more should a minister whose especial office it is to be "a voice" from God.—J. Tooker Ford, in The Presbyterian.

"There is no worship of God without work for men."

No expression of the human spirit is quite so fine as the commendation of good work while success is still in the distance. —William Feather.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Krypton, Kentucky

Brother Russell I. Humbert has recently closed a short revival effort in our midst. As the expression "revival" goes, this might not be so termed in some quarters, because of the absence of so many of the established "methods" and professional customs. Purely simple, and simply pure Bible teaching, for the most part from charts, characterized Brother Humbert's discourses; but the Word of God won out, and the result was the largest number of confessions we have had in Krypton since we have been here. There were no death-bed stories or playing on emotions, nor did any worker go into the audience to give special urge. Every confession was entirely voluntary, and the number (though numbers mean so little in such matters) was twenty-five new confessions and one reconsecration.

Many of these are promising young people, and products of the school work; but also six heads of families, including one complete family—father, mother and two children. These latter have been counting the cost for over a year. Oh, that we might give you a series of paragraphs—historical—showing the working of God's grace in the above lives and hearts, but time, space and prudence forbid.

The church has been strengthened and new life experienced, all for which we give God the glory.

May we add, while writing, that this year, more than usual, finds us being besieged for used clothing with almost none whatsoever, except a garment now and then, to supply.

Will you not make it possible for us to take care of some of these requests?

Pray for us in all the avenues of this worthy work, but especially for these new babes in Christ Jesus.

F. V. KINZIE.

### Argentina

Since writing last I have visited again our growing work in Tancacha, where the beautiful little church is nearing completion. We hope to have the dedication the last of this month. On Sunday morning I preached in Rio Tercero and four persons publicly accepted Christ. On Monday I visited Cabrera where we had a fine prayer meeting in the evening. The Women's Missionary Society there held its monthly meeting this week with an attendance of twenty-five women.

From Laboulaye Brother Iztueta writes that there are ten more converts and much enthusiasm in the work.

In Realico Brother Romanenghi preached a week and reports a great interest in that town, which is especially open for our work because there is no priest or Roman church there. The attendance passed two hundred in the meetings there and a number are waiting baptism.

From Buenos Aires Brother Anton writes of a visit he made to Gualaguaychu where he labored for a time ten years ago. While canvassing the town with Bibles he found



## NEWS FROM THE FIELD

Our Lord's Greatest Apostles  
were great correspondents



### ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

#### MT. OLIVE, VIRGINIA

This church was canvassed and I was called back by a family who desired to make an additional gift to the college of \$1,000.00 by taking out an annuity bond.

Why more of our people who do not have dependents do not take out these bonds I cannot understand. We surely can take nothing with us of material value when we leave this world. What is left after death is often the cause of legal contests and hard feelings among relatives. **That which God has given us to use while in this world, should be placed to his honor and service after we are through with it.** We appreciate the gift and the consecration and spirit of the givers.

#### Mathias, West Virginia

This church is somewhat isolated, being several miles from a railroad, nestled securely in the hills of West Virginia.

I was surprised at the splendid work established here, under the self-sacrificing work of Brother Snider who is the pastor. They have also started a mission about 10 miles distant.

This was my second attempt to reach this church, as the first time they were in a meeting with Dr. Bame and this time Brother Chambers was conducting a meeting in the mission. Under favorable conditions I reached the people through the Sunday school and at a week night meeting, the Church of the Brethren holding a meeting right near.

Brother Snider and the people showed me every courtesy and made my stay agreeable. Most of the people here have a struggle and while they have plenty to eat, they handle very little money. To many the general work of the church is new, but I found them faithful and loyal to the church. Their total gift was \$178.00.

#### Winchester, Virginia

This is a new mission backed by a small faithful group of Brethren. As I was passing through I stopped over night and gave the College pictures to the few assembled. Brother Rohart is the pastor and being out of the city I did not meet him. The small group here have a heavy burden and are struggling to build up a Brethren church and so did not press the college claims. One good Brother handed me \$5.00.

The total of this report is \$1,183.00.

W. S. BELL.

#### NEWS OF THE COLLEGE

I have just returned from our two western conferences and desire to report a splendid time. I first went to Waterloo where Professor M. P. Puterbaugh had preceded me. This conference was well attended and helpful. I spoke of the College and suggested that Brother Bell would work his way west and I believe that the people of this district will do their full share. While in Waterloo, I was entertained by Rev. Boardman and family, by Mr. and Mrs. B. F. Puterbaugh, while I made my home with Joe Lichty and family. I am under obli-

gations to these good people for their hospitality.

From Waterloo I went to Falls City where I filled the pulpit for Brother Rowsey, Sunday evening. The Conference was held at Morrill, Kansas, nearby. The Conference was good in spirit. Professor Puterbaugh came there also representing the National Sunday School work. Miss Florence Bickel, Missionary to Africa, was there also. Dr. Bame who has been holding an evangelistic service in this district was also present. Miss Gertrude Leedy, national secretary for the W. M. S. was at both conferences and gave helpful addresses.

While at Falls City I was entertained by the Rowseys and by Mr. and Mrs. H. J. Prichard. I am under obligations to them also.

All in all the time was well spent although I had to be away from active work for nearly two weeks. Meanwhile, Professor Anspach had attended our Pennsylvania Conference, while Dr. Miller and Professor Stuckey were at our Indiana Conference.

This next week end several of us expect to be in our Johnstown churches while others will be at West Alexandria attending the Ohio conference. It is a pretty busy life we live here.

The Saturday courses are starting off

well, there being over sixty enrolled for the first ten weeks term.

On Saturday we celebrated our Seventh Annual Home Coming by a game with Wilmington College, one of the largest non-conference Ohio colleges. The day was perfect and the attendance all that could be desired. It was good to see so many of our former students and graduates back. As usual, we had a barbecue after the game, serving more than 2,000 pieces.

Wilmington came with a 22 piece band. We also had our band out and to see these bands march and countermarch was a sight not soon to be forgotten. The Ashland band consists of 24 members, all in uniform. To show how our band was appreciated, all I need to do is to say that we took up a collection for them which amounted to over \$55.00.

Ashland defeated Wilmington 42 to 0.

Brother Bell is now in Ashland but means to start for the west soon, going first to our Illinois churches. I bespeak for him there the same goodwill and hearty support which he has been receiving all along. Dr. Bell preached a very acceptable sermon Sunday night. Dr. Bame still being in the west, local men supply his pulpit.

EDWIN E. JACOBS.

#### GLEANINGS FROM THE NORTHWEST

As I read the Evangelist I am reminded that several months have passed since we have been heard from. The summer just passed has brought its many blessings to us in many ways. The Lord has blessed us abundantly in material things. The Valley is beautiful and we have a wonderful crop of everything. Along with this we have not been lacking in spiritual things. We have maintained all of our services throughout the summer with a splendid interest and attendance. Early in the summer the





church was refreshed by the visit of Brother and Sister Hathaway. The days spent with us were days of blessing to us. They gave us great messages. At one of their services Brother and Sister Harold Mackey dedicated their lives for foreign mission work. May the way be speedily opened for their acceptance. Certainly these folks are helping to mould a missionary conscience as they move among the churches. It has helped us here. Their visit was followed closely with the District conference. These were never-to-be-forgotten days, for the fellowship was blessed, and the messages were such that gave a splendid interest and good audiences at every session. Immediately after conference the pastor and family took a ten day trip to the Pacific Coast, traveling over the famous Columbia highway, and visiting Portland, Olympia, Tacoma, Seattle and spent three days on the coast. All in all it was a wonderful trip. Brother E. W. Reed supplied the pulpit very commendably in my absence as he always does. Since last writing seven have been added to the body of believers. Five of these by baptism and two by relation. At this time we are attempting to shape things for the coming of our Brother L. S. Bauman, who is to lead us in our evangelistic campaign early in November. We are hereby soliciting the prayers of God's people in this effort. The Yakima Valley Laymen's Evangelical Association has again begun their work with Dr. Britton Ross as the evangelist and Leo Polman of the Second Brethren church of Los Angeles as Song Director. They make a strong team, and we are looking forward to a great revival through the valley again this year. We greatly rejoice for all the victories won throughout the brotherhood, and it is our prayer for all that the evangelistic year that is just ahead shall be a year that shall witness a mighty awakening, and see many souls turned to the Lord.

Your faithfully, until he Comes.

C. C. GRISSO.

#### TRAVEL FLASHES

##### Absent

I presume it would be rather difficult to tell just why I asked for a two-months' leave of absence from my pastorate, save that there comes to me the repeated urge to evangelism and the solicitation from several sources that I go to Des Moines for a September campaign of evangelism, there. Fortunate to have a number of preachers to represent me in my own pulpit, it was not hard to get the leave. En route, I was informed from Des Moines that they could not go on with a meeting and so, by keeping the wires hot for awhile, we arranged to start in haste, for a meeting at

##### Portis, Kansas

I was surprised a good many times before I was through with that three weeks. It was away out west—much farther than I had surmised; it was a much larger and better congregation than I had suspected. The field has been gleaned too by the best evangelists of our church, and for the past year they had had Brother Lowman, one of the most evangelistic and aggressive pastors of the brotherhood for a pastor. For twenty-one days in succession, they did not have a rain and almost no sign of a cloud,—a thing I had never before experienced. It was frequently 90 or near that in the shade at noon, with cool nights, and good roads. It was a busy time, and therein lies a tale. The pastor was not well, and for part of a week was in bed, but finally we

asked the Lord to heal him by the anointing and prayers of faith and he arose from bed and attended three meetings the first day out—one ten miles out of town. It was wheat-sowing time, some were threshing; others putting up alfalfa, and thus, I have recited the seeming handicaps.

##### A Good Meeting

Measured by the usual standards, we had a good meeting. The attendance was unusual in size and yet not so regular as to make for the best results.

One of the outstanding things in this meeting was the support and attendance of the teachers of the schools. One a preacher, one a singer, and others of fine Christian standing, the schools gave us unstinted support. It is a good omen for a town to have such school leaders. Another was the attendance of the other Christian people of the community. Lowman wanted straight Brethren Gospel and we tried to give them what they wanted and still they came to hear it. There were not so many confessions, but we believe that the church was built up and a number of the good members of the church said that they believed that

Every prominent wet in the country is hailing Governor Smith as the Nation's hope. The wets love rum enough to desert for the time their party political affiliations in order to bring about his election. Should not the drys hate rum enough to desert for the time their party political affiliations to bring about his defeat?—Curtis Lee Laws, Editor Watchman-Examiner.

they would reap a good harvest, as I also am convinced they will.

When you get to a neighborhood where they have such a good old Dunker stock as Brumbaugh's, Garbers, Lemons, and the like, you may expect what we got there, fine entertainment and good support. Twenty chicken dinners in twenty-one days, is a record for me. Indeed, I was loath to leave. Had it not been for the Mid-west Conference at Morrill, where I am writing this report, I would have remained there for a few days to hunt and rest. As it was, they just loaded me up and hauled me off to this. It is a fine Conference of good addresses, papers and Brethren spirit. Dr. Jacobs, Prof. Puterbaugh, Misses Bickel and Leedy all did great good in messages. From here I go to Des Moines for another evangelistic effort. I feel that it is the hardest piece of work I have ever attempted and I crave the prayers of all who read this, that we may do a great work there, for the Cause of the Master and the Brotherhood.

CHARLES A. BAME.

##### ELKHART, INDIANA

Sunday, October 7, was a day of great interest for our people. It marked the closing of our first year's work in our new church; it was the first Sunday of the seventh year of the pastorate of Brother W. I. Duker at this place.

It was Homecoming day too, which was attended by many—a day of spiritual uplift. Brother Duker gave his people a splendid message in the morning. Brethren Wirick and Rench preached in the afternoon, making us feel "it was good to sit in heavenly places;" the writer was in the pulpit in the evening.

In the morning the quarterly cash offering was lifted which amounted to \$1,309.02,

making approximately \$7,317 collected for the building fund during the year ending October 7, 1928. This reduces our indebtedness on the first unit of our church to a little less than \$7,600. The quarterly cash offerings represents much hard work on the part of the various organizations, yet each takes a keen delight in reaching his "goal."

Every department of the church is accomplishing their work, as shown by their yearly reports.

We start upon the new year's work under Brother Duker's leadership with a vim that means growth and strength for the church. Yet we know only too well that the church is no stronger than its weakest member and that our spiritual growth depends on the kind of work and service we give to our church.

Since our last report two have been added to the church by baptism.

MRS. EDNA NICHOLAS.

#### THE PRESIDENT'S POWER

It is said, and rightly so, that even if Governor Smith were elected to the presidency of the United States, he could not possibly in one or even two terms of office succeed in carrying out his purpose to secure the modification, or repeal of the Eighteenth Amendment. Quite true! But he could, and doubtless in the light of his past record would, set back a decade or two the cause of temperance in our own country if not as well in the world at large. This he could do with the power at his command by virtue of his presidency.

The president has the power, directly, and indirectly, of appointment and of removal; of initiation, prosecution and discontinuance of judicial proceedings, civil and criminal; to pardon and issue regulations; recommend and veto; to prepare the budget and determine the amount of annual appropriation for the Prohibition Bureau. Moreover, he wields power as the Commander-in-Chief of the army and navy; as the leader of his party and of the nation at large.

Of the forty thousand appointments within his power are the members of the Supreme Court, today the bulwark of Prohibition; circuit and district judges; the Attorney General who controls the secret service agents; all prosecuting federal district attorneys and United States marshals; the Secretary of the Treasury, who in turn appoints the Prohibition Commissioner, on whom rests chiefly the enforcing of the Prohibition Law; the Secretary of State, ambassadors and ministers plenipotentiary who are chiefly responsible for smuggling or its prevention.

By exercising the power of removal he can control not only the acts of United States cabinet members, but also of absolutely every subordinate administrative official; by his power through the Department of Justice he can prevent prosecution of violators of the Prohibition Law; by his power of pardon he can set free bootleggers; by his power in the issuance of regulations he can greatly increase the use of alcohol; by his power of veto he can defeat temperance legislation in Congress.

Can the sober, sensible American citizen vote to place in the highest office within the gift of the American people, with such tremendous power as that office carries with it, a man who boldly declares he believes in and will work for the repeal of that which it has cost the temperance people fifty years of arduous, consecrated, prayerful toil and struggle to secure? We believe not.—The Christian Statesman.



### WASTEFUL YOUTH

Sir Oliver Lodge, the most philosophic of scientists and the most scientific of philosophers, told the recent convention of the British Association for the Promotion of Science that "we should never throw away an old faith because of some dogma of science," and that "mankind is still young, and its blunders are those of youth."

Words of wisdom. Our most advanced civilization has all the traits and commits all the follies of callow youth. One of them is wastefulness. It was the younger son who wasted his substance in ruinous living. Byron saw how man in his day had "marked the earth with ruin," and "dried up realms to deserts," but since his day the ruinous living and consequent wastefulness have grown alarmingly. Not only has the exhaustion of natural resources to provide means of sumptuous living been greatly accelerated, but the waste of human life in wars waged for that purpose has been unprecedentedly accelerated.—B. J. Radford in Christian Standard.

### TEN COMMANDMENTS FOR WIVES

1. Thou shalt not be forever calling thy husband's attention to the wonderful attainments and successes of some other woman's husband, for under such provocation thy husband may be tempted to become slightly jealous.

2. Thou shalt not covet the beautiful car and handsome home that thy neighbor may possess, for such dreams may disparage thy own husband's honest and earnest efforts to attain more necessary comforts for his family.

3. Thou shalt not forget that "ups" and "downs" come in every one's career. If you forget the successes and remember only the reverses—then you have only yourself to blame for thy unhappiness.

4. Thou shalt not "nag" thy husband for seven days in the week, but remember that the seventh day is a holy day in which he should be allowed to rest, not only from his labor but from the nagging as well.

5. Remember that thy husband is just about as hungry on Missionary Society day as on other days. Therefore forget not to prepare his meals on that day.

6. Honor thy husband with thy love and thy obedience, especially when you think he is right.

7. Thou shalt not kill thy husband's love with taunts and other words of discouragement.

8. Thou shalt not steal thy husband's hope and chances for home and competence in his old age, by extravagant living during the years that go before.

9. Thou shalt not bear false witness against thy husband by magnifying his faults, which, no doubt, are many, but honestly admit that you yourself may have one fault, if not two.

10. Thou shalt not try to drive the car while thy husband's hand is at the wheel.—Washington Evangelical.

### EGYPTIAN PENAL INSTITUTIONS

We have just got back and had our lunch from the visit to one of the two, the largest, convict prison in Egypt. It is a half hour's ride up the Nile, i. e., south from Cairo. The Director of Prison Administration, Mohammed Ahmed el Masri, went with us. It was a fine visit. The shops in the prison were of special interest because every man is learning a trade. They have over 3,000 prisoners here in the one institution. About 800 work in the quarries about a mile from

the prison, another 800 are levelling off some desert land recently acquired by the prison administration so as to make it fit for irrigation and farming. They have already under cultivation about 57 acres. All this land is just near the quarry. The rock from the quarry is used by the state and various municipalities, and the rest is sold to the public. Last year the quarry returned to the prison about \$120,000. On the farm land is grown vegetables and grain for the prison. At present they cannot raise enough wheat for the needs of the prisoners, but they hope to do so after they have got the rest of the 862 acres under cultivation. This 57 acres is now irrigated and fertilized by the product of the cesspool. But no vegetables from it are eaten unless they have been thoroughly cooked.

Inside the prison they have such a variety of industrial activity as I have seen in no other prison so far visited. In the flour mill they grind their own flour. They make and bake their own bread, the round flat loaf like that in use in Palestine in Bible times, they have an iron foundry, in which they make all kinds of castings from stoves

have their food reduced also. For some slight offences hard work in the stone quarries may be given, in which case the man is clothed in a red suit, and all such work by themselves at the hardest work, or if they are old or blind, they are used to turn the water wheel which pumps up the water from the Nile for use about the prison.

All the prisoners wear leg-irons, varying in weight according to the class in which he happens to be, the third or lowest class wearing the heaviest.

The men in this establishment get no wage, and have no chance to buy anything.

They use the finger print system and have a system of records about which I know nothing since they are in Arabic. After the finger prints are taken they are sent to the Anthropometric Bureau at Cairo, so that they can determine whether the man has been in trouble before.

In addition to the two convict prisons Egypt has an institution which it calls an adult reformatory. I was quite surprised to learn that this is used for habitual offenders, rather than for first offenders of younger age, as with us. This we were unable to visit.

Egypt also has two juvenile reformatories, one of which is in Gizeh, a suburb of Cairo which we visited yesterday, and which I shall describe later. Then in the larger cities there are jails for what they call "prisoners," not convicts. These are what we should call minor offenders who have not been sentenced to penal servitude to use an English term. The Bureau of Prison Administration has supervision of these jails. I tried to visit the one in Cairo, but the governor was away and I could not get in. Then there is a prison for political offenders in Cairo about which I could learn nothing. The officials I talked with seemed to shy away from it. I was unable to learn what is the trouble.

### The Gizeh Juvenile Reformatory

I was much interested in certain features of this institution. In general it is much like juvenile reformatories in the United States, except that both boys and girls are kept there, though of course in separate parts of the place. One feature which struck me as very interesting was the trade training given the boys in connection with their school work. It is correlated as much as possible with the school training. They have them learning trades, and not merely doing manual training work. In school they do not attempt to take them further than the fourth grade, so that they can read and write and calculate, with some freehand and mechanical drawing. Another thing of considerable interest we were fortunate enough to witness. Three times a week the boys are brought out all together on the parade ground, and go through gymnastic exercises. We were fortunate in being there on one of these days. After we had gone through the institution we were taken to a pavilion with chairs at one side of the parade ground, and for almost an hour watched them at these mass exercises. The brass band and the band of bagpipes both were there to play for the exercises. In going through the institution we had seen and heard—yes, heard, for the bands were practicing in small rooms—these bands at their practice. They both play very well. One large company of the boys had wooden guns with which they drilled, the other having Indian clubs and wands with a knob on the end. Then there was another company of specially trained boys who were dressed in white who put on special exercises. The idea the officials have of these mass exer-

### A QUESTION OF ENFORCEMENT

The Eighteenth Amendment can not be repealed. But the question of enforcement remains. Admittedly there is much dissatisfaction that enforcement has not been more effective. Yet with all its shortcomings Prohibition has been an important gain to the country. Its success is with the great mass of the population; its failure with the 10 per cent at the bottom, and at the top of the social scale. In spite of local defections the nation is overwhelmingly for maintaining the Volstead act.—Kansas City Star.

and horse troughs to cog wheels and steamers for food. They have a tin-shop in which they make various kinds of sheet-iron and tin-ware; a carpenter shop and cabinet shop in which they produce various things, from a wagon to bedsteads, and fine inlaid work. In the fibre shop they make baskets, mats and rope. This is for the old and blind. In another they weave the cloth for their clothing. A shoe shop employs a number of men to make the shoes for the convicts and guards. Flat hats for the prisoners and red fez for prisoners and guards take another small number of men. Pumps, brass fittings, and blacksmithing takes care of others.

They work the men from 7 to 11 hours a day, depending on the class the prisoner is in, and the degree of skill required. All the work of the prison is done by the inmates, of course.

They house the men in cell houses, each of the cells accommodating from 12 to 16 men. Individual cells are reserved for punishment in a special enclosure of the prison. Here in the yard is the whipping post, or triangle rather, where as the punishment of an extreme nature the men are flogged. The offenses for which flogging is prescribed are assaulting an officer, or attempting to do so, trying to escape, refusing twice within one year to obey orders, and a few others. The cat of nine tails is under the supervision of the doctor. However, before the flogging can be administered, the vice-governor, the governor, the Director of Prison Administration, and the Minister of the Interior must all give their written approval. The men in the punishment cells



cises is to stimulate by emulation those who alone would not do well. They certainly were well trained, and doubtless these exercises have their value. They told us that the boys have times when they play games as freely as they like. They have football teams.

The boys are classed in two groups, vagabonds and offenders. They are kept separate except at worship in the mosque, in these mass exercises and in school. The vagabonds may be kept here until they are of age, while the offenders must be let out at the expiration of their sentences. There is no juvenile code in Egypt, so each of these little offenders has been tried by the criminal code and given a sentence just as the adults.

The girls' department is under an English woman, who is going to leave soon, and there are no particular features here which deserve mention, except the follow up for two years after discharge. This is done, however, with both boys and girls by letters. Since most of the girls will marry, their education is devoted to attaining literacy and to training in housekeeping. Some of them they place as servants when they are discharged.

It has now been decided that the girls are to have a separate institution for themselves. The other juvenile reformatory I was unable to visit. They told me that it was run on much the same plan.

I think that the United States can learn from Egypt two things: (1) better adaptation of work to the future needs of the men who are in her prisons; and (2) greater emphasis on physical training among the juvenile offenders. She might also profit by an attempt to segregate the various classes of prisoners, although I am not so sure about that.

The severity of Egypt's system can teach us nothing. We tried that long ago, and gave it up. We can learn nothing from her leg-irons and her strict discipline and severe punishments for our kinds of prisoners. Whether it is adapted to the social status of Egyptian prisoners I must let some one better acquainted with the national psychology judge.

Cairo, Egypt, March 21, 1928.

J. L. GILLIN.

## OUR LITTLE READERS

### JUST FOR FUN

A pin has a head, but has no hair;  
A clock has a face, but no mouth there;  
Needles have eyes, but they cannot see;  
A fly has a trunk without lock or key;  
A timepiece may lose, but cannot win;  
A cornfield dimples without a chin;  
A hill has no leg, but has a foot;  
A wine-glass a stem, but not a root;  
A watch has hands, but no thumb or finger;

A boot has a tongue, but is no singer;  
Rivers run, though they have no feet;  
A saw has teeth, but it does not eat;  
Ash-trees have keys, yet never a lock;  
And baby crows, without being a cock.

—Christine Rosetti.

### THE BEST WAY TO SPEND A BIRTHDAY

Shirley woke up early on her birthday morning. The sun was streaming in at her bedroom windows as if inviting her to get up, for something nice always happened on Shirley's birthday. Mother and sister Anne

new saw to that, and there was always a new surprise each year.

"I wonder what we'll do today," said Shirley to herself, as she jumped out of bed and slipped her feet into pink bedroom slippers. She dressed as quickly as she could and ran downstairs to breakfast.

"Happy birthday!" cried big sister Anne. "Happy birthday, little daughter!" said father and mother together.

One might think Shirley was spoiled with all this, but she wasn't not a bit of it. She was usually so busy making others happy that she didn't have time to think of herself, and because she wasn't spoiled every one loved her.

She clapped her hands as she took her place at the breakfast table, for there was a long white envelope beside her plate with her name, "Miss Shirley Hunter." That must be the surprise, of course.

"Not until after breakfast," warned her father playfully, as she began to open it.

She tried her best not to eat fast, but she could not keep her eyes from the letter. At last they had finished, and Shirley tore open the envelope. The letter inside was written in large red printed letters, so she could read it every bit herself.

"Happy birthday!" it began. "Look under the inkstand on father's desk."

Away she ran as fast as she could, and there she found a second long envelope with red printing on it. This time the letter inside said:

"The fun has only just begun.

Hurry now; let's see you run

Up to the attic, where you'll see

Something new for your dolly's tea."

"Oh, oh, Anne!" they heard her exclaim when she had reached the top attic stair. Then she came down very slowly with a large box in her hands.

"I only just peeped into it," she said, "but I know it's doll dishes," and she began unpacking them. In the very bottom of the box was another white envelope.

"If on your bureau you will look,  
You will find a —"

"Story-book," finished Shirley as she ran upstairs a second time, and came back with another package.

"Oh, daddy, it's lovely!" she said as she gave him a big hug. "And I'm going to read it all myself, too. Why, here's another letter. It says:

"In the corner of the bookcase

Is a tiny little box,

There's a chance that you may find,

If you're as sly as a little fox.

Mother."

Shirley scampered off, her cheeks pink as the flowers in her dress. This time she came back, holding out her hand, so that they might see the tiny gold ring on her finger.

"It's the prettiest I ever saw, mother, dear!" she cried. "And it has my initials on it, too. Oh, this is the nicest birthday I ever had!"

"You haven't had very many," teased her father.

"I've had six. And that's a lot."

"Mercy me, then you must think I'm a very old man," laughed Mr. Hunter.

"There's only one more thing, Shirley, said her mother. "We are going to let you ask some one to come this afternoon for tea. You may ask whoever you wish, but you had better decide soon, for there isn't much time left."

Shirley sat down and tried to think.

Should it be her best friend or Aunt Miriam, or —. Suddenly she jumped up.

"Oh, I know!" she cried. "I'll ask the little girl who just moved in up the street. I've had such a nice time myself that I'd like to share it with some one who is lonesome, and I guess she is."

"That's a fine idea," said sister Anne.

"Then I'll go ask her right away."

When Shirley returned, she looked very sober.

"Well, can't she come?" asked sister Anne.

"Yes, she can; and, Anne, she had just been crying because she hadn't anyone to play with. She said she's watched me go past, but wasn't sure where I lived. Besides, she has never lived in the city before, and she doesn't like it a bit."

"Perhaps if you will be friends with her and help her get acquainted she will like it," suggested Shirley's mother.

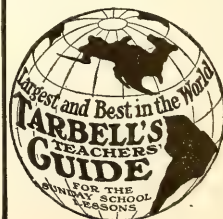
So at half past two the door bell rang, and there was the other little girl. In just a few minutes they were playing as though they had always been friends, and when the time came for Shirley's birthday cake to be cut, and the pink ice cream served in the new dishes, both little girls declared they never knew the time to fly so fast.

When Shirley's new friend had gone home, Shirley told her mother that it was truly the best birthday, if she had had only six of them, and that she was going to find some one each year to share her happiness. —Mary Ruth Clemens, in *Our Little Ones*.

It is most important that we should understand that no mere moment, no isolated act of choice, under a pressure of temptation, settles destinies. The quiet, undisturbed years decide the matter for the moment when the election is finally and openly made. It takes years to give a form and bent to a character. Temperament we are born with, character we have to make; and that not in the grand moments, when the eyes of men are visibly upon us, but in the daily, quiet paths of pilgrimage, when the work is being done within, in secret, which will be revealed in the daylight of eternity. Habits, like paths, are the result of constant actions. It is the multitude of daily footsteps that go to and fro which shapes them. Let it light up your daily wanderings to know that there, in the quiet bracing of the soul to uncongenial duty, the patient bearing of unwelcome burdens, the loving acceptance of unlovely companionship—and not on the grand occasions—you are making your eternal future.—J. Baldwin Brown.

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# THE BRETHREN EVANGELIST

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## EDITORIAL

### When the Church Is At Its Best

We are not disposed to hold the church up to withering criticism. Too many of its friends have undertaken to do that already. It is a quick way to win public recognition, but a poor way to help the church. Many a time has the church been rendered a disservice by those who professed to be doing it a service, by laying bare its faults. Nor does the church deserve such treatment even from its enemies, much less its friends. It has proven itself the mightiest and most successful institution in the history of the world. Nothing can compare with it for service rendered, unselfishness demonstrated and perpetuity of life manifested. It has been eminently successful as an agency for the salvation of souls, the nurturing of spiritual life and the building up of righteousness and truth. By such a record it has shown itself to be what it really is—a divinely ordained institution against which the gates of hell cannot prevail.

While the church is of divine origin, nevertheless, it has a human constituency and so is subject to human weakness and imperfections, and oftentimes finds itself lacking in power and effectiveness. There are many who enter the ranks of church membership who do not prove true to its obligations; they live below the standard and prevent the church from being at its best. That church has never yet been found, so far as our observation goes, in which every member was measuring up to his high possibilities—prayerful and consecrated, loyal and believing, walking circumspectly and given to service. Of course no one ever fully achieves his goal, but many church members are not even trying; they do not take their profession seriously. The number of the wayward and indifferent vary with the congregation, but everywhere they are to be found, and everywhere they cause a retarding of progress and a lowering of efficiency in the church. To overcome the weakness, to reduce the handicap of it, and to bring about a higher proportion of devoted souls and zealous workers is the great concern of every worthy servant of the church. And while we would not indulge in indiscriminate and cheapening criticism of the institution which the Lord hath founded, yet to point out to its membership the way to the elimination of weaknesses and the attainment of high tide spirituality and power is both a duty and a service.

The church that would be at its best must first of all have a membership thoroughly entrenched in the word of God. The Bible must be known and loved, believed and obeyed. It must be the very bread of life to their hungry souls and of its truth they must daily partake. That counsel is needed by every Christian. We all need to make more of the Book of God and give it larger place in our lives. It profits us nothing merely to have it in our homes,

if we have it not in our minds and hearts. It may give a suggestion of a religious atmosphere to those who enter our portals, but it will add no fragrance to our lives so long as it is kept without. There is our weakness—we are so ignorant of the Word; we are so unappreciative of its content; its meaning is so vague; its riches seems so ordinary; its glories so common. This is so because we have not familiarized ourselves with the Scriptures, we have not tried them out, we have not discovered their tremendous value, and built up thereby a great love for them. We need more of the experience of the Psalmist who, because he knew the potency and power of the Word of God, loved it supremely and sang with enthusiasm, "O, how love I thy law; it is my meditation all the day!" We find it difficult to so enthuse over it because we know it so poorly. If we knew the Word better—the revelation given to patriarch and prophet, to disciple and apostle,—if we knew better what it has enabled its representatives to accomplish through lip and life, and heart and soul, we would appreciate more its greatness and glory and would love it more enthusiastically and sincerely. And people who love the Bible fervently and persistently are the kind who help the church to keep at its best.

The church that would be at its best must have members who are deeply spiritual. It cannot maintain the peak of power and vitality with members who are worldly and carnal. It cannot live on a high plain of spiritual vigor and wield a wide and effective influence for good with members who are lukewarm and indifferent, or superficial and insincere. It cannot build up a heavenly and spiritually invigorating atmosphere with members who have no relish for spiritual things and habitually absent themselves from the Lord's tables and the prayer service. If the church is to be at its best, it must have members who know how to pray and have great dependence on prayer, who have faith in the power of God and with him are willing to attempt the impossible, who have experienced the reality and joy of spiritual verities and covet above all things the abiding presence of the Holy Spirit, who know the constraining power of the exalted Christ and are ready to dedicate their lives to the doing of his will.

When the church is at its best the members are pressing toward the goal of their high calling in Christ Jesus. They are going forward; they are progressing; they are growing in grace and in the knowledge of our Lord and Savior. One of the greatest things said about the church is that "It grew"—grew in numbers, in power, in knowledge, in grace and in spirituality. When the church grows it is alive, for growth is always a sign of life, and when a church stops growing, decay and death set in. But the life and growth of a church is dependent upon the life and growth of the individual Christian. And the great and urgent need of the church is for men and women who are eager to go forward, ambitious to achieve greater undertakings and to attain loftier heights in character building. What God commanded Moses to speak unto the children of Israel as they huddled together in fear before the Red Sea, is the admonition that the members of the church of Christ need in our day—"Go forward"—forward into that larger freedom that is to be found in Christ Jesus, forward with greater grace into the monotonous round of life's disciplining experiences, forward into a greater knowledge of the revealed will of God, and forward into a fuller realization of the fulfillment of divine promises. The spiritual life of the individual depends on his continued growth in grace, and that is the condition necessary to keeping the church at its best.

A church that has members who are strongly entrenched in the Word of God, are deeply spiritual and are growing in knowledge and power and every Christian grace, will have members who will be given to service, and the church will be a working church. Service is essential to keep it at its best. It is to that end that all spirituality and knowledge and power are made possible. Unselfish service is a distinguishing mark of the Christian and is essential to the very nature of the church, which is the body of Christ. Jesus our great Exemplar went about doing good,—healing the sick, bringing sight to the blind, hearing to the deaf, casting out devils, cleansing the lepers and raising the dead. And he said, "Freely ye have received (of the riches of Christian grace), freely give of these things in service of others). "I am among you as he that serveth," he said. And again, "I came not to be ministered unto, but to minister." And like the Master, we must seek opportunities to serve, and to that end we must dedicate our lives. Selfishness is as foreign to the spirit of Christ as darkness is to the face of the sun. And not all our other good qualities, however

highly developed, will atone for a selfish passion and spirit. "That was one thing that was the matter with the rich young man," said W. S. Stranahan. "He possessed many highly valuable qualities, so that it is no wonder that Jesus looked upon him with longing; but his goodness was passive and personal. He wanted to inherit eternal life for himself, but was not willing to 'follow' when he found it meant sacrifice." And there are many like him in the church today. In so far as Christianity means a certain type of personal virtue, they can qualify, they measure up to a very commendable standard of conduct, but when it goes to the point of sacrifice and service, of investing their all for Christ and his kingdom, they hesitate and draw back. There are many who join the ranks of the church but are not willing to go the whole way with him who is the great head of the church; they stop short of that consecration of life and that dedication of talents that makes service a delight and sacrifice a joy. Such a spirit of service helps wonderfully to put the church at its best.

## The Labor of Love

Paul says, of the cardinal virtues of faith, hope and love, "the greatest of these is love." And verily it is true, for nothing will go so far, or stoop so low, or suffer so much, or persevere so long as love. It is love that gives value and significance to the service we render and the tasks we perform for others. It is love that makes them throb with warm life and sparkle with beauty. It is love that causes men to be impressed by them, that brings upon them the blessing of God, and that imparts to them the quality and fragrance that causes heaven to rejoice in them. Without love all would appear dull, uninteresting and lacking that personal glow that gives meaning to our contacts. Without love a man might speak ever so beautifully and sacrifice ever so much and yet be appreciated very little and accomplish next to nothing. Indeed, as Paul declares: "Though I speak with the tongues of men and of angels and have not love I am become as sounding brass or a tinkling cymbal. . . . And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." It is love that gives worth to our words and deeds, that makes them to be appreciated and that causes emotion to well up in the hearts of those who are thereby benefited. It is the labor of love that abides, and that inspires and grips the heart.

This truth is beautifully illustrated by the story of an old cathedral, which stood a century ago in the north of Europe, on one of the arches of which cathedral was a sculptured face of wondrous beauty. We are told that it was long concealed until one day the sun's light, striking through a slanted window, revealed its matchless features. And ever after, year by year, upon the days when for a brief hour it was thus illumined, crowds came and waited eagerly to catch but a glimpse of that face. It had a strange history. When the cathedral was being built, an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of the vaulted roof. One day they found the old man asleep in death, the tools of his craft laid in order beside him, the cunning of his sight had gone, his face upturned to this other marvelous face which he had wrought—the face of one whom he had loved and lost in early manhood. And when the artists and sculptors and workmen from all parts of the cathedral came and looked upon that face they said, "This is the greatest work of all; love hath wrought this!"

That is a suggestion of what love does to the common, everyday tasks that fall to our lot to do. It transforms them from common, ordinary things to objects and acts of beauty and gives to them worth beyond compare.

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## EDITORIAL REVIEW

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A very important communication is to be found this week on the Christian Endeavor page, and we urge every Endeavorer not to fail to read what President Riddle has to say. Start in the new church year right by lining up with the program of your general officers.

Too late for the "Announcement" corner we received word from Brother H. W. Koontz, pastor, that the church at Masontown, Pennsylvania, will hold its fall communion on Sunday evening, October 28th. Neighboring Brethren are invited.

Dr. J. L. Gillin recounts in much detail the places of interest on the occasion of a visit to Jerusalem and its environs. It is an interesting recital and should help to make the events of sacred history more real.

Our faithful correspondent from Lanark, Illinois, says the work is moving along in good style under the leadership of Brother Fry. A two-weeks' evangelistic campaign was conducted by Dr. L. S. Bauman as he made his way west from General Conference and much good was accomplished.

In addition to doing the work of a teacher in Manchester College and pastor of our church at North Manchester and making numerous special addresses, Prof. J. Raymond Schutz is filling the position of president of the Indiana district organization of Kiwanians, to which position he was recently elected. To some men seems to be given the ability of carrying unusual loads and doing their work well.

Brother Frank Gehman, the newly installed pastor of the church at Uniontown, Pennsylvania, has been well received by his parishioners, and as an expression of their good-will and cooperation they surprised him and his good wife with a shower of good things to eat. This happy time proved to be the occasion also for further planning for their new church home, which they are hoping to begin work on in the near future.

Dr. W. S. Bell, Endowment Campaign secretary, reports his canvass of the churches at Linwood, Maryland and Grafton, West Virginia. At the former a gift of \$174.00 was received and at the latter, \$365.00, making a total of \$539.00. These churches are not strong financially, but they showed their interest in the college. This amount added to that previously reported makes the total of the campaign \$180,786.20.

President E. E. Jacobs reports how that the Juniata-Ashland football game which was played in Johnstown, Pennsylvania, proved to be a sort of Ashland College Week-end Demonstration in the Johnstown churches and also in Pittsburgh, various professors preaching in the several churches. It was a splendid way of forming more intimate personal contacts between the college and the churches in those localities. And that is what the churches throughout the brotherhood need—more intimate knowledge of those men and institutions which are serving the church at large. That sort of fellowship builds confidence and confidence brings cooperation.

Brother R. I. Humbert writes a letter evaluating the work of Brother and Sister George E. Drushal in the Kentucky mountains, and without doubt all who have been following it through the years will agree that a great work has been accomplished. As a result of what turned out to be very successful evangelistic campaigns at Krypton and Lost Creek, ninety-two confessions and reconsecrations are reported. These, with four confessions received on the train and in a mine, make ninety-six received on Brother Humbert's trip. It has been a long time since we have had a more encouraging report of evangelistic effort. This should be an added incentive to generous giving at the approaching Thanksgiving season, when an offering will be lifted for Home Missions. A work so prosperous deserves our continued support.

Dr. W. H. Beachler, pastor of the splendid Dayton church, reports several successful special events related to his church and church school, at one of which Prof. J. Raymond Schutz was the speaker of the day, to the delight of all. It is evident that the task of religious education rests heavily upon the heart of Brother Beachler and that he is undertaking, with the fine cooperation of his local leaders, to accomplish the task in a worthy manner. We commend him for it. Nothing is more important to the future of any church than the proper care and instruction of its childhood and youth, and they who put forth sincere, efficient effort to that end show themselves Christian statesmen. Both Sunday school and Christian Endeavor activities are stepping forward in the service of youth in that church. Church attendance is increasing and the work in general is encouraging.



## GENERAL ARTICLES

### The Mission of a Deacon

By J. L. Kimmel

(A Paper read before the Indiana State Conference at Goshen, October 9-11, 1928)

This is a subject I have never heard discussed in my long ministry. I think it opportune, however, and believe that this subject should receive more attention in our conferences than what it has in the past.

In the sixth chapter of the Acts of the Apostles we have an account of seven men who were elected to this office. When the church began her mission the only officers were the ministers, afterwards called the bishops. But when the church prospered so rapidly and the people united, not by the hundreds, but by the thousands, the situation was changed. Necessity was then, as it is still the mother of invention, even in the Christian church.

The Apostolic church devoted her entire time to her sacred mission. The possession of worldly goods meant little to them. All they thought of apparently was to tell the world that Jesus was the Christ. Therefore, we are told that they sold their property and the people brought the money to the Apostles, and they had a common treasury. Very soon, however, they found that they had a serious problem on their hands. The Greek speaking Jews began to complain that the native Jews discriminated against their widows, in the daily distribution of food. This of course reflected very seriously on the apostles, and on the high honor and dignity of the Christian ministry.

The Apostles at once called the church together and laid this very important matter before them. They told the church that it was not proper for them to neglect the preaching of the gospel, and the time they should devote to prayer, for the mere purpose of seeing that people had something to eat, or as the text expresses it, to serve tables. They, therefore, authorized the church to choose seven men, of honest report, full of the Holy Spirit, and wisdom that they might ordain them for this very important work. And we are told that the saying pleased the church, and when these persons were chosen they brought them before the Apostles, and the Apostles ordained them as deacons in the church. The qualifications necessary for these men to possess would indicate, it seems to me, the importance of the deacon's mission. Whatever that may be.

They were to be men of honest report, men of integrity, men who would not cheat, if you please, full of the Holy Spirit and of wisdom. In 1 Timothy 3:8 we have additional qualifications laid down by the Apostle Paul for the benefit of the deacon. In writing to Timothy, the Apostle gives the qualifications of the minister of the gospel, and sets the standard of the Christian Ministry very high, so high indeed, that it has been said that no minister has ever reached it. I would have you understand, however, that the qualification of the deacon, is not one whit less than that of the Christian minister. The great Apostle, when he had fully given the qualifications of the minister, says: "Likewise must the deacon, be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of

a deacon well purchase to themselves a good degree, and great boldness in the faith, which is in Christ Jesus."

Most certainly the office of a deacon is of the utmost importance, or surely all these qualifications would not be necessary. And while the mission of the deacon is different from that of the minister, it is just as sacred and just as necessary. That the work of the one is not the work of the other is self-evident. There is a difference and a vast difference.

The apostles declared that they could not give the time that belonged to the ministry to a work that was separate and distinct from the ministry and said to the church—"We must have help. The fact is, and you all know it, that there are about one hundred and one things in the church that ought to be done that are not done." Then I think I hear the good people talk it over and one says to the other: "I think you should do that very thing. I think you are the very man to do it." The answer is, however, "I do not have the time, or else, I should be glad to do so." Then some one suggests, "Sister Jones, she is just a wonderful woman, and I think Sister Jones should do that." I think I hear Sister Jones say, however, "Brethren, you will just have to excuse me. My hands are tied. It is absolutely impossible for me to find the time for such work. I am sorry, but I can't."

Just about this time I think I see some one smile, and he rises to his feet and says, "Why not let the preacher do that; he does not have anything to do anyway." Just now I imagine I see some one rise to his feet and address the chair, "Mr. Moderator, I move that this work that no one in the church can possibly find time to do, be given to the pastor to perform, for he has nothing else to do anyway." The motion is seconded and the vote is unanimous that the pastor do the work, for he has nothing else to do anyway. Now there are about "fifty-seven" other things much more unpleasant than anything that has been mentioned yet, and again the whole church concludes that the only way out is to let the pastor do it, for he has nothing else to do anyway.

Now I solemnly protest against this practice of the church to make the minister an errand boy, or a scapegoat to carry the sins of the people into the wilderness. These things do not belong to his office at all. I think I hear someone say, "What then are the preachers for, if they are not to do anything?" Hear these men of God once more: "It is not proper that we should take the time that belongs to preaching the gospel and serve tables. But we will give ourselves continually to prayer and the ministry of the word." The Apostle Paul writing to Timothy says, "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery. Meditate upon these things, give thyself wholly to them that thy profiting may appear to all. Study to show thyself approved unto God, a workman that needeth not be ashamed rightly dividing the word of truth."

I heard a minister say that when he was a student at Princeton Seminary he was sent to New York City to ask Dr. McArthur, a noted Baptist minister, to come to Princeton to deliver a lecture to the theologues. When

he approached the room of this noted divine he noticed in large letters the words, "Do not disturb the man of God." He said he went away and did not try to see him. If ministers of today will follow the divine injunctions regarding their office, they will have all to do they want to do. And whenever or wherever there is work to be done that does not belong to the minister it certainly belongs to the deacon, for he is next to the minister in official capacity. Yes, the deacon has a mission and a very important mission at that.

To see that the communion service is observed a number of times each year. To see that all things are in readiness when the time comes for the observance of this sacred institution. To assist the bishop on this most important occasion. To take charge of the financial part of the church. To see that the coal bin is filled when winter comes. That all the debts are promptly paid. To see that the pastor gets his salary promptly just as other workmen do. To see that the missionary offerings are taken at the proper time, so that the missionary pastor gets his salary as promptly as does the home pastor. It is a grave injustice when both the minister and the deacons forget every interest, except the interest of the home church. To see that all the members are reported to conference so that the church may not become guilty

before God for doing a crooked business for the sake of filthy lucre.

You remember distinctly, no doubt, how Paul emphasized that filthy lucre proposition, for the sake of the minister and the deacons, yes, for the whole church, so that they might not bring the condemnation of high heaven upon themselves, because of the almighty dollar. Let me give you, my friends, an exposition of that phrase, "not greedy of filthy lucre." I do not believe it is generally understood. Webster says "lucre" means gain of money or riches. You, no doubt, know what greedy means. It means avarice, stinginess, miserliness, close-fistedness, tightwadness, carnality and worldliness. Get that and you have it all right. Paul warns the minister, the deacon, and the church against this heinous sin against high heaven, and we cannot over-emphasize it today. Especially not in this commercial, money-getting age.

May God help us to stress Apostolic practice as we have emphasized Apostolic doctrine, and the Pentecostal days of spiritual revivals will come again and our churches will be filled with devout worshippers, and God will again open the windows of heaven, and pour out such a blessing, that we will not be able to receive it.

Fort Wayne, Indiana.

## The Truth of Christianity

By Raymond Gingrich

*(A Paper written for the Class in Christian Evidences under the instruction of Prof. K. M. Monroe)*

Christianity is true. The fact that many men deny its verity and seek to find happiness elsewhere is no proof that Christianity is false. Such men only wallow in the mire of discontent and pessimism and end in moral and mental suicide. As long as human hearts are sinful and human intellects liable to deception, the difficulties in the way of the universal acceptance of Christianity arising from passive and active unbelief will continue. The manifold assault upon Christianity is reducible to five forms: Philosophical, Scientific, Historical, Ethical and Religious. It is the plan of this brief survey to meet these five points of attack, not under the above five headings but rather under three wider divisions which will take in these various points. These are, Natural Religion, Jewish Religion, and Christian Religion.

Natural Religion. This phase of the subject treats of the fact of the Universe, its Creator, and the elements, which naturally follow upon these considerations. That the Universe exists is plain to everyone who looks at the subject sanely. Did the known universe always exist? Neither philosophy nor science believes that it always has. Even though one were to admit the eternity of matter, which the present writer does not, one could hardly admit that it existed in the present form of the universe. Consequently we conclude that it must have had a creator or free force who acted upon or created a substance which is our present universe.

This Creator or Force we call God. Upon studying this universe we detect a design or order everywhere. The trees and plants, propagation of plants and animals, everything has order and design, instead of being topsy-turvy, or chaotic. Thus this Creator must have intentionally designed it as such. This quality shows intelligence and purposive will. Hence the Creator must be an intelligent Being.

Since there is no adequate explanation for the foregoing facts aside from God, the existence of God, therefore, is very probable. Wherever there is an effect there must be a cause, according to the laws of logic. The universe

is an effect, consequently the Cause must be an intelligent, Personal Being. How do we know this? Because only an intelligent, personal God could create a universe such as ours. Since man is an intelligent, moral, personal being, it is only reasonable to conclude that man's Creator is an intelligent, moral, Personal Being, else there would be an effect, greater than its cause.

Now that we have established the fact in our minds of God's existence and some of his attributes, let us proceed with our discussion further. It is altogether possible and probable that God would make some kind of revelation to man. From man's position in the universe, from his capabilities, his beliefs and his unjust treatment in the world, it is highly probable that God would deal with him in a unique way. This he has done in his revelation to man at various times. God has revealed to man how to use his freedom in this world and what future is in store for him hereafter.

We now will study for a moment the second series of proofs for the truth of Christianity—that of the Jewish religion. Having established in our minds the probability and possibility of a revelation to man from God, it is altogether fitting that we study the Jewish religion, which is a revelation from God to man. In studying the account of the creation in Genesis we find the points of agreement between Genesis and Science are far too many and far too unlikely to be due to accident, to deny its correctness. Either the Writer of the account knew as much or more about Science as we do or else the knowledge was revealed to him by God. We readily conclude therefore that the account was Divinely revealed. Then, too, the Miracles of the Old Testament are such that they prove the history of the Jewish religion to be true. They were for the most part done openly, before multitudes of people, and if untrue would not have lived in the Jewish literature. No one would have thought of inventing them years after they took place.

Again, the Prophecies of the Old Testament prove without a doubt that God made a revelation to man. The



consistency of the prophecies, their utterances and fulfillment years and even centuries after prove their value in attesting a revelation from God. The higher moral virtues taught by the Jewish Prophets also seem to point toward a revelation from God. Since the nations around Israel had very low standards as compared to those of Israel, we are safe and justified in making the above statement. The Jewish conception of a Monotheistic God points toward God himself as guiding them and revealing himself to them continually. This monotheistic conception of God is held today as being the highest and truest among civilized people. Furthermore, the superior influence of the Jews upon the world points to a great power back of them. It was divinely revealed and guided into the proper channels. Thus we can safely and sanely say that the Jewish religion was true, giving a firm, truthful background for Christianity.

Now we come to the last and most important proof of the truth of the Christian religion, which is Christianity itself. The influence of Christianity upon the world is enough to prove its authenticity. No other religion upholds such pure ethical standards as does Christianity. Not only does Christianity do this but it claims the power, through Jesus Christ, to enable one to attain this standard. The transformation which comes into men's lives after receiving Christ proves that it has the seal of God stamped upon it.

The Miracles of Jesus and of the Apostles testify to

the truth of Christianity. The Miracles are credentials for Christ and the Apostles. They serve to establish their favor with God, and God's special benediction upon them. The character of Christ confirms the truth of Christianity. No other man has given the world such high teachings and followed them in his own life as did Christ. If Christianity is false, its founder is both the best man who ever lived and at the same time the worst. This is a dilemma from which there is no escape. He claimed to be the Son of God, Divine and Perfect, even God himself. And so he was. He was no imposter. Therefore Christianity must be true. Furthermore the history of Christianity confirms its truthfulness. The early difficulties it encountered and conquered tends to prove this. Its vitality in the past is very remarkable. Its effect at the present is very beneficial; its prospect for the future is very hopeful. Christianity is true because it is suitable to every type of human nature. It appeals to the strong as well as the weak; to the rich as well as the poor; to the ignorant as well as the philosopher. It has met the needs of society in the past and also in the present. It satisfies the cravings of the soul lost in sin. It saves men and women, and gives them confidence, courage and hope. It helps them resist temptation, it lifts them to heights sublime. Nothing but a true Christianity could do this in every age. Christianity must be true.

Ashland, Ohio.

## A Summer of Colportage Work

By Robert D. Crees

I do not call myself a colporteur because the average person does not know the meaning of the term. It would seem more fitting to be called "God's letter carrier," for whenever I give a Bible or portion to someone, I feel that they are receiving a "Letter from God." I am positive that I shall never forget the wonderful experiences I have had in the distribution of the Word of God.

Making it a point to speak to every mail-carrier I meet, I generally approach him with these words,—“Have you any mail for me?” When he answers in the negative I tell him that I have mail for him—a letter from God, and handing him a gospel, I go on my way.

The gospel is received in various ways. I handed a laborer a copy of St. John and after looking at it for a few minutes he tore it in pieces, threw it to the ground, and stamped on it, and with his face inflamed with passion breathed out oaths that would have put any mule driver to shame.

After having worked successfully in a certain neighborhood I returned to find that everyone was hostile to my work. The priest had told the people to burn the Bibles I had sold them and even the children refused to take a gospel, saying they would get sick and die if they touched any Protestant books.

Some people have very superstitious ideas about the Bible. I was working in a little colored settlement and seemed to be doing an extraordinary amount of business. The night before we had had an unusually fierce electrical storm, but the morning was bright and clear. One lady, the minute she found out that I was selling Bibles, immediately bought one, not even asking the price of it. When I asked her why she was so anxious to have a Bible, she replied,—“I was afraid that the Lord was going to strike a house with a bolt of lightning last night because he knew that I did not have a Bible in the house. I made up my mind to get a Bible at the first opportunity so that we might be protected from his wrath.”

For several weeks I had the privilege of working with Vacation Bible Schools, supplying them both with texts to be used in the schools and with prizes to be awarded. The work with the children is very interesting and worth while, but I rather prefer doing house to house work in the slum sections for it is the personal touch that does the most good. Making it a point to come into every pool room I come across, I have given out portions and sold Bibles or Testaments in 75 percent of my visits. On one occasion, a man seemed to be dubious about letting me into what I thought was a private home, when someone inside yelled—“Let him in, he can't do any harm and God knows we need the Bible.” Upon entering the room it did not take me long to ascertain that the place was a combination bootleg joint, gambling parlor, and house of ill fame. A guard was stationed at the door who passed upon the “prospects” that desired admittance. A dozen men, white and colored, were lounging around the room, two of them on the floor dead, drunk. Others were playing cards while being served with drinks by the women. I gave each one a copy of the gospel and started to speak about the Bible. A few of the men seemed ashamed of the life they were leading and admitted they were doing wrong. I sold two Bibles and several Testaments which the buyers promised to read. Only the Word of God can clean up such disgraceful places as that.

One day while working in a small town, I came across a beautiful Catholic church, just recently built. Finding the door open, I walked in and found it filled with idols and images. Walking out, disgusted, I noticed a tract box at the door. Feeling that a fair trade was no robbery, I took several of the pamphlets and shifted others, filling one box with tracts proving the Bible is “the only way out of the dark,” and another box I filled with assorted portions. Who knows but what the Word may even work within the gates of the adversary.

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## SIGNIFICANT NEWS AND VIEWS

### THE WORLD YOUTH PEACE CONGRESS

Our readers will doubtless be interested to know that 500 youth, representative of twenty-seven nations, met at the little village of Eerde in Holland during the latter part of August. An American delegation of eighty attended the congress. Practical questions were faced by five commissions for the intensive study of economic, political, educational, religious and racial aspects of the peace problem. The British section gave a number of practical suggestions looking toward an ever-widening growth of the world viewpoint. Specifically this delegation urged the importance of international holiday camps, exchange of students and teachers, international exchange of magazines and papers and the study of foreign languages and literature.—The Gospel Messenger.

### "WHISPERS" OR THUNDERS?

Governor Smith and his supporters have made much of the so-called "whispering campaign," directed at the face of his membership in the Roman Catholic Church. They have brought the theme out of the sibilant silences—if it ever was there—and have set it roaring through amplifiers and millions of radio loud speakers.

To call this discussion of Roman Catholicism a "whispering" campaign is, of course, only a campaign device. Every newspaper in the land has treated it openly. Long before the nomination of Governor Smith, Mr. Marshall set forth the case against the Roman hierarchy powerfully in *The Atlantic Monthly*; and that magazine has since published a notable series of articles on Catholicism. Many of the greatest magazines in America have printed frank essays on the same subject, all in direct relationship to Governor Smith's candidacy. The church press has not been silent. Thousands of preachers have treated Rome and politics from their pulpits. If this be "whispering," we should like to have a definition of oper speech!

In this widespread public discussion there is not necessarily any intolerance. The point at debate is not Governor Smith's personal faith or manner of worship. These matters are concerns only of himself. But the one all-important fact which makes the Roman Catholicism of this candidate for the presidency of the United States a proper subject for public consideration is that his church is avowedly a political institution, as well as an ecclesiastical organization. Its oft-repeated and unmodified claims to supreme temporal power are not a matter of dim and distant history; but a vital force in the present affairs of Mexico and Spain and Italy and France, as well as other countries. The Roman church sends its political ministers and ambassadors, just like other governments, to any nation that will receive them. America refuses to accept a Roman Catholic ambassador, as it would be a violation of its historic principles of the separation of church and state.

Consideration of a theme which bulks so largely in history is no "whispering campaign," and the thunders of clear, fact-filled and unhindered discussion of the political history of the Roman hierarchy may well reverberate throughout the land. This may be a providential opportunity for education in truths for which myriads of lovers of liberty have given their lives. With all tolerance for every other man's personal beliefs and manner of worship, let it be made plain that there is no room in America for the fulfillment of Rome's unabated claims to supremacy over governments. \* \* \*—The Presbyterian Advance.

### IS THE CHURCH DUE IN POLITICS?

Some questions are never finally answered because in each new day they gather about them a changed meaning and must be faced in a fresh attempt to know the added facts. When the partisan issues become so violent in their defense of mere personalities, when no great discriminating principles divide the contestants, we at once feel that the minister is wrongly placed, if he stands at the front of the conflict. He is particularly called to the defense of the gospel and should not be found wasting his energies where Caesar and his men are appointed to the task. And yet we know that the true prophet has social and moral duties as well as the guidance of men in the art of worship. It sometimes seems to be a paradox and to be answered by a Yes or a No; as if the minister should be in politics. There are great hours, however, when to be silent is to be disloyal. When an iniquity such as the curse of alcohol is before the public, when the sacredness of the Christian Sabbath is ignored, when the heritage of the Reformation is cast aside and it becomes unpopular to speak on behalf of those great principles which gave us the open Bible and the gospel in its New Testament simplicity, when these occasions arise, it is not the hour to hold one's peace.—The Presbyterian.

### TREATY WITH PERSIA ON RELIGIOUS TEACHING

The Presbyterian Board of Foreign Missions has received word with regard to new treaty arrangements between Persia and Great Britain and between Persia and the United States dealing with religious freedom. The adjustment which has been reached between the Missions of the Board and the Missions of the Church of England and the Persian Government with regard to mission schools, provide that the schools shall not be required to teach the Koran or Moslem law, and that they should not be allowed to teach the Bible as a required subject in the curriculum to Moslem students; that they may teach the Bible freely in the curriculum to non-Moslem students; that they may use the writings of great teachers and prophets in their Ethics courses for all students; that they are not to be estopped from any religious teaching or influence for all students outside of the regular curriculum; that the schools shall conform to the government educational courses, and that their graduates shall have the same privileges and standing as graduates of the government schools.—The Presbyterian.

### A Summer of Colportage Work

*(Continued from page 6)*

Upon another occasion I noticed what appeared to be a "down and outer" sleeping upon a bench in a public park, his hat beside him. Taking the tract, "The only way out of the dark," I placed it in the band of his hat, so that he would see it upon awakening, and putting a gospel of John in his pocket. I left him to be dealt with by the Word of God. Several times after eating in a restaurant I have left a gospel under my plate in place of the usual tip. Perhaps some unsaved person will "take the tip" and turn to Christ before it is too late.

Having made it a policy to take very little money with me on my travels, sometimes I get pretty low on funds. At one time I arrived in a strange town too late to make bus connections to the home of a relative. It was twelve o'clock at night and I had less than fifty cents in my pocket. Finding there was no chance to get a room in town I asked a traffic policeman what I should do about it. He very kindly invited me to go to the police station where I could find accommodations. The desk sergeant was very gracious and allowed me to sleep anywhere in

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# THE BRETHREN PULPIT

## The Royalty of Jesus

By Edwin E. Jacobs, Ph.D.

(Ashland College Convocation Sermon preached in the Ashland Brethren Church, September 16, 1928)

This brief study is one relating to the purely human characteristics of Jesus. So many such studies have been made that I hesitate to give another, and yet with your permission and patience, I desire to note some half dozen of his outstanding characteristics.

Jesus has been called everything,—Prince of Peace, Teacher, Savior, the Perfect One, and the most recent book along this line that I have seen is called "Jesus the Poet." Of course he was a poet in no sense at all. Oftentimes when we can say no more, we call him "the many-sided Christ" or to sum it up, we say with the Scriptures, "Ecce homo, see, what a man!"

I desire to consider his royalty.

To be royal, it occurs to me that three factors are necessary,—a kingdom and subjects, a royal line, and a royal character. I pass the first two. He was, of course, a king in the sense that he was of the lineage of David. How close was this kinship, I do not know. He doubtless was not the heir apparent to the throne. To be that he would have had to be the eldest child of the ruling house. Yet he regarded himself as a king.

"Art thou, then, a king?" asked Pilate. And Jesus replied, "Thou sayest it, I am. To this end was I born and for this purpose came I into the world. But you, you are a mere puppet. I could displace you with twelve legions of angels but I am a king in my own right." He was a king by lineage.

Moreover, he was and is a king in that he has subjects and rules today. If one could see all who accept him as king, one would behold the greatest and most compelling army ever assembled on this planet, to say nothing about the countless righteous dead.

But, and this is my point, he was a king because of his royal character. I first began to see him thus, when I was taking a course in Christology in a graduate University. The course was critical, but always reverent. This course was later published and had a wide reading and while there was some chaff, there was also much wheat and I hope I took the latter.

I began to see Jesus in all his splendor as he walked in Galilee. I began to see his surroundings, his petty enemies, the intrigues against him, and the cupidity of the churchly class. Then I began to see him as King among men, Prince of God, the Divine Son. He grew on me and began to shine as never before. He began to walk over the pages of the New Testament with giant strides. He overrode the pages of history casting a light on every page. He stood astride the world like a mighty colossus and men walked between his feet, and oftentimes knew him not; he was so far above them.

The humble Galilean, the peasant of Nazareth, the carpenter of the village, the Son of Mary, began to shine and shine and I could no longer see him as man but as Man and God. All of these names do not even begin to touch the outer fringe of the garment of his majesty but they aid our human understanding and help to place him out and away from the crowd, and there he stands, the One that SHOULD come, the one for whom the race had waited, the fulfillment of all prophecy, the one altogether lovely, the Rose of Sharon, the bright and morning Star, the one into whom all goodness has been gathered, our Example, our Savior, our Lord and Master.

And I hope that from this brief study this morning, you too may come to see him as Lord, that he may grow upon you, that he may challenge your admiration, and that he may speak with authority in your life. I hope you may not longer see him as the poet of Galilee, the carpenter of the village,—all of which names are only empty sounds, unless he grips you as Lord, unless he holds you by the dazzling light of his divine Sonship. Otherwise, you will be little profited.

1. He was royal because he harbored no hate and could forget a personal slight. "I can forgive, but not forget," is a sentiment often expressed. I wonder how far that gets one, anyway. Probably not very far. Jesus could say, "Father, forgive them," even at the time of his terribly unjust death. If there is any mark of greatness it is that one may overlook a personal slight. In this perhaps the great Lincoln excelled.

During all the cupidity and animosity directed against Jesus he kept his poise and even prayed for forgiveness for his enemies. And that was royal!

2. He was sympathetic with the weak. He never allied himself with the powerful of his day. He spoke kindly to the erring girl, he loved the slave, and called little children to himself. He pointed the finger of accusation against the godless upper classes.

One must not forget the humble home at Bethany, which he frequented and loved, the manger, the humble fishermen. Such expressions as, "poor in spirit," "the meek," "the pure in heart," were upon his lips. He dined with the publicans and sinners. He could wash his disciples' feet without apology, a thing which we sometimes can not do. And in this act he conquered that obstreperous disciple, Peter,—and with a towel.

And that was royal.

3. He could weep. A recent writer thinks that a really great soul must run the entire gamut of human feelings and do so with vigor. He thinks that Jesus was oftentimes weary, sometimes vexed as at the cleansing of the Temple, sometimes merry. But he could also render invectives with rigor. "Whitened sepulchres," "dead men's bones," "children of Hell," "viper's brood," "blind guides," all these, and more, found expression on his lips.

But one day he was called to a tomb. A friend had died. Lord of life as he was, present as he was when the world was spoken into being, still he went sorrowfully to the tomb. His heart had been rifled of treasure. His eyes filled with tears and the account says in simple but majestic style, "Jesus wept."

And that was royal.

4. He loved his mother and never outgrew her. I am not sure that his mother ever fully understood him but he loved her. One time he was preaching when word was sent in that his mother waited without. He did not stop. Human love could wait. He had his audience and it was his to preach the glad tidings. Still he was ever mindful of her, his earthly mother.

I have had much experience with the young and I am convinced that when boys and girls outgrow their mothers, something is wrong. It was stated in my hearing by the superintendent of a great men's reformatory that as much as 75% of the inmates of this institution came

there because they had broken companionship with their fathers. A terrible charge.

So in that supremely wonderful incident at the cross, Jesus said "Son, behold thy mother. Mother, behold thy son." There is nothing like it I suppose in all the history of time.

And that was royal.

5. He met the crisis of his life with fortitude. There is no other account in all literature of such terrifying experiences as those of Jesus, both in the wilderness temptation, and in the garden of betrayal. In these he was alone. He had outgrown the parental roof-tree. His mother was not there, nor his brethren. His friends could do little for him and left him in his sorrow. Only God knows the torments of his soul. And I fancy that there are some here this morning who have gone through or will go through just such experiences and only a firm hold upon God can give peace when the soul is tormented. Jesus stands here as the world's supreme example of vicarious suffering.

"Sleep on," said Jesus, and went forward a little and prayed, "Let this cup pass; yet not my will but thine be done"—this in his crisis hour.

And that was royal.

So by every test Jesus was royal, royal in line, royal in that he has a kingdom and subjects, and royal in his character. And for us, by his help, to rise above the petty and mean, and to seek to attain unto his glorious character, and thus to own him as Master and Lord, well, that too would be royal.

Ashland, Ohio.

### A Summer of Colportage Work

(Continued from page 7)

the court room. Picking out the softest bench in the room, and using a pile of Bibles as a pillow, I was soon fast asleep. About three o'clock in the morning I was awakened by talking in the room. Two officers were attempting to give first aid to a negro lad who was bleeding profusely from a knife wound in the thigh. When asked how it happened, he said that he had been "playing." He claimed that he had only "scratched" two other fellows. When they were brought in, I perceived that their necks had been slashed pretty severely. I agreed with the sergeant who said they must have "played pretty rough." I saw that I could do some work that night so I slept no more. Giving out several gospels, I went into the office and listened in on some of the cases that were brought in. I continued to give out gospels and to talk with the officers there, believing that God had sent me there to do that work.

Upon another occasion I was called into a very poor home to pray for a dying infant. I did the best I could to comfort the folks, trying to make them put their trust in God. They had never read a word of Scripture and had never prayed in their lifetime. I left several gospels and they promised to read them and to pray that night for the first time in their lives.

In the poorest section of a certain town, I found a widow lady in destitute circumstances. She had no Bible and really wanted one. When I gave her one free, she broke down and cried, saying,—"God must have sent you here, for I have wanted a Bible for a long time but could not afford to buy one."

Other illustrations could be cited but I am sure that the foregoing is enough to give you an idea of the work of a Bible missionary. Will you pray that these "Letters from God" may open up the hearts of the folks that read them and lead them to the Master?

Philadelphia, Pennsylvania.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

REJOICING IN RELIGION—Psalm 119:73-80. "For thy law is my delight." God meant that the heart of man should rejoice and to that end he revealed his will and pointed the way unto man. And those who walk in it with confidence find that it is a way of rejoicing. There are some very solemn truths enunciated in the word of God, but those who are in the will of God are not troubled by them, just as men who are good and obedient citizens of the state have no fear of the penalties prescribed for the violation of the laws of the state. There is absolutely no valid reason why a Christian should look with fear and trembling upon the matter of religion. All he needs to do is to maintain a consciousness of the presence of God in his life, and accept his great benevolent purposes and guidance and life will be filled with joy.

#### TUESDAY

THE MASTER ENTERS—John 20:19-22. "When the doors were shut . . . Jesus came" Here is the argument supreme for the church prayer meeting and the closet for individual prayer. The Lord cannot speak confidently to his children and reveal unto them the glories of his personality and the challenge of his will in the din and confusion of the worldly irreverent crowd; he meets them in the quietness of the closed room, in the place where they have drawn apart to prevent interruption. We need times and places to be alone with the Master.

#### WEDNESDAY

THE LOST BLESSING—2 Kings 6:1-7. "And the man of God said, Where fell it? And he showed him the place." H. P. Hoskins says: "Like all other miracles, the story of the loss and recovery of the borrowed axe-head, is also a parable. Of what use is a foolish axe-handle, held even in the hands of a prophet of God, when the axe itself is sinking deeper and deeper into the mud of the river? About as much use as a lamp without oil, or a Christian without grace. And that is how it often happens: many times our peace and power go swinging out into the air, while we are engrossed in enlarging our material habitations."

#### THURSDAY

THE CHURCH, HIS BODY—Eph. 1:15-23. "The church, which is his body." "It is a deeply solemn thought," said Dr. J. H. Jowett, "and one quick with inspiration and hope that the spirit of the living Christ seeks reincarnation in the fellowship of those who believe in him. In vital reality he would be embodied in the corporate life of our own day. His spirit would be the breath and motive of all our movements, the very pulse of the machine." In very truth the church is to be the body of the Lord and in that body the world is to recognize the divine presence and power.

#### FRIDAY

WOMAN'S ACTIVITY FOR THE GOSPEL—John 20:13-18. "Mary Magdalene came and told the disciples that she had seen the Lord." The first messenger of the resurrection was a woman and after nineteen centuries of restriction and denial, she is gradually becoming the chief bearer of the "good news" to the ends of the earth. Thank God for the work of woman, last at the cross and first at the tomb, singing the songs of redemption, telling the story from the pulpit and platform, in the press, on the street and in the home, calling the world to the Redeemer of men.

#### SATURDAY

THE VOICE OF THE MESSENGER—John 1:19-28. "I am the voice of one crying in the wilderness." That is the task of every true disciple of Christ, to lift his voice in behalf of the coming Christ. He is no true messenger whose voice does not call upon men to "make straight the way of the Lord." There may be times of discouragement and no response, but the messenger must be faithful and trust God to cause his word to ultimately triumph.

#### SUNDAY

ADEQUATELY SUPPLIED—Phil. 4:10-20. "And my God shall supply all your need." It would be difficult to find a brighter promise than this for the man who is about to enter upon any work for the Lord Jesus. The Master stands ready to meet our every need and to make us able for every task. There shall be no lack or insufficiency in those who trust him.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASSN

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## The Sunday School Teacher Between Sundays

By Marion Lawrance

(Continued from last week)

This is the weakest point in the modern Sunday school. More scholars are lost to the Sunday school because absentees are not followed up than from all other sources combined. As already stated, the personnel of the average Sunday school changes twenty-five percent annually, and chiefly because of failure to look up the absent scholars.

It should be the rule in every Sunday school that no absence should ever go unnoted. How should this be done?

### a. By a Visit

A visit to the home on the part of the teacher is worth a basketful of letters. It shows an interest that letters cannot convey. Not only that, but it gives the teacher a familiarity with conditions at home that will help him in dealing with that particular scholar. A certain teacher was having trouble with a scholar because of irregularity. He called upon him and found him busy looking after his pigeons. He would stay home from Sunday school whenever he got a chance to take care of his pigeons. The teacher learned, by a visit, that pigeons were his chief interest. He immediately began to post up on pigeons, procuring a book on the subject. Then he would visit the boy and talk to him intelligently about the pigeons. This won the boy, because pigeons made so large a part of his life. He had no trouble with that boy afterwards, for they had a common interest.

Miss Slattery tells the story of little Jamie, who gave much trouble in the classroom, and the assistant was for dismissing him, but Miss Slattery insisted that she should make a visit to the home first. She found that the little fellow had no father; his mother was poor and had to take in washing for a living. There was a little baby in the home, and Jamie was the mother's only help. Immediately, when the mother learned that Jamie's teacher was calling, she burst forth, as mothers do, with the expression, "Ain't Jamie grand!" Then she went on to rehearse Jamie's virtues. At that moment, he was rocking the baby, so Mother could wash. She said that he always went after the clothes and took them home again and brought her all the money, without stopping at the grocery to spend a cent for candy or anything else. He carried the coal and water for his mother; he worked before school and after school, consequently had no time to play. It was a perfectly natural thing for him to explode sometimes in school and disturb matters dreadfully, but when they learned the situation at home, they allowed him to have extra energy, and this remedied the matter.

Familiarity with the home life of the scholar is a great asset in Sunday school teaching. Nothing can take its place.

### b. By Telephone or a Personal Letter

Next to a personal visit is a telephone call, but unfortunately, especially in poorer families, there is often no telephone in

the home of the scholar. If a call is absolutely out of the question, then a pen-written letter should be sent. This letter should be friendly—not scolding, taking it for granted pupils have a good reason for their absence, rehearsing some incident, in the letter, that will be interesting.

It will be all the better if this letter is on Sunday school stationery, with the name of the school in print.

### c. By a Printed Card or Letter or Sending Word Through Others

Scholars have a right to be looked up, and teachers neglect this part of the work to their peril. Some years ago, in one of our great papers, was a record of the following incident: A boy, living in a village where there were two Sunday schools, did not want to attend one Sunday and, after a good deal of persuasion, his mother allowed him to have his way. Monday evening, when he came home from school, he asked if his Sunday school teacher had been there to look after him. The mother said she had not. The boy said, "That's strange." Tuesday night, he asked the same question, and so on every day during the week. On Sunday morning, he said, "Mother, I think I'll go to the other Sunday school. My teacher pretends to think a lot of us boys, but I don't think it amounts to much, if she can let one of us be gone a whole week without paying any attention to it." The boy's reasoning was correct.

Our great leader of earlier days, B. F. Jacobs, when a superintendent, in looking over the class card of a certain teacher, found the word "left" written after the name of an absentee who had been gone for several Sundays. He asked the teacher where the boy was. The teacher replied "Why, he has left. I don't know where he is. I can't teach the boys if they do not come! He's left." Mr. Jacobs, though a very busy man, took the name and address and called on that boy that week. He found the boy had had an accident, falling from a beam in a building that was under construction and badly cutting his head. The injury was so great, they thought for a time he would die. Mr. Jacobs, without saying any more to the teacher, went back to the church and taking the class card wrote after the word "left" by a careless teacher, with a hole in his head, to die." It was a severe lesson, but it is easy to believe the teacher never forgot it!

If the absentee is sick, all the more reason for looking after him. Here's a fine opportunity to take a bunch of flowers or a little fruit or some papers, anything to let the scholar know that you are thinking about him. It may be that this sickness is the finest opportunity you will ever have to win him.

If the teacher cannot look up the absentees, somebody else should do it. It never should be left to a haphazard arrangement, perhaps the church visitor or the Boy Scout messengers, but some way should be

found to pay attention to every single absence.

### 3. Plan Work for the Scholars

If the lessons are made sufficiently attractive, the scholars will be willing to do a little specific work. Perhaps some of it will be written. It may be questions to be answered, printed or written, on a little slip. It may be an outline map to draw, or something to do for somebody else.

It is not necessary to give all of the scholars the same task. Whenever any work of this sort is laid out to be done during the week, it is a great mistake not to call for it on the following Sunday, for if you do not call for it, the scholars will not be likely to do the thing the next time you ask it of them.

It may be you have a clipping you would like to have read in the class next Sunday. Give this to one of the scholars and tell him to become familiar with it, so it can be read in the class next Sunday.

### 4. Cultivate the Social Side

Be interested in what the scholars are interested in. If they are in school and are greatly interested in a basketball game that week, try to attend it if you can. It is a principle that the way to gain interest is to manifest interest. One fine thing is to have them at your home occasionally. Nothing can take the place of this. When they are there, they should not be preached to, nor preached at. Just see that they have a happy time. Of course, the teacher will not neglect the opportunity to exert a good influence. There may be a story read that will create a good atmosphere. There may be some singing about the piano, allowing the scholars to sing any of their school songs. Light refreshments are always fine, and open the way for something else in the way of good influence.

If the scholars are of the proper age, there might be formed a little society or club or class organization. It can give its attention to literary matters, athletics, or anything, in fact, that will hold their attention and interest them. The class organization will go far to accomplish this.

By any means and all means, the teacher should keep close to the scholars, know their home life, their surroundings, their likes and dislikes. The successful teacher quoted said that he won his boys by taking walks with them. At the proper time of year, could anything be more delightful or helpful, whether the class is composed of boys or girls, than for them to take a hike into the woods or have a nutting party or gather samples of beautiful leaves or flowers? All of these things are helpful, and may be used to the glory of God.

### 5. Prepare Yourself for the Work Ahead

This means the home study of the teacher, and there is enough right here to keep him busy during the entire week. There is not only the regular study of the lesson but the general reading and study. Possibly there is a class to attend in teacher-training. This would be fine if he could attend it. There are books that may be read, on different phases of teaching—books about the Sunday school, and Bible study books, and other books that will help the teacher to keep in touch with the great Sunday school movements of the day. Of course, there is the special preparation of next Sunday's lesson, and that will take a lot of time. There is the gathering of the material and the arranging of it, keeping the scholars in mind and eliminating of such material as is not adapted to the class.

The teacher will be wise if he sets apart a certain amount of time every day for the

study of the lesson. All of these things will take a great deal of time every day for the study of the lesson. All of these things will take a great deal of time.

The lesson will need to be arranged, suitable illustrations gathered. A wise teacher will prepare a great deal more than there will be time to use. No one can teach with power and teach to the limit of his knowledge. It will be well likewise to make notes of the preparation that has been made, though these should not be used in the class if it can be avoided.

Thorough lesson preparation involves thinking, reading, writing, and much prayer. My good friend, Dr. Griffith Thomas, gave me the following outline which emphasizes what I have in mind. It has to do with the preparation of a Sunday school lesson or the making of an address:

"Think yourself empty.

"Read yourself full.

"Write yourself clear.

"Pray yourself hot."

## Editor's Select Notes on the Sunday School Lesson

### World's Temperance Sunday

(Lesson for November 4)

Scripture Lesson—Rom. 13:1-14.

Printed Text—Rom. 13:1-10, 13, 14.

Devotional Reading—Psalm 15.

Golden Text—Love worketh no ill to his neighbor: love therefore is the fulfilment of the law.—Rom. 13:10.

#### LESSON LIGHTS

##### Introductory Note

Romans, the sixth in chronological order of Paul's Epistles, was written from Corinth during the apostle's third visit to that city, 2 Cor. 13:1, in A. D. 60. The Epistle has as its occasion the intention of Paul to soon visit Rome. Naturally he would wish to announce before his coming the distinctive truths which had been revealed to and through him. He would desire the Christians in Rome to have his own statement of the great doctrines of grace so bitterly assailed everywhere by legalistic teachers.—Scofield.

#### God Ordains Civil Government

"It seems very plainly and explicitly taught here that civil government is an ordinance of God, and that obedience to our lawful rulers is a Christian duty. We say again, God does not ordain any particular form of government, but he does ordain government. He does not say you must be ruled by an emperor, a king, a generalissimo, or a president, but he does say you must have a ruler and administrator of law. They must exist and administer in the form best adapted to secure the highest good of the people."

#### Patriotism and Law

"America is a sacred trust which has been bequeathed to us by those who have gone before and which we in turn are to pass on to those who come after us. A nation is more than land area. It is a spiritual entity. It exists in the hearts of the people." To make America—native stock and immigrants alike—thoroughly Christian is the task which surpasses all others for American patriots. In working to that end we are working along with the providence of the Almighty. "Man cannot save; but God can—and he means to."

#### The Prosperity of the Wicked

"A bootlegger's money will make quite a show in the world; big rents which come

from property used for commercialized vice will secure many things which the eye can see; a clever crook may make money, and a two-faced fraud may stimulate the envy of many with the show his prosperity makes; eyes will 'stand out with fatness,' and they may seem to have more than the heart could wish. It is well to remember that the 'prosperity of the wicked' is something that a man cannot think about alone—nor dream about, nor describe the truth in detail. Fine clothes and the luxuries and pleasures of money may be the prosperity of the wicked that captivate a young woman's eye, but the time will come in her spiritual life when she will desire her sacred womanhood more than all else. Why let envious glances at the prosperity of the wicked make a fool of you?"

"The larger one's world the more shaken at times is one's faith, but the larger and more triumphant the discovery of God when faith finds him in a larger universe."

"Satan layeth upon man a burden of cares above a load and maketh a packhorse of men's souls when they are wholly set upon the world. We owe the devil no such service. It were wiser to throw off that load into a mire, and cast all our cares over upon God."—Samuel Rutherford.

"Do nothing that you would not like to be doing when Jesus comes. Go to no place where you would not like to be found when Jesus comes. Say nothing you would not like to be saying when Jesus comes."—Presbyterian of the South.

#### As a Judge Views It

"Perhaps the experience of a police court judge in a district which presents the ordinary problems of a comparatively densely populated community may be of some interest. I ought to say, what I have said many times before, that I did not believe in the Prohibition Amendment and did not believe that it could be worked out practically if adopted. Neither was I an abstainer from the use of alcoholic liquors. I have always viewed the problem, however, as a social and economic one and my experience as Judge of the Cambridge District Court has convinced me that the adoption of the Eighteenth Amendment furnishes the basis of the solution as to the control of the liquor traffic.

"I am sorry for anyone who feels that a horrible injustice has been done but I am not much worried about the theoretical in-

justice to a few when I find a practical benefit to the many."—Judge Arthur P. Stone, in "The Congregationalist."

#### Why Obey Prohibition Laws

Because they are the laws. Even if one does not regard them as wise, they should be obeyed while they remain on the statute book. To propose and advocate a referendum which if adopted would contradict their manifest intent and render them nugatory is to seek to nullify the Constitution. The patrons of bootleggers are as much law-breakers as the bootleggers themselves. The newspapers and comic dailies that ridicule and misrepresent the law and encourage its violation are serving the interests of anarchy. The law should be obeyed strictly even by those who oppose it, because, if they are right, the more strictly it is obeyed the more readily can the people be persuaded to repeal it. As a lesson to youth, as a matter of pure citizenship, and to maintain public decency, all patriots will stand firm for obedience to the Eighteenth Amendment and the Volstead Act.

This does not preclude any legal attempt to convert American sentiment back to the cause of drunkenness, and to restore the saloon. Let the wets do their worst, in the open. They have to fight a vast and constantly increasing majority of the American people, backed up by the Supreme Court, the State legislatures, and a stanch majority in Congress.—Illustrated Quarterly.

#### Lesson Poem


"Owe no man anything, but to love."

"O Lord, I pray  
That for this day  
I may not swerve  
By foot or hand  
From thy command,  
Not to be served, but to serve.

"This, too, I pray,  
That from this day  
No love of ease  
Nor pride prevent  
My good intent,  
Not to be pleased but to please

"And if I may  
I'd have this day  
Strength from above  
To set my heart  
In heavenly art,  
Not to be loved, but to love."

—Selected.

E. M. RIDDLE, President Warsaw, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> 	GLADYS M. SPICE, General Secretary and Treasurer
L. V. KING, Associate New Lebanon, Ohio	Young People's and Junior Topics in <b>THE ANGELUS</b>	2301 13th St., N. E., Canton, Ohio

## Attention Endeavorers!

Goals: This is the time to get started. We have received reports that a number of societies have accepted the goals and are striving to reach everyone. A copy has been mailed by our Secretary to some party in every society, which cooperates with our National Organization. Of course, if you do not report your society or its officers to us, how can we reach you?

Pledge Cards: Within a few days the Secretary will have the Kentucky pledge card in the hands of your leaders. Many societies have not yet taken any part in this fine work. We surely urge that all be en-

listed in this service, helping to support the Krypton field.

Questions: We have a Service Superintendent, Brother Homer A. Kent, 1542 25th St., S. E., Washington, D. C. If you will just use him by asking questions, he will give individual attention where it is needed, or if the question is such as to involve other societies he will answer through our columns of publication.

Publicity: A short report of your work as a society must reach us at least once a year, according to Goal 7. If mailed to



the undersigned, it will be placed in the rightful hands to be printed, or you may mail same to Publicity Superintendent, Brother L. P. Clapper at Louisville, Ohio.

**Gifts:** Your pledge, when paid should be sent to our Secretary-Treasurer, Miss Spice. Accurate records of our work can be kept by so doing.

**Organize:** This is the exact time to or-

ganize a C. E. society in your church, if you have none. You have a half dozen boys and girls, select a leader for Juniors, or Intermediates. Same number of young people can have a live Senior society. Pastor, your young people want and like this part of Christian service; help them to have it. Organize, then report your officers to us.

E. M. RIDDLE, President.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1225 East 5th St.  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

### Lost Creek, Kentucky

A man, standing at the threshold of a busy life, is dreaming of what the future holds in store for him. In one hand he holds a college diploma, the other rests lightly on the shoulder of his young bride. As he stands thus gazing into the years before him and sees the rush of modern life, he is impatient to leap into the strife and win a place among the mighty. He is a mechanic and can demand big wages, he can provide a home with every convenience, his children can have all the comforts a modern home enjoys—automobiles, society, ease.

But as he stands, happily engaged in this reverie a door slowly opens near by, revealing a rough, naked country. It is dark, and he can hardly see through the uncertainty of the years that stretch out like a mist, far into the future. But as his eyes become more accustomed to the gloom, his attention is drawn to some objects that are forming about him. Slowly they shape themselves into human hands and he knows that it is a silent appeal for the Bread of Life. In the depths of his heart a still small voice is speaking, "Give ye them to eat and lo I will be with you always."

What will he do? Can he leave such a bright future and answer such an appeal, with its attending hardships?

A few days of preparation; a few good-byes and the train pulls slowly from the station. Mile after mile they travel; hour after hour they ride; rougher and rougher the country grows until it is just one continuous twist as the train winds back and forth among the hills and through the tunnels.

The train stops. They have reached the end of the road. But nothing daunts them. A wagon is pressed into service and after traveling many miles over almost impassable country, they come to the end of their journey, a few acres of level ground surrounded on all sides by mountains and these mountains are full of enemies. This is their future home, this is the place where many a battle with the Powers of Darkness will be fought. They will have none of the comforts of modern times; their life will be threatened; they will be met on all sides by hardships and opposition, but none of these things moved them, neither counted they their life dear unto themselves.

Twenty-three years later, I come here to hold a meeting. Everywhere is evidence of change. I come from the railroad in an automobile; the buildings are lighted with electricity; the church is well filled with good earnest people. In the day time we ride far up the creek on horse back and as we go from house to house, a royal welcome awaits us. Not once do we hear the drunkard's song nor see a drunkard's home. But, why this change? Only one answer.

Brother and Sister Drushal have taught the Word of God throughout these many years and the joy and peace that is manifest, in these hills, is a direct result of their faithful work.

But the good influence of this station is not confined to the mountain people alone. Many from other states have come to work here, and have found that their own spiritual life has been quickened. I consider the home of Brother Drushal a pivot point for the turning of my own life into more spiritual channels.

The work in the mountains is dependent almost entirely on the school work, for only in this way can the young people be brought together for the Gospel. This station has a fine group of workers. Especially is the presence of Mrs. Slack a source of power for she is the Bible teacher. And her Bible contains no mistakes or contradictions.

Although the opposition to this work is no longer of the flesh, such as drunkenness and threats, it is no less real for it now finds its source in the subtle Powers of Darkness. But prayer changes things and we need not wonder that the Lord honors his work here.

I enjoyed my stay with these good people very much and I rejoice that so many confessed Jesus as their Lord and also for the many reconcinations. The results are due, primarily to the efforts of Brother Drushal and his faithful workers.

As I came down here, two people professed conversion, on the train. Another was under deep conviction in a depot and fairly shook as I pressed the invitation to take the Lord as his Savior. His brother was a preacher and his sister, who had been writing to him to become a Christian, had died a few days before and he was on his way home after an absence of four years. Later, as I passed through the train, giving out Gospels of John, I noticed him and I marveled that he was so soon hardened but finally he told me that he could not become a Christian for he might want to kill a man before night. A cousin had written to him saying that he would kill him when he saw him and he said he didn't aim to get killed if he could get him first. I was surprised that he would go into such danger without Christ. Only God knows how many have been saved from such a life because of the Mission of the Brethren church at this place, for Brother Drushal has baptized some 700 people.

The motive in my messages and charts was not for numbers but to strengthen people who are already Christians and help them to have more faith in their Bible. But it pleased the Lord to use them in a visible way that far exceeded any expectation of mine. I am sure it is of God, first; because

I well know that I do not have a personality that attracts people to me and second with such a spirit of dependence upon God as is everywhere evident both here and a Krypton we need not wonder that God honors his Word. The visible results of the two meetings are 92 confessions and reconcinations, for which we praise our Lord.

Adding to this the two professed conversions on the train and two in a coal mine and we have a total of 96. But the full results of the trip are not yet known for we went out bearing precious seed and we know that we will come again with rejoicing bringing our sheaves with us. For, from the time we left home until our return, we gave out some 1,300 Gospels of John and 8,000 tracts.

In proof that the work here depends almost entirely on the school, I might repeat the testimony of one of the young women. She was returning to her home, for a few days, because of the sickness of her mother. We rode on the train together for some twenty miles. Then she was to take a mule and ride fifteen miles more, winding far up among the hills and up the creek bottoms. Away up there was her home, far away from Christian influence. She was a good sized girl before she ever heard there was a God. However, she felt in her heart that there must be something of the sort. There were no Christians and she knew nothing of the love of God for her soul. Circumstances began to work in her life and she must leave home. Eventually she went to school at Riverside. It was there that she heard of a Loving Savior and a Heavenly Father. But, No! she could not accept him. To do so meant that she must give up all she ever knew of pleasure. In her heart there raged a battle, but God won and she gave her heart to her Lord.

Later when she went home and told her father, he ridiculed her and asked if she could hold out. She said, no, she could not hold out, but she knew that Jesus would hold her. He told her she would have to give up many things in her life. Quietly but surely she answered, "I have already given them up." A half sister tried to persuade her not to be so foolish for she was just at the age to enjoy life and should dance and have a good time. But she answered that the Lord had given her a peace that satisfied her fully.

Years have passed. Her father and mother are both Christians. Her half sister has just written to her, saying that she has tasted of the pleasures of the world and can find no peace in them.

As she told me her story, I noticed that she held a large bunch of tracts in her hand, and I learned that she would pass them out in the country where she used to live. She has given her life to her Lord in gratitude for what he has done for her and is waiting to complete her preparation, when again she will go up, far into the hills and carry the Gospel of the Grace of God to those who have never heard of it.

This is but one testimony and there are hundreds. The Brethren Missions of Kentucky are merely centers from which the Gospel is being heralded far into the interior by the young people who go to school there.

I ask you, dear people, does it pay to support such a place?

I ask you, dear young people, does it pay to give your life in service for your Lord? Has the life of Brother and Sister Drushal been in vain? He that winneth souls is wise, and they that turn many to righteousness shall shine as the stars for ever and ever.

R. I. HUMBERD.



# NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### LINWOOD, MARYLAND

This church is about 30 miles from Baltimore and has a fine brick church and one of the best parsonages I have been in. I held two meetings in the years gone by and found several of the people that I formerly knew. Time certainly makes changes and Linwood has suffered severe loss by death and others moving away, among these were leaders and strong financial supporters.

Prof. Brumbaugh of the Church of the Brethren is living in the parsonage and preaching every Sunday morning while teaching in the Western Maryland College. He made my home with him while there and received every aid I asked for. The church is not large enough to pay for a full time pastor and are fortunate in having a man with the ability of Brother Brumbaugh with them. They still carry a debt on the parsonage. Their gift was \$174.00.

#### Grafton, West Virginia

This is a small church located in the city of Grafton which is one of the divisional points of the B. & O. Railroad. The church here is made up of a few families that are struggling to maintain the work. They have a neat little building, paid for. They responded very well under the circumstances and I would like to see this work maintained as Grafton is a center in which we should have a work.

At the present time they are without a pastor. They really have enough local preachers to keep up their work without a regular pastor (having four.) I was glad to meet these people and become better acquainted with the situation there. Their gift was \$365.00.

The amount of this report to the Endowment is \$539.00. W. S. BELL.

### THREE GOOD DAYS AT DAYTON

We observed our Annual Homecoming on September 23rd. It was a splendid and highly profitable day—the best Homecoming day I think I have ever witnessed. The audiences were large, and the spirit that characterized the day throughout was exceedingly gratifying and heart warming. Brother J. Raymond Schutz, connected with North Manchester College, and pastor of our church in North Manchester, preached two searching, sobering, edifying sermons. Our people were delighted with his work among us. Prof. Schutz has many friends in the city of Dayton and among our people in the church. We feel a very deep sense of obligation to him and his congregation for his presence and his messages, and for the fact that we could have him for the day. Our music for the occasion was also worthy of note—it was as good as the best. All in all it was a day we will look back to in the days to come. Our people turned to the future from our Homecoming with high resolves and renewed determination.

On the Sunday following—September 30th, we observed Promotion Day in our church school. This too was a very deserv-

ing event. We gave the children of our Children's Division full right of way in the morning church hour. They filled it full, to the entire credit of the children and the workers in that department, and to the delight of all present. Many adults went away from that service with a deepened conviction that after all the most significant work being done in our church school, and the work that will have the most vital relation to the future of our church, is being done in our Children's Division. It was a good day.

And on Sunday, October 7th, we observed Rally Day in our church school and church. It was not what might be called a "typical" rally day. By which I mean that there was far more to it than merely a wild stampede of numbers. From the very beginning of our plans, we planned for more than that and we demanded more than that. Our attendance of 776 was good. We wanted 850, but too many of our automobiles seemed to be "unmanageable" on the beautiful autumn morning of October 7th, so we fell a little short of our goal. We blame the automobiles. They can't talk back. It was as good a Rally Day program I think, as I have yet seen. And we believe that much of the inspiration kindled on that day will last on through the winter. I have long

since decided in my own mind that the time to test the merits of a rally day is six months after it is over. If there are no traces to be seen of it after six months then it was only so much clatter and fuss, and hardly worth the trouble. We carried the rally idea into the morning church service, and the pastor used as his subject, "A Great Task Ahead of the Church." That task is to impart religious instruction to the childhood and youth with such degree of sincerity, and qualification, and thoroughness as will result in Christian character, in a preparation to live in the present as well as the future, and in the highest type of Christian citizenship. And if anybody bent from that service with the notions that the church up to this time is really, truly, and successfully coping with this mighty task, then he entirely misunderstood the speaker. Our Rally Day too was a very good day.

On the whole, our work at Dayton is moving forward. We allow ourselves to believe that strength and solidarity is being gradually built into the entire structure. Our church audiences are enlarging—especially our Sunday night audiences. Our morning audiences are usually good—but they could be better, and they will become better in proportion as we succeed in convincing a lot of our adult members that their whole duty to God is not done on Sunday, nor their whole opportunity exhausted, merely because they have come to the church school.

Our Children's Division in the church school is rapidly shaping up into a strong department. Our Young People's Division too is finding itself. And under the superintendency of Brother Earl Huette, who has recently taken this position of great responsibility, I am expecting to see things happen in rapid succession in that department which will bring real thrills to the heart of the pastor. In other words, our





young people in the church school and the church are going to come into that place of prominence among us which every wise, forward-looking, statesmanlike congregation is only too glad to accord to its young people. And our Intermediate Christian Endeavor is becoming a constant source of joy to the pastor. It is a really fine group of youngsters. We have as many as 37 in our Sunday night meetings. We are going on up to 50—in fact we are setting no limit. We are just really getting under way. We have just found ourselves. The pastor gives his hour preceding the Sunday night sermon every Sunday night to this group. It might not be so favorable to the Sunday night sermon, but we think it has been mighty favorable to the young people. So we shall continue. Prof. Schutz talked to our young people the evening of Homecoming to the complete delight and profit of all.

On December 30th we begin our special meetings with Frank Coleman as preacher and Mr. and Mrs. Harry Ricker in charge of the music. We are looking forward to an edifying time and good results.

WM. H. BEACHLER.

### LANARK, ILLINOIS

Dear Evangelist Readers:

The Lanark church is still on the map, though you have not heard much about us lately. Some of our members had the pleasure of attending National Conference.

September 9th Brother L. S. Bauman and wife came to us, and for two weeks he broke to us "The Bread of Life." Five afternoons a week he gave us Bible lectures. The attendance was not what we desired, but we feel much good was accomplished, nevertheless. Some came 30 miles to hear him, a number of times, and the Milledgeville Brethren were most faithful in attendance especially the last Sunday when they came in a body and stayed all day. The prayers of the Lanark church go with the Baumans in their work.

A large number attended District Conference at Waterloo, Iowa, and brought back enthusiastic reports of the work done there.

At the regular business meeting a full corps of officers were elected. Brother Russell Tallman was elected Sunday School Superintendent. He is a young man of much talent and we are glad to see him used in a larger way.

Our W. M. S. is starting in the new year with a determination to reach our goals, and enlarge our spiritual lives.

ALICE GARBER,  
Corresponding Secretary.

### NEWS OF THE COLLEGE

The College was represented at the Ohio Conference by Drs. Miller and Shively and Professor Stuckey.

Over the week end, Professors Black, Horne and Monroe and their families went to the Juniata game, which was played in the Johnstown city stadium, last Saturday. Friday evening they attended a meeting of the young people of the Pittsburgh church where Professors Horne and Black spoke. On their return Sunday, Professor Monroe filled the Pittsburgh pulpit.

Professors Puterbaugh, Haun, Anspach and myself stayed over in Johnstown where we all preached the following Sunday. I preached at our Conemaugh church, Professor Haun at Moxham, Professor Anspach at the First church, while Professor Puterbaugh was at our Morrellville church. I stayed over and spoke to a union meeting

of the above named churches in the First church in the evening.

It was a fine arrangement and we are under obligations to Rev. Ashman and our other ministers there for the opportunity of representing the College.

This is the first contest of any kind ever staged between these two schools, the great distance separating us making such events difficult. The day was fair, the crowd all that could be asked, and the game was well played. The final score was, Ashland 20; Juniata 8. I met Governor Brumbaugh and chatted with him. The best of fellowship prevailed between the teams.

By the above arrangements the College was enabled to combine business and pleasure. It is hoped that the same arrangements can be carried out again next year.

The general student activities are going on as usual. EDWIN E. JACOBS.

### UNIONTOWN, PENNSYLVANIA

God has most wonderfully provided ways for his children to obtain the pleasure of fellowship, and what joy there is in the obtaining of it. To know that one is favorably accepted by his companions warms his heart much more toward them besides giving to him a splendid feeling of satisfaction in the knowledge of their regard for himself. True fellowship is a priceless possession of life. It can not be purchased on the world's marts. It can not be bribed. It can not be coaxed and wheedled out of nowhere. It must come out of warm, throbbing human hearts. There is no other source from which it may spring save the Divine. Because human hearts are priceless it is priceless. What a premium we ought, then, to place upon it. With what joy we ought to regard its expression.

Mrs. Gehman and myself had that joy when, on the evening of October 18, a host of recently discovered and newly made friends descended, as an invigorating spring shower, upon us in our home here. Nor did they come empty handed, and many welcome gifts became our possessions. It was insisted upon that the writer aid the lady of the house in undoing the packages but he had already found his way into a basket of delicious apples. He wasn't hungry of course, but those apples were good! In other words, we are the fortunate recipients of Pennsylvania's proverbial hospitality.

During the social hour following members of the official board gathered into the kitchen to discuss further plans for the establishment of a church home. In a few more days, with God's blessing upon us, we expect to be at work on a structure in which we may worship as a congregation in our own home. What cause to praise God that we have this anticipation before us! We can feel and say with the Psalmist, "Hope thou in God; for I shall yet praise him, who is the help of my countenance and my God." Ps. 42:5b, 11b; Ps. 43:5b.

FRANK GEHMAN.

18 Bryan St., Uniontown, Pennsylvania.

### O LOVE THAT WILT NOT LET ME GO

O Love that wilt not let me go,  
I rest my weary soul in thee;  
I give thee back the life I owe,  
That in thine ocean depths its flow  
May richer, fuller be.

O Light that followest all my way,  
I yield my flickering torch to thee;  
My heart restores its borrowed ray,  
That in thy sunshine's glow its day  
May brighter, fairer be.

The truest worship is when we are alone with God.

### A SOCIOLOGIST IN JERUSALEM

At last, "Our feet are standing within thy gates, Oh Jerusalem." Jerusalem, the holy city, whither the tribes of Israel go up." We left Cairo last evening and arrived here at about 10 A. M. this morning. We should have got in at 9:17, but we were so heavily loaded, and the grade is so heavy from the time we struck the hills until we reached the station here that we stuck on the grade about a mile outside the city until the engine could get up a head of steam sufficient to make the grade. While the train was stuck, I got off and picked some flowers. The dark red one like a poppy is the so-called rose of Sharon. We saw it all along the way from the Vale of Sharon up here. I do not know what the others are.

The railroad from the Suez Canal at Kantara runs along the coast of the Mediterranean Sea until we get nearly to Lydda, where we changed cars for Jerusalem. I was awake at 5:30 and was so anxious to see what the country looked like that I got up and gazed at the country. That was before we got to Lydda. All about except towards the coast was a gently rolling plain, while off to the east stretched the plain gently rising towards a mountain wall. Back of this wall I watched the sun rise touching the rim of the hills with glory. It looked like a low bank of clouds behind which the sun gradually appeared. Up to that mountain wall is the plain of the Philistines, a great farming country. It looked like anything but a desert. The smiling fields were on every side. The wheat is about half grown and every inch is cultivated. The soil looks like that in Orange Township, Blackhawk County, Iowa, or around Lanark, Illinois, good rich black soil. Other fields were freshly plowed ready for some kind of grain. As we got up around Lydda, a great many orange orchards appeared, some of them newly planted, and others in bearing. The trees were loaded with fine fruit such as I saw five years ago near Los Angeles, California. The land here looks very prosperous. However, as we drew nigh the hilly portion, cattle began to appear and here and there we saw herds of sheep with their lonely shepherds watching them as they did two thousand and more years ago.

We followed the Vale of Sorek up from the Plain of Philistia until we were within a few miles of Jerusalem. This Vale of Sorek is famous as the easiest road up from the Sea to Jerusalem, and was the scene of Samson's exploits. Off to the left from the railroad lay the village of Menahem-Dan, his home. The Cave of Etam was a great hill off to the right. It was here that he loved and won a daughter of Thimna and then fell for Belliah, the Philistine beauty. Gaza is not far away, although we could not see it from the train, where he ground grain like a blind mule, after the Philistines had put out his eyes.

Up and up we went. It is the proper expression to say that we went up to Jerusalem, for it is about 2,500 feet above the sea. The engine chugged away and made it until we were within a mile of Jerusalem and then stuck for a few minutes. We knew that we were going up, but had no chance from the train to see the City until we pulled up to the station and were whirled away in an auto to the St. John's Hotel where we are stopping.

We were lucky to get a room anywhere,



for the International Y. M. C. A. is having a great meeting here beginning tonight. It will be followed by a ten day meeting of the International World's Council of Religion. Besides these there are two or three ships of different lines who have run cruises to the Mediterranean, whose passengers are here. Thanks to the American Express Co. who had reserved us a room some time ago, we had no trouble.

This afternoon we started out with an Armenian boy for a guide to see what we could of the Holy City. We went to the Church of the Holy Sepulchre first. This seems to contain about all the places mentioned in the Scriptures connected with the crucifixion and burial. They have marked the exact spot on which the cross stood, the very hole in which the cross was stuck, the place where the women stood near the cross, the rock on which they laid him when they took his body down from the cross, the tomb in which he was laid, the place where Mary stood in the garden when Jesus revealed himself to her on the morning of the resurrection, and even a piece of the true cross. They have everything there and then some. To conceive that all this was contained within less than the space of a city block and that they know just where each place was places quite a strain on a scientific man's credulity. From there we went down the Via Dolorosa to the place where Pilate tried him. The so-called 13 stations of the cross are to be found along this way and in the Church of the Holy Sepulchre. The Catholic churches, Greek and Roman, have it all definitely worked out for the benefit of those who need such things to make that great tragedy real to them. The guides instructed in all these fairy tales tell them to you as if they were found in the Bible. Even the guide books give very little hint that all these locations were made hundreds of years after the events occurred. However, in spite of these childish conceits of the churches here, one feels something of the spell of the great events by being here on the spot where Jesus traveled and taught.

From Pilate's house and Judgment Hall we went down to the Brook Kedron and to the site of the Garden of Gethsemane. Three different churches each have it—that is, having three different gardens each asserted by them to have been the famous Garden. In the Roman Catholics' garden there are some very old olive trees, how old one like myself could not venture to say. But what difference does it make whether we know the exact spot where Jesus prayed and struggled in his last great decision? The great spiritual matter is that he did, not the exact spot where he had that great experience.

From there we walked down the Valley of Jehoshaphat past the Virgin's Fountain, then up the hill towards the wall of Jerusalem and came in through the Donkey Gate, through which Jesus is supposed to have ridden the ass when he went into the Temple in triumphal procession on what is now called Palm Sunday. The Temple area now covered by the Mosque of Omar was not open to non-Mohammedans for four days owing to the fact that the Feast of Ramadan is being celebrated. We shall try to get in there later and I shall tell you about it then. From there we went to the Wailing Place of the Jews, where a lot of Jews, men and women were leaning their heads against the wall, the lower part of which is said to be that of the time of Solomon (?) reading their prayers from little books. Perhaps in even greater number were the beggars holding out their hands

for backsheesh. Beggars are not as frequent here as in India, but they are worse than Egypt. From there we went to the hotel where I am writing this.

The next morning we started out early with a car and a guide and with our lunches from the hotel for Jericho and the Dead Sea. Luke says when describing the parable of the Good Samaritan that "A man went down from Jerusalem to Jericho." "Went down" is exactly correct. After crossing the Kedron Valley we climbed the hill to the village of Bethany and then began to descend. In 24 miles we went down from 2,500 feet above sea level at Jerusalem to 900 feet below at the Dead Sea. The difference was apparent even in the temperature. A cold west wind was blowing when we left Jerusalem, but when we got down to Jericho we had to discard our overcoats. The country is very rugged, about like that around Johnstown, Pennsylvania, except that it is barren of trees. Through the ages since the Israelites occupied the land it has been absolutely denuded of the natural forest which once covered it to a considerable extent.

About half way down to Jericho we passed what is called the Good Samaritan Inn. It is supposed to mark the spot two which the good Samaritan took the poor fellow he found by the roadside robbed and wounded by the robbers. Our guide's father kept it as an inn before the War, but because he understood English and had acted as interpreter for Englishmen, he was exiled with his family to a place near Constantinople until after the War. There this son married. Now he is a guide and his brother keeps a bath house and restaurant at the Dead Sea. We ate lunch and had a bath at his establishment.

Our first stop was in old Jericho. It is a mound northwest of the present village, at the foot of which a fine spring of water is found. It is called the spring of Elias because there is a tradition that it was salty until Elias threw into it a handful of salt, since which it has been very fine water. It is one of the springs with which the gardens of modern Jericho is watered. Before the war an Austrian archeologist dug down into the mound and uncovered what he believed were the walls and houses of ancient Jericho. We saw these remains. There are several other mounds scattered over the plain which are yet to be excavated.

On the way down we stopped and walked over where we could look down into a great gulch. A fine stream of water is carried along its sides from a spring further up, part of which is used by the monks of St. George's monastery of the Greek Orthodox church to water their gardens. This gulch is often identified with the Brook Cherith where Elijah was fed by the ravens, but the authorities deny the identification.

Over beyond it on a high hill is another monastery on what is called the Mount of Temptation. It is supposed to be the mountain to which the Devil took Jesus in his temptation in the Wilderness. There is no doubt that this wild, broken region is the place in which Jesus retired for his first great struggle after his baptism, but whether it was here or further up the Jordan is a question. No matter. It was also in this wild region bordering the Jordan where John the Baptist lived previous to "his showing to Israel," but just where we know not. Here he lived on locusts and wild honey. I do not see how he could have got much else on which to live. A more barren, hopeless place I have never seen.

From there we drove down to the Jordan, and dipped our hands into its muddy

waters. At Easter time the Greek Orthodox bring their converts here and baptize them. Our guide told us that each year many pilgrims also baptize themselves or have someone baptize them there. He said that they take them out in boats and tie a rope about them and dip them three times in the river. He said that he had baptized many himself. He is a Roman Catholic. He offered to baptize us. We told him that we had been baptized by trine immersion once already. After I saw that water I did not wonder that Naaman the Syrian had some objection to following Elisha's injunction to dip himself seven times in the Jordan in order to be cured of his leprosy. It is just about like the Missouri River, a nice yellow color. As we stood there John and I sang over the first verse of

On Jordan's stormy banks I stand  
And cast a wistful eye  
To Canaan's fair and happy land  
Where my possessions lie.

I fear that our hearts did not exactly give full assent to the sentiments of that hymn. In the first place we were on the wrong bank of the Jordan. We were looking across into Moab from Palestine's side. Even had we been on the other side, having come down from the "fair and happy land" of the song we had found it anything but that. It is not the last place on earth to which I should look for a permanent abode, but it is near the last. I know thousands of places in the Mississippi Valley which would answer better to "fair and happy". However, to the ancient Israelites, doubtless, coming as they had from wandering in that sandy desert of Arabia and from the land of Moab just before, I can imagine it looked like a pretty good place. So much depends on what you have just experienced.

From the moment we had gone over the ridge on which Bethany stands in the distance the Mountains of Moab loomed up like a great wall over the Jordan. Distances are so short here that the greatness of the cleft now called the Jordan Valley is apparent at once. No doubt some great cataclysm of nature made it. It looks like an immense fault in the strata of the earth's crust.

We drove from the banks of the Jordan down to the Dead Sea, got bathing suits and had a swim in a Sea in which you cannot sink. The water is so salty that it is sticky, and we had to have a fresh water shower in order to be fit to dress. Not a living thing is to be found in its waters. No wonder its name. The British are now planning to set up a plant and take from its waters salt, potash, phosphates and other minerals for commercial purposes. A man there told me that the sea is rising, that it does not evaporate as much as it used to and that it is getting deeper. At the place where it used to be deepest—900 feet—it is now almost 1,500 feet since the earthquake. It is only say-so and I give it as such.

From the Dead Sea we could see the spires of the churches on the Mount of Olives. As we looked up the Mountains of Judah reared themselves as did the Mountains of Moab when we looked from Bethany. Then we climbed up that long 24 miles to Jerusalem, or rather to Bethany. Here we stopped and visited the site of the house of Mary and Martha, the tomb of Lazarus, and the site of the house of Simon the Leper. They can tell you, of course, for a consideration, the exact spot of the various historic localities. The tomb of Lazarus is a groto in the earth to which you descend rather abruptly and with



candles. I stifled my historic skepticism, gave reign to my naturally generous nature in the way of money, delivered the goods and listened with seeming respect to all their tales. The tomb of Lazarus was as vile smelling as it must have been the day Jesus raised him from the dead, for the Roman Catholics had just had a service in it, and the only light is made with burning candles.

From there we came back to Jerusalem and took the road to Bethany, but that must be another story as this is already too long. It was a great day.

Jerusalem, March 22, 1928.

J. L. GILLIN.

## OUR LITTLE READERS

### TABBY ANN'S REVENGE

When Nan Lane was eight she went to spend the summer with Grandfather and Grandmother Lee, who lived on a farm. There were no children for playmates, but there were frisky little calves, and playful lambs and colts, and she soon made friends with them all.

Then there was Tabby Ann, the big gray-and-white cat, and her three cunning kittens. Nan always saw that the mother cat had a saucer of fresh milk for breakfast and plenty of meat scraps for dinner and supper. She tied gay ribbons around the necks of the kittens and always invited them to the tea parties of Lady Maud, her best doll.

One afternoon, in the midst of one of Lady Maud's frequent birthday feasts, grandfather returned from a visit to a neighbor, and called to Nan as he came up the steps:

"Guess what I have in my pocket for you, little girl."

"A red apple."

"No."

"A peach."

"No."

"A—why, grandpa—it's something live."

"So it is, girlie. It is Zip, a new playmate."

He took from his pocket a tiny black-and-white Mexican terrier, no larger than a big rat.

The little dog bristled and barked furiously at Tabby Ann and her kittens.

The birthday dinner was soon over, for Zip ate every morsel of the sandwiches and cake, and whined for more.

That evening he chased the kittens until they hid in the woodshed, and at supper time he devoured his own supper in double-quick time and swallow Tabby Ann's before she could say, "Scat!"

Next morning Zip drove Tabby Ann from her saucer of fresh milk and drank it before Nan could reprove him for his greediness.

But worse even than his greed was Zip's way of taking all the petting and barking if Tabby Ann or her babies came near Nan. The cat and her kittens spent most of the time on the back porch, but mewed plaintively to show how they missed their little girl friend.

One morning Zip slipped into the pantry, drank Tabby Ann's milk, and ate her bits of meat before Nan could come to the rescue.

"Zip needs to be punished," said grandmother. But before Nan could decide upon a way of punishment he had followed the

hired man to the barn, barking fiercely at everything he saw.

It was not long until the little terrier came running back with a big mastiff in pursuit. When he reached the back steps Zip turned and growled ferociously. The big dog was not to be driven away so easily. Thinking he had found a new kind of rat, he caught the little terrier by the neck and began to shake him vigorously.

Nan saw it all from the back porch and cried loudly for help. Grandmother had gone upstairs, and no one answered the call. Another minute and all would have been over for Zip. From the low porch roof, where she had taken refuge from the strange dog, sprang Tabby Ann, square on the mastiff's back. Her sharp claws dug into his thick skin with such force that he dropped the terrier to howl with pain. He ran from the yard and the cat leaped nimbly to the fence as he went through the gate.

"She saved your life, Zip," cried Nan as she took the frightened puppy in her arms. "You've got to be good to her from this on."

Zip only hung his head and wagged his tail, but from that day he was a different dog. He did not growl any more when Nan petted Tabby Ann and her babies, and they soon became such friends that they ate together without so much as a snap or a snarl. By returning good for evil, as a way of revenge, Tabby Ann cured the wee doggie of selfishness.—Exchange.

## THE TIE THAT BINDS

FERNANDIZ—PADGHAM—On September 10th at the Padgham home, Mr. Armando Fernandez, and Miss Zada Padgham were united in marriage by the undersigned, the bride's father. These are both excellent young people, and it is the wish of a large circle of friends that God's face shall shine upon them in great blessing. C. C. GRISSE.

## IN THE SHADOW

ALEXANDER—Carl Alexander, son of Brother and Sister Virgil Alexander of Sunnyside, was called home on September 26th, after only a few days' sickness. He was taken with spinal meningitis, which baffled all medical skill. Carl Padgham was united in marriage by the undersigned, the bride's father. These are both excellent young people, and it is the wish of a large circle of friends that God's face shall shine upon them in great blessing. C. C. GRISSE.

CLAPPER—Sister Mary Clapper, wife of Isaac Clapper, departed from this life at her home in Louisville, Ohio, on Wednesday, September 6, 1928, at the ripe age of 78 years. Sister Clapper was a charter member of the Louisville Brethren church and a woman of genuine Christian character. Funeral services were conducted by her pastor, R. F. PORTE.

## ANNOUNCEMENTS

### CONEMAUGH, PENNSYLVANIA

The Conemaugh Brethren church will hold their fall communion service on Sunday evening, October 28, beginning at 7:00. All friends and neighboring Brethren are invited to share the blessings of this service. AUSTIN R. STALEY, Pastor.

### WARSAW, INDIANA

The Brethren church at Warsaw, Indiana will observe the Love-Feast and Holy Communion services Thursday night, October 25th. Neighboring or visiting Brethren are invited to worship with us. E. M. RIDDLE, Pastor.

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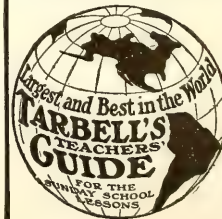


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THE WHOLE GOSPEL FOR THE WHOLE WORLD  
IS OUR WHOLE TASK  
"BEGINNING AT JERUSALEM"

*We must build our home base as broad and as deep  
As we would extend our reach into the whole world.*

## THE EXPLICIT COMMAND OF OUR LORD AND THE MANY AND URGENT CALLS

from the cities, villages and mountain districts of our land  
point us a duty so clear and inescapable that we are left  
with no choice but to attempt it.

### A CHALLENGE--

That our appreciation of the Gospel of Christ  
Be the measure of our gift of life and substance

A WHOLE GOSPEL THANK-OFFERING FOR HOMELAND WORK



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church  
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## EDITORIAL

### Just Do Your Christian Duty

The Evangelist is pleased to note that considerable interest has been expressed by our readers in the editorials and other articles appearing in this paper in recent weeks, dealing with the moral and religious issues involved in the presidential campaign now drawing to a close. We will be frank to say that not all those who have written us about the matter have agreed with the Evangelist's stand, but we credit them with being as sincere in their views where they differ from us as we are in ours, and all we ask of them is just to do their Christian duty as they see it at the polls. We have tried to disseminate reliable information, to bring men and women to realize how critical is the situation from the standpoint of morals and religion that now obtains, and to press upon them their duty of being guided by Christian principles in the exercise of their right of suffrage. We have not insisted on any one agreeing with us, but we have urged that every Christian should be conscientious and courageous in support of the cause of righteousness and Christian liberty. And it takes no small measure of courage for many people to desert their party for the sake of principle, especially in those sections where party affiliations are held as sacred as religion, and where party bosses are using the lash to whip men into line.

Most of the expressions received have been from those who were enthusiastic supporters of Prohibition and of the policy of separation of church and state, a policy which Roman Catholicism opposes. And we believe this reaction is indicative of a sentiment that is very widespread. We cannot but believe that the vast majority of the American people (not to limit it to Christians) are still strongly for Prohibition, and that they appreciate the many and great benefits derived thereby, notwithstanding the existing weaknesses of enforcement. And this belief is strengthened by the nature of the correspondence we have recently received.

One correspondent says: "The Evangelist is performing a real service in helping to stir up the people on the matter of Prohibition. They believe in it all right, but they need to be aroused to its defense." Another insists that "Rum and Rome are vital issues and that the truth needs to be told." Another appreciative reader, who is "glad for the information" in the editorial entitled, "The Vatican's Interest in American Politics" and finds Dr. Yoder's article on "Rome in Politics" "enlightening," believes "the menace of a pope-controlled president in the United States is altogether too hazy in the minds" of many people. Another voter of many years and a life-long Democrat (so could not be accused of party prejudice) expressed approval of the reprinted article entitled, "Tolerance and Intolerance," and wished that it might be republished in the "Open Forum" of his local daily paper. Still another reader, and one who was made a voter by the Nineteenth Amend-

ment, writes us after apparently having become confused by the party prejudiced and party enslaved daily press and wants us to name the candidate for whom she should vote. We have previously been quite personal with regard to candidates, but we do not care to go that far, as to tell anyone just how to vote. We are satisfied to have stirred some mind to serious thinking and to have increased their desire for conscientious voting. To any such we would simply say, Vote your conscience; just do your Christian duty as you see it. Other expressions of approval were received, but these will suffice.

We would not forget or ignore those who disagreed with us. One says, "ministers and church paper editors are called to preach the Gospel, and if they do that well, they will have no time to be dabbling into politics." We appreciate the candor of our friend, but beg to kindly reply that Prohibition and the separation of church and state are not fundamentally political issues, but moral and religious. Furthermore, to say that a man should be so busy preaching the Gospel that he has no time to apply it to such problems as prohibition, is like saying that a man might be so busy studying his Bible that he had no time to stop to drive out a robber who had broken into his house. He must leave his Bible reading and drive out the intruder, or the intruder will stop him and rob him of his possessions. The Christian is duty-bound to practice his Christian profession, to show his faith by his works, and the preacher has a right to urge it upon him. Jude did.

Another correspondent thinks we are narrow and intolerant for warning the people against the possible encroachments of the Catholic church in the event of the election of a Catholic president, and that we see danger where there is none. If it is narrowness and intolerance to oppose a great church organization that makes political claims and threatens the religious liberty of Protestants, then we may be narrow and intolerant, though we do not oppose Catholics as such, nor their right to worship and to propagate their religious faith. The truth is, we are merely intolerant of Roman intolerance, and that is no fable. Pope Pius IX said: "We have taken this principle for a basis: That the Roman Catholic religion with all its rights, ought to be exclusively dominant in such sort that every other worship shall be banished and interdicted." That claim is found in Roman Canon Law and has been reiterated by pope and cardinal time after time, together with the claim that "the will of the pope is supreme in all lands." Of course not all American Catholics follow the pope in such bigoted claims and intolerance. They are too enlightened and too democratic. But the Vatican has not modernized any, nor become a friend to democracy, as we have had occasion to witness during the present year. And prominent Catholic papers, such as "The Missionary" and "The Catholic World," are letting no opportunity pass to press home to their people true orthodox Catholic claims, as are also some of the most eminent Catholic church officials in America. And when an outstanding Catholic layman seeks the presidency of the United States it is only natural that Protestant editors should publish certain claims which Roman Catholicism has set before itself to realize. If that is narrow and intolerant, then we are guilty, and for a good cause.

What we have written in previous issues has been for the enlightenment of our readers. The information is reliable, but all are at liberty to do with it as they wish. Some of you do not see things as we do. That is all right; we are satisfied that you are thinking seriously. We merely urge that you just do your Christian duty as you see it at the polls.

### Instruction in Peace or War

That is the question that communities must face at the approach of the tenth anniversary of the signing of the armistice. What shall be the nature of our celebration of this special day? Shall it be of the type that will glorify war, or exalt the ideals of peace? And more is at stake than merely a single day's celebration. The Character of Armistice Day celebration has not yet been determined very definitely. At the outset it had just one purpose—that of rejoicing and giving thanks because of the close of war. But the farther away from that historic event of November 11th, 1918 we get, the more will we lose the thrill of rejoicing and jubilation, and instead of the retrospect our eyes will begin to turn toward some aim or goal or anticipation of the future. We are in that transition stage now; the day is beginning to take on new

significance which is being determined by the use we make of it. The popular conception of the day is taking shape and is gradually being fixed by the nature of the programs, and the ideals to which we give expression, in our celebrations. It will make a very great difference on the future of our country whether we use the day for turning the attention of the people to war and building up in their minds an admiration for the heroism of war, or whether we use it to cultivate a horror for war and a love for peace, and to popularize the ways of peace.

Armistice Day will be a day of instruction either in peace or in war. Which it shall be depends very largely on the Christian people of the communities. If they are strongly convinced of the wrongness of war and are aggressive and ready to take a hand in planning celebrations, and in bringing influence to bear for the support of the right sort of celebrations, they can do much toward making the day an occasion for instruction in peace. If preachers are awake to their opportunities of getting the ear of the community on such an occasion for religious programs in which the searchlight of God's truth is turned on the institution of war, and if they will aggressively and wisely exercise their community leadership in ways that will prepare the people for, and influence plans for, celebrations that will exalt the spirit of peace instead of war, they can help to turn Armistice Day into channels of blessing. If the church takes a strong and fearless stand against preparation for, and encouragement of, war; if it teaches its young people the absolute wrongness and utter folly of war as a means of settling disputes; and if it manifests the spirit of peace in all its internal and community relationships, it will have such power with God and such confidence of the people as to be able to wield a strong counter-influence on all militarizing activities that may be proposed or accomplished in the community. There are many influences that can be brought to bear upon the local situation so as to prevent the building up of a military mind and the fascinating of youthful hearts with the picturesqueness of war rather than the good of peace.

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## EDITORIAL REVIEW

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God honors man by working through human agency, but man hinders God's work by wanting to do it alone and in his own way.

A note from Dr. Charles A. Bame, who is in a revival meeting at Des Moines, Iowa, says, "We have . . . found some new friends and have more than doubled our audiences in the two weeks we have worked here."

As we were going to press word from Brother W. H. Schaffer, pastor at Hamlin, Kansas, informed us that his church will hold its fall communion service on the evening of November 4th. Dr. J. C. Beal, who is conducting a Bible conference there, will have charge of the service. Neighboring Brethren are invited.

Dr. J. L. Gillin tells of his visit to Bethlehem and its environs, in this week's report of his world tour. Among other things he is impressed with the superficiality and commercialization connected with the sacred places and the worship associated with them. You will enjoy his account of his sightseeing in and about the sacred little town.

The good secretary of the Pennsylvania district conference gives us a report of the recent convention held at Waynesboro, where Brother W. C. Benshoff is the pastor. The moderator was Brother R. P. Miller. The out-of-district speakers were Dr. E. J. Pace, Prof. C. L. Anspach and Brother E. L. Miller. The next year's conference goes to the Third church of Johnstown.

The old psalmist said, "Wait on the Lord and he will renew your strength," but we don't have time to "wait on the Lord," so we ask him to wait on us until we can find a spare moment or two. That is about the extent of our prayers, and strength comes in about the same proportion.

The only reason why the wet politicians are not asking for the old saloon back again is because they are afraid an enraged public would rise up and bury them beneath an avalanche of votes. They want the saloon, all right, but they are afraid to say so. That

shows how much progress we have made in ten years of Prohibition.

Brother J. L. Kimmel, pastor of the church at Fort Wayne, Indiana, reports his work moving steadily forward in spite of handicaps. A successful Rally Day was had recently when the offering was fifty-four dollars. The W. M. S. experienced a delightful joint meeting with the society from Huntington, and it is proposed to have further joint meetings, Fort Wayne visiting Huntington next month.

Next week we publish a special Home Mission number of the Evangelist, with the assistance of the General Home Board, and effort will be made to produce a beautiful edition, which pastors are requested to cooperate in distributing into homes where it does not now go, carrying its messages of Home Missions. By all working together we ought to be able to make this the banner Home Mission Offering of our history.

The work at Columbus, Ohio, under the energetic pastoral care of Brother R. E. Gotschall, is pressing forward in an encouraging way, notwithstanding some difficulties that had to be overcome. Recently eleven souls were added to the church by baptism and one by relation. The Sunday school is doing good work. Brother Gotschall and his good wife are both highly respected for their energy and leadership.

Brother Sylvester Lowman, pastor of the Brethren church at Portis, Kansas, reports that the meeting recently conducted by Dr. Charles A. Bame, resulted in eight additions to the church and a number of reconsecrations. The Sunday school is moving out in a fine way, and the special offerings are said to be the largest in the history of the church. The church has grown until it boasts to be "the largest church in active members in the Mid-west district."

Brother E. A. Duker reports the close of his pastorate at Ardmore, Indiana, where on the last of September he turned the pastoral responsibilities over to Brother Sensenbaugh, who graduated from Ashland Seminary last June. During Brother Duker's pastorate the Sunday school grew from an average of eighty-five to an average of one hundred forty-five. He reports a splendid group of young people who give bright hope to the future of the church. He has returned to the field of his first pastorate, Tiosa, Indiana.

In a recent communication from Brother W. S. Crick, pastor at Fremont, Ohio, he speaks of the large attendance and the fine interest that was had at a recent congregational business meeting. It is an unusual meeting for a pastor to point to with pride because of attendance and interest. We consider the business meeting almost as good an indicator as the prayer meeting. The Rally Day attendance also was encouraging. The goal was 100 and the record showed 123, twenty-five of their distant members showing their interest by being present.

A few weeks ago we made the announcement on what we thought was good authority that Dr. J. C. Beal had accepted the pastoral call of the church at Canton, Ohio, and that he was already on the field. It now develops that the announcement was premature, and that he is not on the field, but has a certain amount of evangelistic work to complete before he returns to Canton. Then later his program calls for the doing of further evangelistic work. To quote Brother Beal's own statement, he says: "I have just accepted the Canton work and I am planning to take care of special meetings after January 1st."

Dr. W. S. Bell, Endowment Campaign Secretary, reports his canvass at Terra Alta, and Prosperity, West Virginia. At the former place he found the Evangelist in nearly every church home, which meant a prepared place. It redounds to the good of every interest of the brotherhood and of the local church to have the church paper in the homes. Their gifts totaled \$446.00, and Brother T. F. Howell is the pastor. At Prosperity Brother Showalter is the pastor and the gift was \$190.00. Like many a rural church Prosperity's value or service to the kingdom must be estimated by the number of church folks it has sent out into other fields as well as by the number it has been able to keep at home. The total of the two gifts was \$636.00 which makes the campaign's total stand at \$181,422.20.



# GENERAL ARTICLES

## A Workable Plan for World Peace

By Herbert H. Tay

(An Address given at the Southern California Conference at Long Beach)

The signing of the Kellogg Treaty to outlaw war, has given new impetus to the campaign for world peace. It is another of the periodic outbursts against his Majesty Mars, which have taken place sporadically, if not regularly during the sixty or more centuries of man's existence. Man rises up every so often, vents his spleen against war, and casts the accursed thing into outer darkness. But his ardor soon cools, and his memory grows weak, and his good intentions, like a New Year's resolution, are relegated to the limbo of forgotten things. Then in the heat of passion he flies at the throat of his fellow-man, and the endless cycle has begun another revolution.

The pendulum had swung to one extreme in the period between 1914 and 1918. In spite of his enlightenment, and the knowledge gained through long weary years of trial and error, man rushed into mortal combat, the magnitude of which was such as to make all former wars appear as small battles in comparison. After drenching the fair fields of Europe with the blood of millions of her noblest sons, humanity apparently had re-learned the old lesson. War never settles anything permanently, or definitely. So they signed the treaty of Versailles in 1919, to which was appended the Covenant of the League of Nations. "At last," they they cried, "We have fought the last war. It was a war to end war. The world is now safe for Democracy."

But did it end war? What have been the conditions in the decade since the armistice was signed? The Balkans have been in the past, the powder-box of Europe. Today they are a seething caldron ready to boil over at any moment, and involve several of the great powers in the turmoil of another war. The "Accords of Locarno", and the more recent treaties of alliance between Italy and Albania on the one hand, and France and Jugo-Slavia on the other, are but attempts to extend the spheres of influence and power of the great nations, and restore the old "balance of power idea." Mussolini, is shaking the mailed fist before the world, and as yet no nation has seriously chal-

lenged him. The red menace still controls one-sixth of the land surface of the globe, and is a growing menace to modern civilization. China has just emerged from the throes of a bloody civil war, and is still tottering dizzily from its effects. Before human greed and international distrust, the League of Nations falters. Unrest, overturnings, changes, uncertainties, stalk darkly through many nations. The world is in travail. Did the great World War end war? Even to ask the question is absurd.

Now a multilateral treaty to renounce was as an instrument of national policy has been signed by fourteen nations. All the countries of the world will be invited to sign it. And again men are saying that war has been done away—it is now but a subject for historians. But many people are not so sure. Because of the experiences of the past, they are not ready to place implicit confidence in this plan. They want to know, "Is this a workable plan for world peace?" Let us consider the matter calmly and dispassionately, and see.

Before any cure for war can be proposed, we must determine the cause of war. Now what has been, and what is, the cause of war and unrest? It is something which is increasingly manifested in this day in which we live. It is an unprecedented revolt against authority. Accompanying it, we see a decided aversion to any sort of restraint. We have been accustomed to accept the word of the great thinkers of the past, as authority upon the subject with which they deal. It is not so with the rising modern generation. The revolt against authority has been accompanied with a complete reversal of attitude toward the beliefs and experiences of the past. We have always held that old truths were presumably true, and the burden of proof was upon him who sought to disprove them. But the modern attitude is that the beliefs of the past are presumably false, and the burden of proof rests upon him who seeks to invoke them. One of the greatest influences

### In Me Ye Shall Have Peace!

*(This poem is believed to be the last ever written by Dr. Horatio Bonar, and was found amongst his papers after his death.)*

*Long days and nights upon this restless bed,  
Of daily, nightly, weariness and pain!—  
Yet thou art here, my ever-gracious Lord,  
Thy well-known voice speaks not to me in vain—  
"In me ye shall have peace!"*

*The darkness seemeth long, and even the light  
No respite brings with it; no soothing rest  
For this worn frame; yet in the midst of all  
Thy love revives. Father, thy will is best,  
"In me ye shall have peace!"*

*Sleep cometh not, when most I seem to need  
Its kindly balm. O, Father, be to me  
Better than sleep; and let these sleepless hours  
Be hours of blessed fellowship with thee.  
"In me ye shall have peace!"*

*Not always seen the wisdom and the love;  
And sometimes hard to be believed, when pain  
Wrestles with faith, and almost overcomes.  
Yet even in conflict thy sure words sustain—  
"In me ye shall have peace!"*

*Father, the flesh is weak; fain would I rise  
Above its weakness into things unseen.  
Lift thou me up; give me the open ear,  
To hear the voice that speaketh from within—  
"In me ye shall have peace!"*

*Father, the hour is come; the hour when I  
Shall with these fading eyes behold thy face;  
And drink in all the fullness of thy love;  
Till then, oh speak to me thy words of grace—  
"In me ye shall have peace!"*

in bringing about this modern tendency is the book written by Charles Graham Sumner entitled "Folkways." It is the "Bible" of the modern sociologist, and indeed most of the professors of the social sciences. In this work, the author attempts to show that the human race is governed entirely by habits and customs which have been handed down from the past. Instead of thinking for himself he is blindly led by custom, or the "mores" as the author calls them. Of course this is true to a certain extent. But to a far greater extent it is not true. Yet you can imagine the attitude of a disciple of Sumner toward the great authorities of the past. They were good fellows, and they meant well, but they were victims of the folkways and mores. We are more "enlightened" now.

This revolt against authority—this unwillingness to be under restraint, is manifested in every walk of life. We notice it especially in our particular field of interest—the religious world. The basis of modernism in religion is the tendency to regard the beliefs of the past as based upon the folkways and mores, and to repudiate them in this enlightened age. Behind every modern religious movement, we can see this unwillingness to be under restraint—this revolt against authority. They say that they want to free themselves from superstitious beliefs. They want "emancipation of the mind" so they say. We observe this tendency in politics also. The respect for the Constitution of the United States is on the wane. They say it is but the product of immature minds, and that it is out of date. They say, "Why should we be cramped and confined by a musty old document in the Library of Congress which was drafted by men, the last of whom died nearly a hundred years ago?" The implication seems to be that the subjection of a living generation to the opinions and beliefs of the dead, is a form of intellectual slavery, and is unworthy of a free and progressive people. The revolt against authority is particularly noticeable in art. Formerly there were "Schools" of art, which set the standard for others to follow. But the modernist knows no school. To submit to their decrees would be to submit to authority, and he would never stand that. So he reaches the heights—or depths—of individualism in the hideous monstrosities which he produces. We hear the same tendency in music. The beautiful classics and symphonies which set the standard in the past, are discarded. To follow in their train would be to submit to authority. It would be to admit that the beliefs of the past did have some basis in reason. So the modernist breaks all the bonds of restraint in the conglomeration of discordant noises which constitutes "jazz."

Now to bring our discussion more closely to our theme: When we analyze the motives behind nearly all of the recent wars, we find that an unwillingness to be under restraint is one of the constituent elements. An outstanding example is seen in China. Ostensibly, the war was carried on between native factions for the political control of China. But underlying it all, was the desire to throw off the Occidental yoke. The Chinese wanted absolute freedom,—political, economic and religious. One of the first declarations of the nationalist group after coming into power in Peking, was that the old one-sided treaties with foreign nations must come to an end. Henceforth China was to have complete control of her own affairs. It was simply a manifestation of the desire to throw off all external restraint. The situation in Nicaragua illustrates the same tendency. Even though conditions may be better in that country because of United States intervention, there is a constant dissatisfaction and chafing under the restraint. So from these, and other illustrations which might be multiplied without number, it is evident that one outstanding cause of war,

is the unwillingness of mankind to be under restraint. And this tendency is manifesting itself in this day in which we live, in more striking ways than for many centuries.

Now, if we admit the above, we come to the conclusion that the real cause of war is inside man. The Apostle James was right. "From whence come wars and fightings among you?" he asks. Then he answers his own question by saying in substance, they come "even of your lusts, which war in your members." That is, they come from the human nature of man. Jesus expressed it exactly when he said, "Out of the heart proceed murders . . . ." Jeremiah told why this is, when he said, "The heart is deceitful above all things, and desperately wicked." It is clear that wars come from conditions inside man, and not from conditions outside man. And the condition inside man which is most noticeable right now, is an unwillingness to be under restraint.

The remedies proposed by the political doctors in the past ten years for the ills of the nations, have been as numerous as pennies in the collection plate. Peace proposals have followed one another in rapid succession from the time Henry Ford made his ill-starred expedition to Europe to "get the boys out of the trenches by Christmas," until Secretary Kellogg almost called the bluff of Aristide Briand, by proposing his mutilateral and unconditional treaty to outlaw war. An examination of some of these proposals would be instructive, if not amusing.

The suggestion offered at the beginning of this decade was the League of Nations. It was a good plan. In spite of its many faults and shortcomings, it is still accomplishing a great deal of good. The United States made a great mistake by not entering it. The time is not far removed, when she will be forced to enter. With modern science annihilating time and space to such an extent that the remotest regions of earth are literally brought to our doorstep, one cannot maintain a policy of isolation. With all the great nations of the earth forming alliances and "cartels", the United States had better get in the game pretty soon, or she is liable to find herself holding the sack.

But the question before us now is, "Is the League of Nations a workable plan for world peace?" It is far from it. There are two outstanding reasons why it will not bring peace. First of all, the Covenant of the League does not outlaw war among its members. It provides for the settlement of disputes by conciliation, arbitration, or judicial settlement, but war between members is not forbidden. In the second place, the League possesses no sanction but public opinion. By sanction, we mean to enforce its decisions. And in time of war public opinion is always for war, so the League of Nations is helpless.

The League is opposed to war. This is evident from the fact that one of the standing committees is the Preparatory Disarmament Commission. But this committee has been meeting regularly since the League was first organized, and it seems that it is no nearer a solution of the problem of disarmament than at the beginning.

One of the departments of the League is the Permanent Court of International Justice, commonly known as the World Court. It is a place where the nations of the world may, not must, bring their disputes for judicial settlement. You may rest assured that no nation will submit a dispute to the World Court, if it thinks there is the least chance of its losing the case. There is a so-called "optional clause" in the Covenant, which makes it obligatory for the signatory parties to bring their disputes to the Court. But as yet none of the great powers

(Continued on page 16)



## So, This is War . . . Let's Stop It

By. H. H. Smith

Not many books grip one from the opening sentence to the very last line of the book as does Major Gilbert's interesting account of the Palestine campaign and the taking of Jerusalem. "The Romance of the Last Crusade" is not a large volume, but it is a really great book. It will be read with deep interest by all, especially by those who wish to see war abolished, for, with masterful literary gifts, the author portrays the horrors of modern warfare. After reading such a book as this, it is difficult to believe that civilized nations will continue to settle their disputes by war. With profound joy we should hail the efforts being made to outlaw war, and work and pray for a warless world.

Before coming to the Palestine campaign, let us give Major Gilbert's picture of the sad plight of those in the war-torn Balkans. He says:

"Sheltered by hovels cluttering together, for one could hardly describe the filthy ruins as houses, were people so starved, diseased and miserably clad as scarcely to appear human. Under cover of the night these poor wretches would creep up to our camp, nose out the deep filled-in refuse pits, and with their hands or bits of iron, dig up the offal buried there; then, too famished to wait until they got back, squat down in the darkness and gnaw at the bones and bacon rind they had succeeded in excavating. At last, gorged with this fearsome meal, they would take away an armful of empty meat and milk cans, so that, in the seclusion of their homes, they might with their tongues and fingers, extract any substance that still clung to the insides of the tins."

The march across the desert in the campaign that resulted in the capture of Jerusalem was a fearfully trying experience even to the most hardened soldier. The sun blazed with merciless heat, and the lack of water—sometimes marching a whole day without a drop—almost drove them mad. Major Gilbert says:

"Our heads ached and our eyes became blood-shot and dim in the blinding glare reflected from the sand. After a time our tongues began to swell so that they seemed to fill the insides of our mouths, which had gone dry. It was with difficulty that we could speak. Then our lips commenced to swell; they turned a purplish black and burst; sand blew in the open cuts and flies persistently settled on the wounds, driving us almost mad. Some of the men went temporarily blind from the glare of the sun, the sand, and the lack of water."

War involves all in its hellish work, women and children often being the greatest sufferers. A heart-rending picture is given of the women and children refugees in the war zone. It was pathetic to see these poor women trying to save their all, consisting of a few pieces of furniture and household goods. Sometimes a woman would be seen carrying a whole bed on her back, with a small child sitting on the bed. Old women groaned and fainted under burdens too heavy to be borne, and were left by the wayside to die.

"Sharp stones cut their feet," says Major Gilbert, "and they bound them hastily with strips of rags torn from their garments; but the blood soaked through and as they dragged themselves along they printed crimson footmarks in the white mountain road. Descending into the valley, the heat increased, the rain had ceased and the sun blazed down, adding to their other hardships a raging thirst. Many of the children and several of the older people died. I saw one woman with a dead baby, herself weak from exhaustion, stagger to the side of the road,

scratch with her bare hands a shallow grave, place the little baby in, and afterwards roll some heavy rocks over the place to keep the jackals away."

So, this is war! And civilized nations practice it! Let's stop it.  
Ashland, Va.

### THE FIGHT IS ON

The Christian people of America will answer the challenge of those who propose to make a wet Romanist President of the United States by meting out to him a decisive defeat. Let it be remembered that it was not the Demovratc party that manipulated the nomination of Al-cohol Smith, but rather the wet Romanist-Tammany-New York sector that put it over in spite of the wishes of the Southern people who have always proved loyal to that party.

It is obvious that four years ago the Eastern Democrats knifed the candidate acceptable to the South. This was done, most likely, because their wet Romanists hope did not receive the nomination. It is their method of revenge, and the means whereby they expect to compel all to submit to them in order to secure party unity. Now that they have put over the program for which they have been spreading propaganda for the past four years, they expect all others to submit docilely. Such meek submission to that which is regarded as wrong was not the spirit of Thomas Jefferson, the Virginian, nor of Robert E. Lee, beloved throughout all Dixie. The Dry South will not be dominated by a wet Yankee, especially when he happens to be a member of a foreign church which claims temporal authority over the nations.—Christian Stand-ard.

## SIGNIFICANT NEWS AND VIEWS

### THE QUESTION BEFORE US

From the Address of Bishop Adna W. Leonard, before the Buffalo Area Council, Utica, N. Y.,  
September 20, 1928

The question before us at the approaching election is not that of personal liberty or of religious bigotry. It is a clear-cut issue. Is the ground to be lost that has already been won for Prohibition? Are we to elect to the Presidency of the United States one whose personal and public career has been on the side of the wets, or are we to elect one whose personal and public life has been unqualifiedly committed to the enforcement of the Eighteenth Amendment and of the Volstead Act? There is a United States outside of Greater New York, and it is my firm conviction that when the ballots are counted it will once more be revealed that the American people are sound at heart and that our Democracy is no experiment. Let us hold ourselves, therefore, to the central issue and see to it that the forces of righteousness are once again proven to be mightier than the forces of evil.—N. Y. *Christian Advocate*.

### AN APPEAL TO "BILLY" SUNDAY

After many years of service, the Rev. William A. Sunday remains the best known of our American evangelists. He spent Tuesday, September 11, in Philadelphia, addressing a great audience of clergy and church workers in the Arch Street Methodist Church in the afternoon, and in the evening exhorted a tremendous crowd of 15,-

000 persons, not only filling the huge Arena, but as well the adjacent spaces which were equipped with loud speakers. In his characteristic fashion, Mr. Sunday paid his respects to "crooks, corkscrews, bootleggers and whiskey-politicians." A committee was appointed to consider the question of inviting Mr. Sunday to conduct another revival in Philadelphia, where he had a notable campaign 13 years ago.

Possibly the most significant feature of this event, however, was the attendance and address by Mayor Mackey, who, before the mass meeting of clergy, fervently urged Mr. Sunday to "so arrange his affairs that he could come to Philadelphia and help in a spiritual revival." This invitation and appeal from the Chief Executive of our city was couched in the following terms: "We are in one of those spiritual crises in Philadelphia. We have to place the responsibility for the present situation on the **eminent citizens with appetites who create a market for the bootlegger.** Respectability is making a demand for bootleg liquor. The citizen, having been supplied with his liquor, says, 'Drive out the bootlegger.' Just as long as there is a demand for bootleg liquor, we will have the bootlegger. The ultimate responsibility for the present situation is due to the **apathy of the good people of Philadelphia.** The easiest thing in the world is to 'pass the buck,' and that is what is being done now. I welcome Mr. Sunday, with the firm hope that he will help Philadelphia in a spiritual revival. That is the only way this mess can be cleaned up. It can be done through an aroused citizenry."—Reformed Church Messenger.

#### WILL GREEK AND ROMAN UNITE

Vatican efforts to unite the Greek and Roman churches have been intensified. The division antedates the Reformation by about seven centuries, being practically completed in 867. The occasion for the division was a contention between Rome and Constantinople in the exercise of authority. During this contention Pope Nicholas of Rome excommunicated Patriarch Photius, who in turn excommunicated Nicholas, equals casting out equals, according to the Greek claim. The separation was widened during the period of the crusades. Recently efforts have been made to heal the breach. In 1918 a college of Oriental Languages and Rites was established in Rome with the definite purpose of bringing the East to accept the Western ritual. Benedict XV on August 5, 1921, in a letter asking help for the Russians, called them his "distant children." The overthrow of the Czar of Russia and the coming in of Bolshevism, the disturbed condition in the Balkan nations, have made the East more receptive to the Vatican urgents. In the minds of many, however, the union of these two branches is far off.—The Religious Telescope.

#### NORDIC SUPREMACY DEALT DEADLY BLOW

At the sessions of the Williams College Institute of Politics, held at Williamstown, Massachusetts, last month, Dr. Robert D. McKenzie, of the University of Washington, dealt some hard blows at "Nordic supremacy." "All scientific efforts," the professor said, "to study mental differences between peoples of the West and Oriental peoples show there is no biological superiority of the white man. It is very evident that Orientals, once they get the scientific spirit that dominates the west, will equal the white man in any kind of effort, whether cultural, commercial, or scientific. The white man's advantage rests merely in the fact that he got the start." Among the other guest lecturers at the institute was Count Sforza, one-time Italian minister of foreign affairs; Dr. Graham Wallas, British political scientist; Dr. Otto Hoetzsch of

the German Nationalist party, and Dr. Louis Pierard, Belgian socialist.—Christian Century.

#### SEX FILMS IN INDIA

India, subjected to western sex films, has entered official protest at the League of Nations. The Indian delegate at the session of the Social and Humanitarian Committee of the League declares: "In India children are being shown films in which all the passions of prepubertal love are displayed. This is bringing about serious consequences and serious steps should be taken. The production of films whose sole object is to make money is something the League of Nations should put a stop to." Other delegates at the meeting recorded satisfaction at this stand.—Christian Herald.

#### NEW BIBLE SOCIETY BUILDING IN PEKING

The American Bible Society recently had a formal opening of its new Bible House in Peking with impressive dedicatory ceremonies. The new Bible House consists of an office building, residence and sales room and is up-to-date and well equipped in every way. It was made possible by a gift from the Maryland Bible Society.

"Peking has been the distribution center for a tremendous output of the Scriptures for many years past," according to the Rev. Dr. Carleton Lacy, the Society's secretary in charge of the work in China with headquarters at Shanghai. "More than a million copies a year have been distributed from the little office that has just given way to the new edifice. From no other depot of the Society's twelve foreign and ten home agencies, except from the national office in such cities as New York or Shanghai, have so many portions of scripture been put into circulation. Recently vast new fields have opened in Manchuria and adjacent reasons to be cultivated and supplied from Peking. It stands also in a great educational center. From all parts of China the youth of the land has been going to the northern capital for schooling. As nowhere else in the orient the Bible Society has here gained access to government school students and has placed in their hands the printed gospel message."

#### THE NEW TABLET TO REV. JOHN ROBINSON

The Puritan pastor who took his flock from England to Holland and finally located with them at Leyden, was unable to accompany these heroic pilgrims when they embarked on the Mayflower. He had hoped to follow them to the New World, but it was his destiny to die in exile in liberty-loving Holland. He was buried at St. Peter's in Leyden, and the new tablet was placed in the church there recently as a fresh expression of the wide recognition which has been given him as a scholar, a saint and a leader. It was something very great in religious history when these sacrificing migrations were made, and those of us who do not claim a drop of this strain of blood are yet conscious of a strong and permanent bond with these heroic spirits who compel our admiration so completely.

The frequent quotations from the lips of this very Rev. John Robinson about the inherent truth stored away in the Bible, marks him as a safe spiritual guide. It was he who predicted that "more truth would break forth from God's Holy Word" as the years would move forward. Nothing could have been more exact in its prophecy. Since those days, the commands to evangelize the world have been discovered, and the share of laymen, male and female, in its realization with various other great truths, have literally broken forth upon the church. John Robinson saw that the Bible had many hidden treasures.—The Presbyterian.



## Things By the Way---XVI

By Dr. A. D. Gnagey

### If Only We Believed We Could

After the great American war Admiral Dupont set himself very laboriously to explain to Admiral Farragut why he had not entered Charleston Harbor with his iron-clads, as he should have done. Farragut listened to him patiently as he gave one reason after another, but at last interrupted him with the shrewd remark, "The fact is, Dupont, you did not yourself believe you could do it." This was the real reason, the gist of the whole matter. Dupont did not believe; he only believed he believed, so he failed. Probably if the leaders of our Christian faith and of organized Christianity really believed that they could take the strongholds of satan, enter the harbor of the enemy and make it a haven of rest they COULD do it. With the promise of that glorious heritage, "Lo, I am with you alway, even to the end of the world," and in remembrance of the fact that he who so promises us his presence is endowed with all power in heaven and in earth, what should not the church of Jesus Christ be able to accomplish? "Lord, increase our faith."

### Jesus Needs the Boys and Girls

Jesus was master of life—of all life, and had power over all things, but he needed others to work with him in the use of the power for the blessing of the world. He chose disciples to help him while he was on earth and gave them the commission to carry on the work which he left to them. He needs the help of each one of the boys and girls who have given their hearts to him, needs it now, here in this world where these boys and girls live in order that blessing may come to the world; and there is a work for each one to do. Go to your pastor or Sunday school teacher and ask him or her just what particular kind of service you would like to engage in. Either one will be able to direct you and lead you in the way of practical service for him who though he was rich yet for our sakes became poor that we through him might become rich. Try it, my young friends, and you will find that service is the path that leads to true happiness.

### The Object of True Giving

No man has ever had a purely benevolent emotion, until he has done a noble, unselfish deed or given of his money without any desire or expectation of any recompense but the approval of God. And any work which makes no appeal to selfishness, and offers no return save in the expansion and enrichment of our own spiritual nature, is therefore most closely related to our Christian growth. The great object of giving is to develop this unselfishness; not because God or his poor need our help, but because *we need* the discipline of giving. Hence "the poor are always with us, that whenever we will we may do them good." Giving is a grace. In the Sunday school lesson October 21 Paul in less than a dozen verses taken from his letter to the church at Corinth urging upon them the spirit of liberality never mentions money at all, but five times he writes of the "grace of giving". He would have his brethren abound in "this grace also," that is the grace of giving. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." God's GRACE is revealed in the gift of his Son. Do WE possess that grace of liberality?

### Stirring Times Coming

In a recent issue of a certain western paper the writer finds the announcement of two books just from the press,

which present a rather gloomy outlook for this old world. The one is entitled, "Startling Signs of Great World Changes." Deals with the rapidity of world movements; the near approach of the coming world dictator; *how demon teaching caused the World War*; Mussolini, the mystery man, and the coming revived Roman Empire; the diabolical dolings of the red terror in Russia, and how this awful spirit is spreading all over the world. Lastly, the marvelous and menacing strides of aviation and racial hatred. Up to date throughout. The other book advertised in the same issue is entitled, "The Coming Great War." THE GREATEST EVER KNOWN IN HUMAN HISTORY. By eminent Bible teachers. The object of this religious war will be to *dethrone God*. An army of 200,000,000 strong will be engaged, resulting in a *river of blood 200 miles long*. The slaughter will be so great it will take *seven months to bury the dead!* The greatest earthquake ever known will occur which will destroy the cities of the Gentiles. It will also rain hail-stones weighing fifty-six pounds each, making awful havoc.

Rather gloomy outlook! The thought of it takes all the joy out of one's life and makes you wish to be numbered among the "blessed the dead who die in the Lord," when that time comes. But the terrible catastrophe predicted to come does not disturb the writer for the reason that he heard practically the same thing just about fifty years ago and in fact about every year of his life since.

### What is Happiness Made of?

A newspaper some years ago conducted a questionnaire among its readers, asking, "What are the things which have made you happy or unhappy?" Hundreds of different things were mentioned in the thousands of answers. But they had this striking fact in common: They ascribed happiness to inner conditions, to the character and state of the heart rather than to things. Love, friendship, trust, honor, service—these things of the kingdom of God are the things which make your happiness. The possession of character like that of Christ's is the best prize on earth. It satisfies deeper needs of life than anything else can. Jesus' gift of the Kingdom enables a man to rise, new in character because new in relationship to God, just as the earth takes on new character of beauty in the spring because it has come into new relationship to the sun. Matthew 5:1-8 contains the one never-failing, unalterable law of happiness.

### Wants No Godless Education

The President of Middlebury College, Dr. Paul Moody, has come out with a statement on college education that should be circulated from one end of the county to the other. He says:

I would rather see the wind sweeping through the empty ruins of what was once Middlebury College than see its education in any sense Godless. To increase a man's knowledge without touching his heart is to play with fire. It only increases his danger to society. The whole world is suffering, and will suffer for a generation, principally because our material advance has outrun our spiritual progress. We have taught man who in ancient times killed his neighbor with a stone in his fist, to use a gun with a range of sixty miles, but his heart is still subject to the same passions that influenced his primitive ancestors. Middlebury rejoices in the fact that its faculty is avowedly Christian. We claim that we are not true to our trust if we are sending young people out into the world fitted with knowledge, but without a moral and spiritual development. We aim at all-roundness of character, and we are looking for the day when a student will not be graduated, no matter how much he knows, who we do not feel will be a helpful, positive factor in society. The increased number who are seeking admission places a higher responsibility upon the college

to select only those who can best serve the communities into which they are to go. The chapel must be the central point of college life, and a knowledge of God must be the goal, to which all other knowledge is subordinated. This will not interfere with a perfectly modern, thorough-going study of the sciences, history, etc., but will tend to ennoble and elevate it.

### For Your Quiet Hour

Among my "clippings" I find the following tersely stated thoughts of wisdom the authorship of which I do not know. There are seven in number, one for each day of the week. They will enrich your life if you will give them a place in your mind and heart:

#### I

God is here. His power and wisdom are all about me, creating and upholding the universe in which I live.

#### II

"Because I am part of the universe, God is my life also—closer than breathing, nearer than hands or feet." My life is "hid with Christ in God."

#### III

It is God's will that I should be serene and strong and brave. He does not mean for me to be despairing or depressed. Day by day he will give me a measure of strength adequate for each emergency. "Dwell deep, my soul, dwell deep!"

#### IV

My work is a sacrament, not a slavery. Through it I enter into my mystic fellowship with the Father "who worketh even until now."

#### V

Human relationships are sacramental also. I will meet my fellow-men today with invincible good will. I will try to love them as Jesus loved them.

#### VI

"I am not bound to succeed, but I am bound to be true!" And by being true I shall win an inner victory—however the battle goes without. "To them that love God, all things work together for good."

#### VII

I am not my body—I am an immortal spirit with needs and hopes and aspirations which reach beyond tomorrow. I will, therefore, think nobly of the soul and live for eternal values and imperishable ideals, seeking to know the truth and serve the good in fellowship with Christ, my Elder Brother.

### A MILITANT CHRISTIAN

How refreshing it is to observe the growing interest on the part of the churches of Jesus Christ throughout the world in the great task of creating in the hearts of men and women and little children a disposition toward peace among the nations. This growing interest on the part of Christians in the United States and Europe has had perceptible influence upon recent developments with reference to war. It is now generally agreed that the Christian people of the United States defeated the enormous program of naval preparation submitted to our last Congress. And in England it is generally admitted that men like Dr. Jowett, Dr. Norwood, Dr. Charles Brown, Mr. David Lloyd George, Mr. Ramsey MacDonald, Dr. L. P. Jacks, and Dr. John Hutton have rendered tremendous service as spokesmen of the churches in bringing public opinion to bear in the attitude of Parliament.

The most militant Christian leader in the world today, perhaps, in the noble effort to outlaw war is Dr. F. W. Norwood, pastor of City Temple, London. In a recent sermon at the Temple he was pleading with his people to pray for peace, to work for peace, to vote for peace. One of the leading London morning papers quoted the following sentences the next day from that notable sermon:

"War is the most wasteful thing in the world, and that part of the community which pays the heaviest debt and bears the heaviest burden is youth. . . . We have a generation of youth today—the generation which went through the war—who have skipped their best years. They will never get back the value of those lost years. . . . The war has saddled us with colossal debts. The world is staggering under mountainous liabilities. We older folks are paying the interest, but we shall leave the capital for those who come after us. . . . With all my soul, with every fiber of my being, I hate war; it checks, stunts, deforms, all human life. . . . Youth, I beg of you to take a hand in stopping this business of war-making, for your own sake and for the sake of those who come after you."—The Christian Index.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

ALL GOD'S CHILDREN—Acts 10:25-31. "God hath showed me that I should not call any man common or unclean." It is hard for us to realize that God is no respecter of persons. We imagine that he must love Americans best. We shrink from the thought that he values the soul of an African, or a Chinese, or an Indian as much as the soul of a white man. But God does not share human prejudices. He hath made of one blood all men to dwell upon the face of the earth, and no man is common or unclean because of his race or nationality. It is important, for our attitude toward men of different cast and clime will determine the readiness of our response to the commission of Christ to carry the gospel to every creature.

#### TUESDAY

I AM THE TRUTH—John 14:6, 7. "I am the way, the truth, and the life; no man cometh unto the Father, but by me." If we were to deduce a negative from this statement, we would say, Truth is not a mere abstraction, it is not merely a law, it is a life. But Jesus did not deal in negatives, nor in abstractions. He taught positively and concretely. He did not write out a formula that men should accept and believe as the truth. He set his life before the world with all its wonderful sacrifice and service and said, I am the truth, believe on me. And lettered and unlearned alike can understand that definition and accept it.

#### WEDNESDAY

THE VALUE OF FAITH—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Some men belittle faith, as if it were unimportant. On the contrary nothing is more important to the man who is out of Christ. Faith is the gateway into the kingdom. After a man is within the fold, faith is still essential; it is that element that brings to his aid the upholding, keeping, strengthening and enriching power of the grace of God. A man is no bigger than his faith, for it is his faith that enables him to rise into larger things.

#### THURSDAY

CHRISTIAN SILENCE—Mark 10:1-9. "He charged them that they should tell no man." This is not the remark of the gossip, though it sounds something like it; they are the words of One who realized that there were times for Christian silence as well as for Christian witnessing. And the former is about as hard to practice as the latter. Most people are inclined to want to tell all they know, no matter how damaging, or how inappropriate.

#### FRIDAY

THE WILLINGNESS OF LOVE—Matt. 8:1-4. "And put forth his hand and touched him. . . . and immediately his leprosy was cleansed." That was Christ's answer to the leper's hesitating, doubt-suggesting request: "If thou wilt, thou canst make me clean." He admitted the Lord's power, but suggested a doubt as to his willingness. This is the thing of which men ought to be the most confident. Divine love is full of willingness. He left the glories of heaven that he might save even the most repulsive sinners. He is ready at the first pleading cry of the soul to change human ugliness into spiritual beauty and the decay of earth into the eternity of heaven.

#### SATURDAY

KEEPING YOUNG.—Gen. 47:8. "And Pharaoh said unto Jacob, How old art thou?" People are anxious to appear young. But it is vastly more important to be young in spirit. Dr. C. C. Albertson has said that "the possession of the spirit of youth is the surest guarantee of the appearance of youth." And such a spirit is the result of the maintenance of an active, aggressive, happy, wholesome, godly attitude of mind. On such the weight of years does not bear heavily. As Dr. Albertson has said, "The Spirit of God dwelling in us is ageless and timeless."

#### SUNDAY

FOR THEIR SAKES—John 17:12-19. "For their sakes I sanctify myself that they also might be sanctified." Christ's life was all for others. That is the marvel of it. It is hard for us to keep self in the background, to think and act for the sake of others. But that is Christian.—G. S. B.



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## Reverend Toyohiko Kagawa, The Sensei of the Kobe Slums

By Harry W. Myers

Undoubtedly, the most spectacular figure in the Christian world of Japan, today, is the Rev. Toyohiko Kagawa—philosopher, poet, novelist, political economist, philanthropist, reformer, labor leader, orator, Bible teacher and evangelist. He is commonly spoken of as "The Leader of New Japan," and often referred to in terms of extravagant adulation which he would be the first to repudiate.

Mr. Kagawa was born in Kobe in July, 1888. His father's legal wife was childless, so from early childhood he learned to know the dark side of life in an upper-class, non-Christian home. His father's fortune was lost in speculation and fast living, so at his death Toyohiko went to live with a wealthy uncle in Tokushima, in the island of Shikoku.

I first knew him as a slender, precocious boy of fourteen, who had entered high school a year younger than the legal limit by falsifying the date of his birth. He was keen in his pursuit of English, and it was through an English Bible class that he was brought to Christ. His Christian life began with a vision of the cross of Christ, and this has ever since been the motive power of his life. He at once threw himself with energy into his work of church and Sunday school, with a self-confidence that was almost embarrassing. He was a voracious reader, remembering everything that he read, and at times he would trip up his teachers in a way that made him unpopular with some of them.

His graduation from high school marked a crisis in his life when he announced his resolve to study for the Christian ministry. The family recognized his talents and wanted him to go through the Imperial University and enter the diplomatic service or some other branch of public life. He stood firm in his purpose, and his uncle indignantly turned him out of the home without a penny. He came to live in our home, and later was sent to a Christian college in Tokyo. During that first summer we ate together, slept together, preached and visited together, and toured our country field together. I recall that three of the books that he read from my library were Christlieb's *Modern Doubt and Christian Belief*, Fairbairn's *Philosophy of the Christian Religion*, and Kant's *Critique of Pure Reason*. Rather heavy mental diet for a seventeen-year-old boy, read in a foreign tongue! At Meiji Gakuin in Tokyo, Dr. Reischauer spoke of him as the most brilliant student he had ever taught.

During his theological course in Kobe he developed tuberculosis, and had to spend a year in a fishing village, renting a fisherman's hut and doing his own cooking and washing. It was here that he learned to know and love the poor. They were ignorant and prejudiced, but he was always ready to write their letters or their names in fancy characters on their umbrellas, or play games with the children, or give help and advice where they were needed. There

was not a home that had not been darkened by the black shadow of sin, and old and young would turn for help to him.

Another fruit of this year by the sea-side was a novel in which he pictures the scenes of his boyhood, his education and his conversion. It was written as a pastime, and the manuscript was thrown on a shelf and forgotten. Years afterward, when in need of money for his work, he got down this manuscript, rewrote it and sent it to the publishers with the title "Across the Death-line." The book sold through three hundred editions, brought hundreds of readers to become Christians, and made its author the most popular writer of the day. Much of its literary charm is lost in the English translation, but it makes a strong appeal to the Japanese heart along three lines: the hero is pictured as passing through a state of great spiritual unrest—the hammon so common among young people of Japan today. Again, the hero has a passionate sympathy for the poor and distressed, and appeals to the ideals of his readers. The book also gives a vivid picture of the tragedy of a wealthy, godless home, and this constitutes the third element of appeal, for many of his readers have seen and experienced broken hearts and homes such as this book pictures.

About a mile from Kobe Theological School is a slum section called Shinkawa, that is perhaps the most wretched spot in all Japan. A population of some ten thousand souls is huddled in the space of ten blocks, constituting a center of filth, vice, poverty, disease and crime in west Japan. Many of the houses have but one room, six feet square, opening on alleys hardly wide enough for two people to pass. Sometimes as many as four or five people occupy one of these tiny hovels. Long lines of clothes hang out wherever the sun can strike them. Here and there one sees trash boxes with their contents spilling over, and the neighborhood toilets, without a semblance of privacy, are unspeakably foul. Gamblers, thieves, murderers, prostitutes and beggars abound. Tuberculosis, syphilis and trachoma seem almost universal.

During his senior year in the seminary Mr. Kagawa began visiting in the Shinkawa slums and preaching on the street corners. From the first he began to see definite results, and he soon had quite a group of Christians and penitents. But this success raised a serious problem. There was not a spot in Shinkawa where these young converts could be free from the atmosphere of evil in which they had lived. So Mr. Kagawa came with a request that he be allowed to leave the airy, new dormitory, and go down to make his home in one of those hovels, and provide a place where his new friends could escape from the corruption around them. We protested vigorously against this move, but all in vain. Among Mr. Kagawa's many virtues is an exceedingly hard head. Just before Christmas, 1908, he rented a room and moved into the slums.

The days that followed were heart-rending. He lived on about three yen (\$1.50) a month, and gave away all that he could get to help those about him. Often he would eat only two meals a day and give away the third. He gave all his clothes except what he was actually wearing. His cough and fever returned, but he relaxed his work only when unable to stand up. He conducted and financed innumerable funerals, visited the sick, provided food and medicine, and every morning and evening was out on the street preaching. He adopted several street waifs, and temporarily adopted a tiny infant until a home could be secured for it. "The baby wept," he told me, "and I wept, too." More than once he was bullied and beaten by roughs who saw him distributing help, and thought he had money to throw away. Only a year ago one man struck him in the face and knocked out two front teeth.

Soon his unselfish service began to attract attention and raise up friends. Mrs. Arthur T. Pierson, meeting him and seeing his work, gave him enough to support the medical part of his work many months. Mr. Hart Sibley undertook his support for a year and a half. A number of Japanese and foreign friends in Kobe helped the poor through him.

While carrying on all this work, he was able to do an immense amount of reading and investigation, and a good deal of writing. He made a careful investigation of the slums in all the cities from Tokyo to Nagasaki. He made a special study of economics and of labor movements, and became a regular contributor to a number of leading papers and magazines. These studies led to the publication of his first important book, "The Psychology of Poverty," a book that has played no small part in inspiring and directing the social service work of the Japanese government today.

In 1915 Mr. Kagawa went to America and studied for about two years at Princeton Seminary, taking special courses at the University. He supported himself in the summer by working as a buler in several homes near New York seeing some phases of American home life that were quite new to him. I wonder if his employers realized how much he saw and understood! In America he made many friends whom he remembers and loves, though he criticises much in the American attitude toward the Japanese.

Returning to Japan in April, 1917, restored to vigorous health and strength, he spent his first night among his poor friends in his old home in the slums, where they had kept up the work in his absence. Since that time his various activities have been almost incredible. At one time he had in press four books—a novel, a book of poems, a treatise on economics and a book, *How to Teach the Life of Christ to Children*. A catalogue of his charities and activities would fill a page. Some of his experiments failed, such as his cheap eating house, his box factory, and his brush factory, but these have been taken up and carried on successfully by others. Here are some of his activities:

1. Direct missionary work in the slums, preaching every Sunday at six A. M. to audiences of forty or fifty, conducting prayer meetings and Sunday schools whenever he is at home.

2. Special Bible lectures in courses of three to five nights have been delivered in scores of churches, usually crowded to capacity, and resulting in hundreds of conversions. Usually a small fee has been charged,

and the entire proceeds given to the work of the church.

3. Special evangelistic services have been held in many places. In some places, such as Tokushima and Okayama, it was reported that the whole city had been profoundly moved.

4. Special lectures on economics and sociology have been given to numerous colleges, summer schools and mass meetings, or lectures advocating temperance, abolition of licensed quarters, city planning, universal suffrage, etc. He has as many as four thousand hearers at some of these meetings.

5. He is a leader and organizer of the labor movement. At one time suspected, watched and even persecuted as a dangerous radical, he is now regarded as a defense against bolshevism. His latest move is the organization of the tenant farmers. His influence is seen in the rule passed by the most important Union that no man who had been drinking shall be allowed the privileges of the floor, and that no sake shall be served at their social meetings.

6. He has organized two cooperative stores in Kobe and Osaka.

7. He supports a Christian doctor and two nurses, and conducts free clinics and dispensaries in two slum sections. Besides these, he has a small army of secretaries, assistants and dependents.

8. He conducts a Social Service Bureau for the study of labor conditions, trade unions and social evils, and for the preparation of tracts and lectures on social problems.

9. He continues to do a large amount of direct charity work in the relief of poverty and suffering.

Mr. Kagawa is blessed with a splendid wife. She is efficient, practical, earnest, and adores her husband. They have been married nine years, and last December their first baby came to make them happy and upset the routine of the home. "Mrs. Myers, he shrieks," he said, "and last night I had to embrace it for two hours!"

Is mission work in Japan a failure? The life and work of this one man is enough to give a conclusive answer.

(This brief review of the life of Mr. Kagawa is that of Mr. Myers, sometime instructor of Missions in Princeton Theological Seminary. It is printed on this page to supply Missionary Superintendents with factual material for their monthly or quarterly talks. M. A. S.)

## Editor's Select Notes on the Sunday School Lesson

### Peace and Goodwill Among Men

(Lesson for November 11)

Scripture Lesson—Rom. 12:1-21.

Printed Text—Rom. 12:1, 2, 9-21.

Devotional Reading—Phil. 2:5-11.

Golden Text—Be not overcome with evil, but overcome evil with good. Rom. 12:21.

#### LESSON LIGHTS

##### Introductory Note

The Epistle to the Romans was probably written in Corinth in the year A. D. 57. This epistle falls into two main divisions, first, chapters 1 to 11, setting forth certain great principles of Christian living growing out of the fact of the redemption that we have in Christ Jesus; second, chapters 12 to 15, containing applications of the principles previously set forth, making a strong appeal for the transformed and self-dedi-

cated life. "Only through such things as are noted here can an era of peace and goodwill come into the family, into business, into the community, into the nation, and into the world." The Illustrator suggests the following outline of the chapter, which is our lesson: (1) Consecration, v. 1; (2) Separation, v. 2; (3) Self-renunciation and dependence upon Christ, v. 3; (4) Sanctified individuality, vss. 4-6; (5) Spiritual service for the kingdom of God, vss. 6-8; (6) Practical life in ordinary relationships, vss. 9-13; (7) Social Christian obligations, vss. 14-21.

#### Religion and Patriotism

We are just ten years away from the World War; this is the tenth anniversary of the signing of the armistice. During this time we have experienced a terrible reaction from the idealism that was being preached by Woodrow Wilson during the closing days of the war and immediately following. It is time we were getting back to a loftier national frame of mind where patriotism will not be so sordid and selfish and where religion will be recognized as having a right to be heard in international affairs. Dr. H. P. Swift says that "Patriotism and religion ought always to go hand in hand together. Indeed patriotism and piety are not far separated. Love of God and love of country are streams that flow from the same fountain head. As we keep the two closely connected the two will be gains."

#### Religion and Morality Indispensable

There are some who insist that religion and morality have nothing to do with patriotism, and that the teaching of these virtues in the public schools of our nation is not consistent with democratic ideals and privileges. But religion and morality are the foundation stones of democratic government; and the structure which we have reared is safe and individual rights are guaranteed only when these virtues are safeguarded and when they are instilled into the minds and hearts of each succeeding generation. The Father of our Country, in his Farewell Address on March 4, 1797, gave his country some counsel that every true citizen will do well to ponder. Said the great Washington:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest of props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security of property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect national morality can prevail in exclusion of religious principles.

"It is substantially true that virtue or morality is a necessary spring of popular government. This rule, indeed, extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?

"Promote then, as an object of primary importance, institutions for the general diffusion of (Bible religious) knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."

#### Religion and Life

To interpret human existence in the light of eternal truth;

To regard time as a segment of eternity, all of it God-given opportunity and privilege, and to use it in consistency with its design;

To accept the world as a means to an end, a training ground of character that shall endure the testing of the ages;

To recognize in practice the kinship of humanity with God and therefore the sacredness of all human personality;

To utilize human relationships as a divinely appointed means of learning and exhibiting indestructible goodwill;

To cultivate the companionship of the Good Father and to welcome and enjoy all his varied manifestations to our spirits;

In short, to do justly, to love kindness, and to walk humbly with God—

This is life and this is religion;

And the two are one.—Ralph Baxter Larkin.

#### Love and Peace

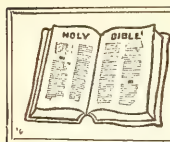
The Christian family, the church of God, is the best school of courtesy, for true politeness is essentially unselfishness. If we do not seek honor for ourselves, but instead try to advance others, we shall have the spirit of Christ, who "pleased no himself." In this rule of the Christian life we touch the very heart of peace. What war would ever be waged if each nation sought the preferment of other nations instead of its own?

"There is peace on earth' at Christmas because there is 'good will among men.' You can't have the former without the latter. As Dr. Rufus M. Jones reminds us: 'We can sign ententes, draw up agreements, form leagues to keep peace, and establish world courts, but, after all, the only real hope for real peace in the world lies in the formation of good will, justice, confidence in one another, the understanding mind, the international spirit, and faith in human love and brotherhood.'

"The kingdom of God draws near only as men fill their hearts with love and human kindness. The coming of the Christ-child opened the way, but mankind has not always entered. 'It is only now, after many years,' writes Marshall N. Gould, 'that the world is beginning to interpret the angel song literally, and to see what Christianity means—that it really does propose to shape the whole of human society, here and now, according to the law of good will; that it calls us to supplant war with cooperation and peace among the nations, and suspicion with sympathy toward all men.'

Life's pretty much what we make it. It's only a looking glass, true, and reflects back shadow for shadow, the very image of you. The good deeds will always be smiling, the bad will look vicious and vile; the face you behold in the mirror is only yourself all the while. And the longer the shadow reflected, the deeper the impress will be. It shows for good or for evil as it sends back the features you see. You're only to take the world easy, mingle along with the good to be bad, and the face you see in the mirror will always be happy and glad.—Sunshine.





## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

#### TERRA ALTA, WEST VIRGINIA

One of our oldest churches is located here, high up in the Allegheny mountains, where the air is crisp and fresh. The State has a large Tuberculosis hospital in this place.

Our church is located a short distance out of town. While the membership is small, I found a fine class of loyal Brethren and nearly every home had the Evangelist and of course knew who I was and what my task was before coming. Why more of our people do not take our church paper is to be deplored. It costs less than a package of chewing gum a week and is sold for less than it costs to produce it. I notice in most homes they read about everything else—Can it be we are so little interested in the work of the church? I find fairly good sized congregations with only five or six subscribers and occasionally only two or three. Remember the Publishing House and the College are the two great supporting pillars of the church and without these you can tell the future of the church—

Brother Howell is the pastor here and made up for not being at home when I was in Mariana, Pennsylvania. I found the people very sympathetic and for their numbers the gift was good. The total was \$446.00.

#### Prosperity, West Virginia

I had a difficult time getting to this place, through rain and mud, over the mountain roads, spending two hours going 12 miles, most of the time straight up and down. This is a country church about ten miles from a railroad. The church here like many country churches has suffered loss by death and people moving away, several of the members moving to Parkersburg. Brother Showalter is the pastor and is doing good work in caring for the small flock here. The farmers like most of those I find in West Virginia, make very little money, depending largely upon sheep and cattle, as very little grain is raised. I was well received and enjoyed my stay. Their gift was \$190.00.

The total gift of this report is \$636.00.  
W. S. BELL.

#### PORTIS, KANSAS

##### Some Notes from Central Kansas

It has been a long time since we have reported from this field—maybe because of neglect, but we have been busy all the while. Many things of interest to us have been taking place during the year.

The most interesting thing that has taken place lately was our revival meeting with Dr. Charles A. Bame of Ashland, Ohio, as evangelist. As a visible result of this meeting there were eight baptized and several reconsecrations and the church encouraged and inspired for larger things. Of course there are always some hindering causes. It was a very busy time, for our community is largely a rural community. But in spite of this we had splendid attendance all the way through. Brother Bame was at his best and from night to night brought

strong, straight-from-the-shoulder messages. Some got angry but when we remember that the Gospel either kills or makes alive this was to be expected. But they usually came back for some more. Praise the Lord for men of this type of Bame and his straight-out Brethren faith and teaching. Come again, Bame.

We closed this meeting with our fall communion on Monday evening. This was the largest attended communion in this church for several years. The church is working good: with the Sunday school having a larger average attendance than for several years. Several of our special offerings of the year for missions and others have broken all records for this church, and we have come to be the largest church in active members of the Mid-west district. This makes us feel our responsibility to the Lord and his cause more keenly. Pray for us that we may continue to make Christ pre-eminent in the lives of men and in the church.

Some other things have been done in the way of beautifying our church house. We have lately decorated the interior of our church and installed new art glass windows in all windows at a cost of some \$500.00—all paid too. We do not use any clap-trap methods in our church to get money. We haven't had an ice cream social, or pie social, or box lunch since we came here. We do not owe anybody anything as far as dollars are concerned. But of course we owe everything we are or ever hope to be to the Lord Jesus Christ, whom we have learned to trust and obey.

Our W. M. S. is a mighty live one, meeting all their national goals and caring for their responsibility at home and doing it in a sane, sensible way. We have a live growing Christian Endeavor Society doing good work.

And last but not least we have a mid-week service that lives all the year round with an attendance of 20 to 30 and more every week. We conduct a Bible study that has proven very interesting and we believe instructive to some, for several folks have told us they never learned so much about the Bible before.

S. LOWMAN,  
That Carpenter Preacher.

#### REPORT OF THE FORTIETH PENNSYLVANIA DISTRICT CONFERENCE OF THE BRETHREN CHURCH, HELD AT WAYNESBORO, PENNSYLVANIA, OCTOBER 1ST TO 4TH INCLUSIVE

The following is a brief report of the fine Conference enjoyed at Waynesboro, Pennsylvania. There were many items of interest from the start to the close that will stamp this conference as being one of the best enjoyed by the Brethren of this district.

What better way to start the report is there than to tell a few things about the entertaining church?

The Waynesboro church with its doors

opened wide welcomed the delegates, and at once a feeling was in every heart that "this is real Brethren atmosphere." The church a few years before was enlarged and all things were in splendid shape to care for a conference. The members of this church took good care of the delegates and all had an enjoyable time. We all will look forward to another visit to W. C. Benshoff's church.

The conference was attended by 33 of the ministers and 72 lay delegates. But at practically all the sessions a full church greeted the speakers.

Rev. R. Paul Miller, pastor of the First church, Philadelphia, was the moderator. Brother Miller is to be commended for his fine leadership through the entire conference.

Special music was provided for throughout the services. The messages in song by Mrs. Samuel Adams, wife of the pastor of our Kittanning church, were enjoyed by by those present.

The messages delivered at this conference were surely filled with the Spirit of God. Aside from the regular ministers of this district who gave splendid messages, we were privileged to have with us, Prof. C. L. Anspach, who presented to the conference the subject of Brethren Literature.

Dr. E. J. Pace, a noted Bible Lecturer and Cartoonist for the Sunday School Times was with us during the entire conference. Dr. Pace gave a series of lectures on the subject, "The Law of the Octave." His studies were enjoyed by all present, and we praise our Father in Heaven for sending such a Godly man to speak to our hearts.

The various committees gave their reports at the different sessions. From the reports of the Pennsylvania Mission board and the Home Mission board, many souls were added to THE CHURCH. May God help us to give more to these needy causes and be privileged to see other souls won to God.

The Sunday school work was given an entire afternoon and the fine message of Rev. E. L. Miller, was well received. Brother Miller is a member of the National Sunday School Board.

Conference program was so arranged as to give recognition to the other auxiliaries of the church, the Christian Endeavor, the Woman's Missionary Society, the S. M. M., etc.

The officers and the various committees elected for this new year are as follows:

#### The Officers

Moderator, W. C. Benshoff, Waynesboro, Pa.

Vice-Moderator, A. R. Staley, Conemaugh, Pa.

Secretary, W. A. Steffler, Philadelphia, Pa.

Treasurer, D. C. White, Berlin, Pa.

Statistician, H. Koontz, Masontown, Pa.

Members of Ministerial Examining Board D. Belote, 1931; W. C. Benshoff, 1930; C. H. Ashman, 1929.

Committee for Organizing Districts for

#### Board of Evangelists

W. A. Steffler,

C. H. Ashman

D. C. White.

National Conference Executive Committee

J. L. Gingrich

Willis Ronk.

At Large National Conference Delegates

Dyoll Belote

W. C. Benshoff.

District Christian Endeavor Officers

Dyoll Belote, President.

J. L. Gingrich, Vice-President.

George McDonald, Field Secretary.

Pastoral Advisors, Herman Koontz, C. H. Ashman.

District Sunday School Board

C. H. Ashman, President.

W. C. Benshoff, Vice-President.

Herman Koontz, Secretary-Treasurer.

Divisional Superintendents

Children's, Mrs. Nora Bracken Davis, Johnstown 2nd church.

Young People's, Rev. Frank Gehman, Uniontown, Pa.

Adult's H. W. Darr, 1st church, Johnstown, Pa.

Board of Trustees Ashland College for Three Years

Wm. Schaffer, Allentown, Pa.

Credential Committee

A. R. Staley.

Elmer Keck.

Samuel Adams.

District Evangelists

Eastern, W. A. Steffler, Philadelphia, Pa.

East Central, A. R. Staley, Conemaugh, Pa.

West Central, James S. Cook, Martinsburg, Pa.

West Central, Dyoil Belote, Johnstown, Pa.

Western, Samuel Adams, Kittanning, Pa.

Western, Herman Koontz, Masontown, Pa.

Pennsylvania District Mission Board

D. C. White, Berlin, 1931.

A. R. Staley, Conemaugh, 1931.

J. L. Gingrich, Johnstown, 1930.

Carl Seitz, Philadelphia, Pa., 1930.

S. A. Snook, Johnstown, 1929.

Albert Trent, Johnstown, 1929.

District W. M. S. Organization

President, Mrs. D. C. White, Berlin, Pa.

Vice-President, Mrs. W. C. Benshoff, Waynesboro, Pa.

Secretary-Treasurer, Mrs. Samuel Adams, Kittanning.

District S. M. M. Organization

Patroness, Mrs. H. W. Koontz, Masontown, Pa.

Secretary-Treasurer, Miss Ida Wright, Conemaugh, Pa.

Conference for 1929 to be held at the Third church of Johnstown, Pa.

W. A. STEFFLER,

Secretary Pennsylvania District Conference.

3335 N. A. Street, Philadelphia, Pennsylvania.

### FORT WAYNE, INDIANA

News from this part of the Lord's vineyard and during the summer months usually is not so very plentiful. But every now and then, after all, there are occasions when our hearts are made glad, and we are made to rejoice because of the onward march of the army of the Lord.

Sunday, October 21st, was Rally Day in the Sunday school, and while we did not reach our goal so far as numbers were concerned, we had nevertheless a very blessed time. The church was beautifully decorated and we had a short programme for the children, and above all we had fifty-four (\$54.00) dollars in cash when we had lifted the offering.

Our Woman's Missionary Society is doing good work and thus the work moves on, not as rapidly as we would like to see, yet there is evidence of progress all along the line.

The industrial conditions in our city were not encouraging at all the last year and as a result, we lost a number of very good families by them moving out of the city. This seemed very unfortunate for the church just at the time, but still the work goes on and the outlook just now is really encouraging again. We intend to begin our revival meeting the first Sunday in January,

1929. The pastor will do the preaching and Brother Harley Zumbaugh will lead the song service, no preventing providence. We crave the prayers of God's people for victory at this time so that souls may be brought into God's kingdom and his church may be built up.

October 4th was a very delightful day for our church at Fort Wayne. The Woman's Missionary Society from Huntington met with the Fort Wayne Society for an all day meeting. Brother Lewis, the pastor and Brother Johnson accompanied the sixteen ladies from Huntington to Fort Wayne.

In the forenoon the ladies had a work meeting, then came a potluck dinner, which was rather a feast, good enough for a king. In the afternoon the societies had their devotional meeting, and then Brother Lewis spoke very earnestly, emphasizing the necessity of Christian service. The writer spoke on "Why be Grateful?"

The day was so hugely enjoyed by all that a motion was unanimously passed to continue this blessed fellowship between these two societies and meet at Huntington next time.

J. L. KIMMEL.

### ARDMORE TO TIOSA, INDIANA

This is a rather much delayed report. On September 30th, we concluded our work with the Brethren at Ardmore Height, South Bend, Indiana, having served to our best ability for two years. While we have not ego enough to feel that we did a perfect piece of work for our Lord, yet we are pleased as we look back over the short time and see what was actually accomplished, both in material and spiritual things. In our own mind, we feel that perhaps the outstanding feature of our work, aside from the direct winning of souls for him, was the building into the consciousness of the peo-

ple of that community that the church there is a Brethren church and stands for Brethren ideals, as founded in the Word. We are extremely conscious of the fact that the things accomplished were possible by reason of the faithful ones there and the leading of our Lord.

The Sunday school grew from some eighty-five to a high water mark of one hundred ninety, with an average of something like one hundred forty-five. This church is serving in a large way by the number of children coming from churchless homes.

One of the extreme joys experienced in our labors there was the most wonderful group of young people and the fine way in which they responded to our efforts. As we go, our leaving is not without having our emotions stirred, for we shall miss them. Indeed, we feel that the future of Ardmore Brethren church is assured by reason of her loyal young people.

Our work was brought to a close with a special service on September 30th, in which the writer brought his last message in the morning worship hour. This was followed by a basket dinner. In the afternoon, District Evangelist H. F. Stuckman was present and brought a most stirring message to the church. During this service the pastoral office was turned over to Rev. Sensenbaugh, the new pastor. Brother N. V. Leatherman, pastor of the First church of South Bend was present and brought a welcome to Brother Sensenbaugh in behalf of the Brethren ministers of northern Indiana. The day was concluded with a rousing evening service, the new pastor bringing the message. Our prayer and most ardent hope is that this people are just at the beginning of great accomplishments for his kingdom.

Tiosa

Five years ago we began our first active ministry here, and it is with extreme hap-





piness that we return to labor with them. We find this field in good growing condition, having been well cared for by Brother John Clark. We are now already preparing ourselves for our special evangelistic campaign to be held early in the new year, the Lord willing, with Brother E. M. Riddle of Warsaw directing the work. This is Brother Riddle's home church and he will be warmly received by his home folks.

E. A. DUKER.

### COLUMBUS, OHIO

We think it a duty to the brotherhood to report the work of the Lord here through the columns of The Brethren Evangelist. We have had discouragements and things that hindered the work, but owing to the wisdom and steady hand and constant effort of our pastor and the strength and guidance of the good Lord, the difficulties have been overcome and the way is brightening. Brother Gotschall has been called to serve the church here for another year, and it is hoped for an indefinite term. He is much appreciated, always ready to give a helping hand, and in time of accident or sickness he is always ready to respond in the home and in the hospital, where he has been called often, always offering prayer. It seems to make no difference to him whether the call comes at night or day, he responds willingly. And his faithful helpmeet is very often with him, and she has proven herself a willing helper.

On the evening of October 7th we were made glad to see eleven souls baptized and become members of the church. Three were Sunday school pupils and the others were heads of families. After the baptism a gentleman who had been baptized a year ago, came forward with his wife, who has been a member and has come into the church since the present pastor has had charge. This occurrence caused great rejoicing. A goodly number witnessed the baptism. There were over one hundred in the Sunday school this same Sunday morning.

We praise God for his goodness and mercy. Our revival will begin soon, the Lord willing. We beg an interest in the prayers of God's faithful ones for a great victory over sin and for the salvation of many souls through our efforts.

MRS. E. J. HORNE.

### AL SMITH AND THE CANADIAN SYSTEM

In the opinion of Dr. Ernest Cherrington, general secretary of the World League Against Alcoholism, Governor Smith is not a good salesman of political doctrines as such doctrines refer to the prohibition question.

"Governor Smith," Dr. Cherrington's statement says, "talks about the Canadian liquor system, which, he says, he would like to see the United States adopt in preference to prohibition. But Governor Smith fails to say which Canadian system he favors, for there are several of them.

"As a matter of fact, there is no Canadian system, but there are provincial systems, in the nine provinces. Two of the provinces have prohibition. Does Governor Smith mean, when he talks about the Canadian plan, the plan which those two provinces have? If not, then does he favor the Quebec system, or that of British Columbia, that of Manitoba, that of Saskatchewan, that of Ontario or that of New Brunswick?

"There is no national or federal system. The Dominion, and not the provinces, has jurisdiction over manufacture, importation, exportation and inter-provincial shipment

and sale of liquor. The provinces have jurisdiction over local sale, distribution and possession, that is, transactions begun and concluded entirely within the province. No province has authority to stop manufacture of liquor within its borders, nor to stop a shipment across its borders. The Dominion plan of handling the liquor traffic, so far as federal jurisdiction is concerned, is practically unrestrained privilege to brewers and distillers to manufacture, to export and to sell and ship inter-provincially.

"Does Governor Smith favor the Canadian federal plan, which would permit the manufacture of liquor within a state, even though that state, under his plan, should be dry to vote, and does he favor such federal reconstruction of the prohibition system as would permit a wet state to ship liquor into a dry state, through the territory of another dry state?

"Undoubtedly Governor Smith, in his loose reference to the Canadian system, has some particular provincial system in mind. What particular system is that, then? The voters who do not want prohibition to continue have a right to know just what it is the Governor is advocating to take the place of prohibition.

"It must be remembered, first of all, that Canada never had prohibition. Prior to 1918, eight of the provinces enacted prohibition laws, which, however, left room for legal sale of alcoholic liquors of 2 per cent. There was no bar, in any of those provinces, to the manufacture of liquor, nor to the shipment of that liquor out of the province into another province, for that, as already has been said, was and is a federal matter. In 1918 the federal government adopted a war-time order in council, bringing about federal prohibition for the war period only. At the close of the war that went out of effect.

"Each province now has its own particular system. For instance, in British Columbia, Alberta, Manitoba and New Brunswick, purchasers of liquor are required to have permits, to buy liquor of government stores. Quebec and Saskatchewan do not have the permit system.

"Neither British Columbia limits the quantity that may be purchased. The other five wet provinces do place limits, but they vary with each province. In Saskatchewan the legal limit is a quart a day except to holders of special quantity permits. In Manitoba and Ontario one may buy a dozen quarts a week.

"In British Columbia, Alberta, Saskatchewan, Ontario and New Brunswick the cash and carry system prevails. It does not prevail in Quebec and Manitoba. The last named has the order and delivery plan, except that single bottles may be bought cash and carry.

"Beer is sold by the glass, legally, in British Columbia, Alberta and Manitoba. In all the other provinces glass sales are forbidden, but each of the several provinces legalizes sale of beer in sealed packages. In Alberta, Manitoba and Ontario, brewers may deliver to purchasers. In the other provinces such delivery is not legal. In Saskatchewan the legal limit of beer is two gallons a day; in Manitoba it is 48 pints a week; in Ontario, half a barrel.

"Wines are sold in government stores in six provinces, there being no limit to quantity except in Saskatchewan, where the maximum is a gallon a day. Ontario also permits sale of native wines by manufacturers. These may be purchased without permit and without quantity limit. Special permits are issued in British Columbia, Alberta, Saskatchewan and New Brunswick

for the serving of beer and wine at banquets. British Columbia and Alberta grant licenses to clubs and Alberta and Ontario grant licenses to military canteens.

"Of course these systems do not bring about temperance or liquor control. But that, for the moment, is beside the mark. The question now is, which Canadian system does Mr. Smith advocate as a substitute for prohibition?

"In the United States the federal governments work together by constitutional requirement, in the enforcement of prohibition. This makes for uniformity. If Governor Smith is to have prohibition done away with, he should, in all fairness to the voters, give specific information as to what he means by the Canadian plan, and tell whether he picks any particular system, or wants the hodge-podge the provinces of Canada now have."

### A SOCIOLOGIST IN BETHLEHEM

#### Bethlehem and its Environs

On our return from Jericho and the Red Sea we went with our guide to Bethlehem. It lies six miles to the south from Jerusalem. It was late afternoon when we arrived there. The people were just coming out of the Church of the Nativity, where they had had a service. Beggars aplenty were about: appealing to the devout.

The church stands over the spot where Jesus is supposed to have been born. There is a grotto beneath it in which that important event is said to have occurred. Why a stable should have been in a grotto, I don't know. Everywhere here now, these natural grottoes about Jerusalem serve as locations of important events. This grotto was being used when we arrived for a service. The priests were chanting a service. They were monks of the Greek Orthodox church, with high round hats and abundant whiskers. The policeman at the door, who had been placed there to prevent the serious riots between different kinds of Catholics which once disgraced the holy place, told us that it would be over in 5 minutes. We waited. As I stood there I could not but reflect on the conception of religion which makes it worth while for an able bodied man to spend his time in chanting services and saying prayers, when so many things need to be done to make his fellow men a little more comfortable on this earth. However, that is what Christianity has come to be in some of these oldest churches of Christendom. I do not say that it is all, for they have schools and orphanages which serve a very useful purpose with the young. But even here the aim seems to be to make converts to the faith that established the institutions. And they are doing it. A number of the guides we have had in India, Egypt and here have told us that they went to school at some Catholic institution, and now they are Catholics. It pays in the end. But I wonder what the Master thinks about it all, when the thing is done with that end in view rather than the fine social purpose which shines out in his words, for example the story of the Good Samaritan.

The manger is shown cut out of the rock in this grotto. Each of these places is now a chapel in which services are held. Each has been—I had almost said, prostituted—used for the aggrandizement of the particular church which has possession of it. Nearly two thousand years ago there was no room in the inn, where the mother of Jesus could lay herself down and go through the great maternal sorrow and joy. I wondered whether, if that Son born in Bethlehem were to return today there would be

any room for him in the buildings raised to commemorate the places his life sanctified. I do not know. I do not wish to pass judgment, although I am inclined to feel that they would not understand him. Their work is so far removed from the spirit he showed while here on earth. How easy it is to adore him and forget the spirit of his life! I sometimes wonder if Paul was not right when he refused to know Jesus Christ after the flesh. Trying to know him that way is what has led to all this mummery which shuts away the spirit of Christ. "The letter killeth, but the spirit maketh alive" is as true today as when Paul wrote it.

After going through a number of chapels, one devoted to the Greek Orthodox, one to the Roman Catholics and one to the Armenian Christians, we went out into God's sunshine again. They had to build separate buildings for these various Christians to worship in so that they would not fight. I wonder, however, if we are much wiser in some of our little towns in America today, when side by side we have a half dozen or more little churches when one would accommodate all the worshippers.

Going around the church to a small mound near a cemetery we looked down over the fields of the shepherds, where they are said to have heard the angels sing that song we have not fulfilled, "Glory to God in the Highest, and peace and goodwill to men." It is a small plain, not over twenty or thirty acres in extent. It is identified also with the field of Boaz in which Ruth found a husband by gleaning after the reapers of Boaz. Doubtless since that time many another Ruth has there met her destiny, but only one remains in the memories of mankind. Why? Because that woman was the ancestress of David, and then of Jesus. How men make the common events of life glorious by connecting them with that Name! It was a beautiful scene. The afternoon sun was sinking towards the horizon. Its slanting rays were bathing these fields in a soft radiance. Beyond the hills rolled down to the Dead Sea, and beyond that arose the mountains of Moab, all softened in the evening sunshine. What a contrast to man's works, with the cheap superstitions clustering about the dim recesses of the old church and the grotto! As we stood admiring the scene high above us we heard the call of the Mohammedan muezzin calling to evening prayer. As we looked up we saw him with his hands to his mouth singing out with stentorian voice his call to the Faithful, "God is one God, gracious and merciful, and Mohammed is his prophet." It sounded like some farmer calling his hogs.

On the way back to Jerusalem we passed what is called the tomb of Rachel. Of course it is not, but the Jews must have some sacred places too. It was closed so we could not see it. Back within the old walls we went for the night. All this ground was known to Abraham and Jacob, though they were but sojourners here.

Yesterday morning I went to visit the prison, or rather to try to visit it. I had a hard time finding it, but finally got to the governor or warden. He was very cordial after I had explained what I wanted, but asked me to let him have time till tomorrow (Monday) morning to get the Commissioner of Police's permission to take me through. I shall tell you about that later.

John went to the Mount of Olives to see one of his college fraternity brothers, Ed Liepert, who is secretary to somebody connected with this World Missionary Conference in session here at the present time. He could not get in to see him, as it is a

very exclusive affair and no one not a delegate is allowed within. Ed was in charge of registration, so he could not be seen. All the little functionaries with a great sense of their importance were guarding faithfully the sacred presences and all the minions within from the vulgar curiosity seekers like ourselves. These ecclesiastics, whether church or Y. M. C. A., understand well the psychology of "the majesty that doth hedge a throne."

Yesterday afternoon we wandered around the part of Jerusalem called Zion. It is outside the wall. It is where David is supposed to have had his residence when he was king. It occupies the part of this mountain which is steepest and juts farthest to the south. Across its front runs the Valley of Hinnom or Gehenna, which in the old days was the place in which parents offered their children to Moloch in the fire, and where in the days of Jesus the refuse of the city was burned. This valley gave the name to the place of eternal burning. \*\*\* The sides are so steep and the hill so high that it is a natural stronghold. The Valley of the Kedron joins the Valley of Hinnom at the bottom. It is no wonder that the Jebusites held this place until the time of David, or that it took the Roman armies under Titus a long time to reduce it, and then only by storm.

Down the Valley of Hinnom John and I wandered on foot. At the bottom we came to the Well of Job. Then we went up the Kedron Valley until we came to the Pool of Siloam. This is a basin cut in the rock about 40 feet long by 18 wide and 21 feet deep. It is now empty except for a stream of water which still flows through it. Native women were bringing their Standard Oil cans—these have largely taken the place of the ancient water pot—to this place to fill them. Then we climbed the steep hill to the Gate of Zion and went to the hotel.

J. L. GILLIN.

Jerusalem, Sunday, March 25th, 1928.

## OUR LITTLE READERS

### HOW HELEN WAS A MISSIONARY

One day at Sunday school Helen heard that little girls could be missionaries. She came home full of her new idea, and was scarcely able to talk of anything but the fact that her teacher, Miss Rose, had asked each child to be a missionary that week. This is what they were to do—they were each to find some little boy or girl who did not go to Sunday school and invite them to go.

"I want to ask somebody, but I don't know anybody that doesn't go," said Helen, when she told her mother about it.

"How about Mona?" asked her mother. Helen looked up in surprise. "I suppose she hasn't any clothes that would do to wear to Sunday school," she said.

"Perhaps one thing for the missionary to do would be to help her get some of the right kind of clothes," said her mother; and Helen's face brightened as she cried, "Oh, may I give her some of mine?"

A few weeks before Mona had come to live in a wee, shabby house not far from Helen's home. The father and mother both worked when they could get anything to do; but the father had been sick, and they were very, very poor.

The next morning, as soon as Mona's mother came, Helen ran out to ask if Mona could go with her to Sunday school. The

tired looking mother looked very much surprised, and then her eyes filled with tears. "I didn't suppose that anybody wanted her to come," she said. "But if you do, she shall go just as soon as I can buy her something fit to wear."

"But I want her to go next Sunday!" cried Helen. "She can have my new paid dress if you will only let her go."

Then Helen's mother came and they talked it all over together, and at last Mona's mother promised to let Helen do as she wished.

Helen's eyes shone with happiness as she took Mona up to Miss Rose on Sunday whispering joyfully: "I brought one! I brought one! and I think it's so nice to be a missionary that I'm going to be one."—Louise M. Oglevee.

## THE TIE THAT BINDS

GARBER-HILL.—On Sunday, October 14th, 1928, at high noon, at the home of the bride, in Fremont, Ohio, occurred the marriage of Miss Dalene Mary Hill to Mr. James Gordon Garber. The impressive ring ceremony was used, the bride being given in marriage by her father. After the ceremony, an informal reception was given by members of the immediate families of the bride and bridegroom, following which a four course dinner was served.

The bride is the youngest daughter of Mr. and Mrs. Clarence Hill. Mr. Garber is the youngest son of Mrs. Anna and the late Rev. Simon Garber, also of Fremont. Both young people are esteemed members of the Fremont Church. They have a host of friends who unite with their pastor in praying God's choicest blessing upon their future lives.

REV. W. S. CRICK.

WOLF-WETZEL.—On Saturday evening, September 29th, 1928, at the Brethren parsonage, Fremont, Ohio, occurred the marriage of Miss Beulah M. Wetzel to Mr. Verlin Wolf. The bride is a daughter of Mr. and Mrs. William Wetzel of Fremont, and is a member of the Fremont church. Mr. Wolf is of Lutheran parentage. May God richly bless these young people in their new relationship.

REV. W. S. CRICK.

## IN THE SHADOW

HALL.—Bobbie Lee Hall, the son of Brother and Sister Ed Hall, was found dead in bed September 28, 1928. He was aged six months and three days. He apparently had been in good health and his sudden death was a very grievous shock to his parents. Besides his parents he is survived by two brothers. Services were held in the Thomas Funeral Chapel and burial in Hill Top Cemetery near Oak Hill. Services were by the undersigned.

FREEMAN ANKNUM.

JONES.—Robert Morris Jones, son of Mr. and Mrs. Marvin Jones, passed away at the home of his grandparents near Oak Hill, October 1, 1928. He was aged one year, eleven months and twenty-eight days. Besides his parents he is survived by two brothers and one sister. Not being able to use the Brethren church the funeral was held in the Oak Hill Methodist church, and interment in the Odd Fellows Cemetery. Services by the undersigned.

FREEMAN ANKNUM.

LICHTY.—Evelyn Saylor Lichty was born in Somerset County, Pennsylvania, December 9, 1851. She was united in marriage to Allen W. Lichty, November 27, 1870. He was one of the old standbys of the church in his day. Sister Lichty became a member of the Church of the Brethren very early in life and later transferred her membership to the Brethren. In both organizations she was devoted and unselfish in her service. Too much cannot be said about her work in the Pony Creek organization in its flourishing days. Two things stand out prominently in her life, her church and her family.

She departed this life August 20, 1928, at the age of 76 years, 8 months and 11 days, in the St. Joseph Hospital, Omaha, Nebraska. Death was caused by heart trouble and other complications. She leaves 8 children in bereavement with many friends and other kinsmen.

The funeral services were conducted from the Brethren church by Rev. W. H. Yoder, pastor of the church, who was officiating in the absence of her pastor, who was attending General Conference.

L. A. MYERS.

WHITAKER.—Margaret Beasly Whitaker, daughter of Mr. and Mrs. Mahlon Beasly, died at her home in San Francisco, California, October 7, 1928. She became a member of the Brethren church at the age of fifteen. Her home has been on the Pacific Coast since 1912. The funeral service was conducted from the Church of the Brethren, by the writer and interment was made in the Morrill Cemetery.

L. A. MYERS.

NYE.—Bobby Gene Nye, son of Mr. and Mrs. Russell Nye of Dixon, Illinois, was born in Milledgeville, Illinois, November 9, 1923, and was accidentally killed at their home in Dixon on October 26, 1928, aged 4 years, 11 months and 16 days. He leaves four grandparents—Mr. and Mrs. C. A. Nye of Chambersburg, Pennsylvania, and Mr. and Mrs. J. C. Lenhart of Milledgeville, Illinois; also the father and mother—Mr. and Mrs. Russell Nye, and two brothers—Kenneth and Homer of Dixon, Illinois; and numerous aunts and uncles both from his father's and mother's relatives. These with a host of more distant relatives and friends of the family mourn the departure of this bright, active little relative and friend. Interment was made in the Dutchtown



Cemetery near Milledgeville, Illinois. Services from the First Brethren church, Milledgeville, Ga. E. Cone officiating, assisted by the pastor of the Evangelical church of Dixon, Illinois, Rev. Frank Brandtfeiler. This was indeed a sad departure for the relatives and acquaintances.  
GEO E. CONE.

## ANNOUNCEMENTS

### FREMONT, OHIO

The Fremont, Ohio First Brethren church will hold its fall Communion services on Sunday evening, November fourth, beginning at 7:00 o'clock. All local and neighboring Brethren are extended a cordial invitation to attend.

REV. W. S. CRICK, Pastor.

### CONSCIENTIOUS OBJECTORS REUNION

The Conscientious Objectors in the late world war are planning a reunion and con-

ference to be held at Blue Ridge College, New Windsor, Maryland, to celebrate the tenth anniversary of the armistice. New Windsor is on the state road between Westminster and Frederick. The following tentative program has been adopted:

#### Saturday, November 10th

7:30 P. M. Address of welcome by President E. E. Bixler  
Symposium, Peace work of our organizations since the armistice.

Orie O. Miller for the Menonites

Vincent D. Nicholson for the Friends

Mrs. E. E. Bixler for the Brethren

Frederick J. Libby for the National Council for the Prevention of War.

#### Sunday, November 11th

9:30 A. M. Group discussions of the addresses of the preceding evening led by Henry Stabler, Howard Branson, Isaac Baer, J. Rowland Reichard, and others.

11:30 A. M. Religious service with sermon on Peace by Marshall E. Wolfe.

2:00 P. M. Open Forum led by E. Russell Hicks.

7:30 P. M. Religious service with talk on Peace Caravaneering by Miss Mary H. Roberts.

All Conscientious Objectors from any camp in the country are invited to attend, as well as all camp visitors.

Further information may be obtained from Rev. John D. Roop, Jr., Linwood, Maryland.

### A Workable Plan for World Peace

(Continued from page 5)

has signed the optional clause. So the Permanent Court cannot guarantee peace.

For some time there have been proposed treaties to outlaw wars of aggression. But the difficulty of determining who is the aggressor, made those treaties worthless. The treaty proposed by Premier Briand and signed by the United States and France, was of that nature. But the Kellogg proposal is an unconditional treaty. It says that war is to be renounced as an instrument of national policy, and it makes no distinction between wars of aggression and wars of defense. But will it really end war? Of course it won't. It does not provide for disarmament, and so long as the nations play with fire, they are going to get burned. Furthermore, it rests upon the word of the signatory nations, and in time of stress, any nation can find an excuse for breaking any treaty it has made. Again, it fails, just where the League, and every other proposal fails, it does not get down to the fundamental cause of war, which is inside man. It does not remove the desire for war. No scheme ever proposed by man has, or ever will work, because each has two fatal weaknesses. It can be proposed, but it cannot be enforced, and it works upon external effects, rather than getting down to internal causes.

There is one plan for world peace which has been proposed, which takes this latter fact into consideration. There are some persons, and very few, who propose as a cure for war, the Gospel of Christ. The gospel deals with the fundamental defect of all man-made proposals. It gets at the real causes of war, and gives men a new nature. The Gospel of Jesus Christ is the greatest cure for this old world's troubles which has ever been given. But the question is, "Is it a workable plan for world peace?" If it is to accomplish that end, every person must accept the gospel. If any are unconverted, then true peace will not be attained. Is there any possibility of every person accepting the gospel? In Acts 15:14 we are told that it is the purpose of God in this age to "visit the Gentiles, and take out of them a people for his name." This would imply that not all the Gentiles are to be saved. Jesus assured us that there would be wars and rumors of wars right up to the very end of the age, and that seems to preclude any possibility of world peace. Looking at the matter from a purely human standpoint we see the population in Christian lands increasing more rapidly than church membership. When we add to this the much more rapid increase in population in non-Christian lands, it seems hopeless to wait for the time to come when every-

one will be a Christian. The gospel has not brought peace even among those who have accepted it. The Apostolic church had its troubles. The church at Corinth was often in a tumult. There is hardly a church today, which has not had a church quarrel. The gospel has certainly not given great evidence of bringing in an era of world peace. There is a good reason for this. It was not given to bring peace *among* men. It was given to bring peace *in* men. The child of God has an inward peace and tranquility which the world does not know. But he also has his human nature, and as long as he has that, he will never have perfect peace.

Now then, is there any possibility of world peace ever becoming a reality? Indeed there is. Micah speaks of a day when the nations shall "beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Micah 4:2, 3. This speaks of a time when men shall not only not practice war any more, but will not even learn war. But when will this be? How is it to be? Micah tells us in this same chapter. It will be in "the last days." It will be when the Lord Jesus himself "shall judge among many people, and rebuke strong nations afar off"—when "the law shall go forth of Zion, and the word of the Lord from Jerusalem." In other words, it will be when the Lord Jesus Christ reigns in person over the nations of earth.

We shall have true world peace when he comes, because his reign will meet every requirement for world peace. Men will have a new nature. "I will put my law into their inward parts, and will write it in their hearts." Jer. 31:33. The King will have power to enforce his decrees. "Thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel." Ps. 2:9. Yet willing obedience will mean perfect peace. "Blessed are all they who put their trust in him." Ps. 2:12.

Then we shall have a true League of Nations. All nations will be united under the rule of Christ. We shall have a World Court. He is the Judge of all the earth. We shall have disarmament. Implements of war shall be converted into implements of peace. Then we shall have true world peace—the dream of man for the ages, the elusive phantom which he has never been able to obtain.

Christian reader, that time is near. The whole world is near. The whole world is acclaiming the Kellogg treaty as the harbinger of world peace. But Jesus said, "When men shall be saying 'Peace and safety', then sudden destruction cometh upon them." Beloved, lift up your heads, for your redemption draweth nigh. San Dimas, California.

# The BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -

## WOODROW WILSON SAID

"Give the Bible to them unadulterated, pure, unaltered, unexplained, uncheapened, and then see it work its wholesome work through the whole nature. It is very difficult indeed for a man or for a boy, who knows the Scripture ever to get away from it. It follows him like the memory of his mother. It haunts him like an old song. It reminds him like the word of an old and revered teacher. It forms a part of the warp and woof of his life."

— THAT —

Is the Home Mission Task  
Of the Brethren Church—to give  
The Entire and Unadulterated Word of God  
To the Unchurched and Unevangelized portions  
Of the Homeland

To accomplish that the Church must have  
MEN AND MONEY  
WHAT WILL YOU GIVE?



# THE BRETHREN EVANGELIST

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## EDITORIAL

### Compromising in Religion

One of the outstanding weaknesses of church folks is their proneness to strike a compromise with God, to attempt to get off with less than is required. An incident in the Old Testament well illustrates this tendency. God made a demand of Pharaoh through his servant Moses, but Pharaoh was unwilling to meet the demand and proposed something less. Moses insisted that the Children of Israel should be permitted to go into the wilderness to worship God, and take with them their women and children, their sons and daughters and also their flocks and herds. Pharaoh was not disposed to yield more than was absolutely necessary, and after many distressing experiences, was brought to grant permission for the men only to go, insisting that their families and property must be kept at home. After further pressure he said the men might take their women and children, but their flocks and herds must be left behind. Moses strongly insisted that they must all go and take all their possessions. But Pharaoh was determined to strike a bargain and so made his counter proposals. That merely represents human tendency, the same today as then. Men are still attempting to bargain with God.

When we inquire into the reason for it we find the answer lies in various directions. Some desire to present the appearance of goodness but are unwilling to meet the demands of goodness. They want to be well thought of, to appear to men to be godly, kind and true, but they are unwilling to make the sacrifice, the self-denial or maintain the self-control that make possible such qualities of life. They are willing to do certain things, but not all that is required. What they lack they assume, or pretend to possess. But noble character cannot be built on compromise or pretention. People may be deceived thereby, but God cannot be deceived. No one can play a part before God.

Some men attempt to compromise because of the pressure of circumstances. Pharaoh was beset with a terrible situation. Suffering and destruction were on every hand, his people were clamoring for relief and something must be done. Not willing to do all that was demanded, he sought to compromise. Men are attempting to compromise with God today for similar reasons. They desire relief from troublesome situations. And not being moved by conviction, they are willing to go just far enough with God to secure the desired result.

Still others seek to compromise with God because they are moved by conscience to obey God but are not willing to do all that he requires, not willing to make full surrender. They have a con-

viction that they ought to yield to the demands of righteousness, but they are unwilling to separate themselves completely from the pleasures of sin. They fear God after a fashion, but they also have a regard for some of the ungodly ways of this world. They know what is the true and the right course, but to walk therein means self-denial and discipline. From that they shrink and imagine they can achieve satisfactory results by doing less than is required. But compromise in morals and religion is never satisfactory and never effective in accomplishing really worthy ends. But men persist in attempting it, and in every field of Christian activity.

Men attempt to compromise in the matter of yielding self to God. He asks for the whole life, the entire being, every power of mind and heart. But that is an exacting requirement; it involves such a radical change; it means so much in the way of sacrifice and denial, that vast numbers of people are unwilling to make the surrender. God wants the life that he may come into it and purge it and impart unto it the life that is eternal. He wants the complete surrender of life that he may empower and enrich it and make it a fit place for his indwelling and a worthy instrument in his service. But because the consecration of self means so much of sacrifice, many people are seeking to take their religion with reservations. That is quite popular in many spheres of interest these days. We confess faith in Christ and accept his Word with reservations. We pledge our loyalty to his church and our devotion to the building up of his Kingdom with reservations. We accept our citizenship duties and obligations with reservations. We enter into international agreements with reservations. Whatever may be said for reservations in some spheres of life, nothing can be said for them in the matter of self-consecration. A man must come all the way into the Kingdom or stay out altogether. He must let Christ have possession of every room of his life, or he will not occupy any. He must let Christ rule on the work days as well as on the Sabbath day. He must give Christ place in the home relations as well as on the streets and in public places. He must surrender the affections of the heart as well as the thoughts of the mind. There is absolutely no place for compromising; the cheap, shoddy, insincere and unlovely things of life must be put out and Christ let in to possess and to control us completely with his gracious and enriching presence.

Christian people attempt to compromise in the matter of non-conformity in this world. And among members of Dunker churches—where one would least expect to find it—this spirit is to be found. And what is more to be deplored, this tendency to be "conformed to this world" is not receiving the rebuke or reproof of the ministry. We have become practically silent about it, and at a time when the doctrine involved was never more needed. There is an occasional echo, but no more, reaching us from the pulpits of the brotherhood. We are losing it, and we can ill afford to do so. It is one of our historic ideals, one of the things that make us Brethren. And besides it is one of the vital elements that enters into the building of character. We need a revival of the ideal, not of the old method of enforcing it, but of the ideal. We need to renew our faith in the fact that a man of thoroughgoing piety has no hankers after the world which he has left and will not be found flirting with the vicious and despiritualizing things of this world. We need a deepening of conviction that we are called-out people, separated from this present evil world and made zealous unto good works. We need to take our religion more seriously, and make it more meaningful and significant. If our religion does not restrict us in our relations with the world, if it does not set us apart from it, if it does not prevent us from engaging in questionable forms of business, indulging in unwholesome pleasure and disreputable forms of amusement, and from following some of the extravagant, immodest and ungodly fashions of our day, then it is not doing for us all that it ought to do. If, indeed, it does not unfit us for the enjoyment of, and participation in, the shallow, shoddy things of this present jazzy, social order, then it is to be feared that we have been merely inoculated, to use E. Stanley Jones's phrase, with a mild form of religion and made immune from the real thing.

This compromising spirit shows itself in the matter of service. It asks how little can I do rather than how much. It is concerned with getting off with the least effort possible. It is the spirit that causes men to sit apart from the workers of the church, indifferent to its activity, and reluctant to acknowledge any obligations or to shoulder any responsibility. It is not the spirit of the sin-

cere, jealous Christian, the truly good man. For he is very much concerned about service. Keenly conscious, as he is, of the incalculable blessings bestowed upon him through the mercy of God, he is anxious to pour out his life in loving service to his divine Lord in the advancement of his Kingdom and in helpfulness to his fellowmen. In this service he finds the completion of life and the fullness of joy. Phillips Brooks once said, "To do things for the world, to make our existence a positive element, though no bigger than a grain of sand in this great system in which we live, that is new joy, of which the idle person knows no more than the mole knows of sunshine or the serpent of the eagle's triumphant flight in the air." We need to learn better this lesson of service, and give ourselves uncompromisingly to the tasks which the Lord lays at our door. The progress of the church depends upon it and the evangelization of the world waits upon it. Sir William MacGregor, whose unflagging zeal for humanity in many parts of the globe has done so much for the cause of Christianity, was once discussing with Bishop Frodsham the relatively rapid growth of Mohammedanism in West Africa in comparison with Christianity. "It is just this," he said, "every Mohammedan regards himself a missionary; the majority of Christians think it is another man's work." And may not that be in part the explanation for the comparatively slow growth of the church in the homeland? We look upon evangelism, church extension and missionary endeavor as another man's work. We are compromising with God in service.

And finally, that Pharaoh-spirit is met with in the matter of giving. Here is one of the malignant ills that are afflicting the church at the present time—vast numbers of church people giving grudgingly and of necessity, and consequently in distressingly small amounts, compared with what they give for luxuries and follies! And we are not greatly concerned about it! Nor are we willing to lay before our people in any united, intensive way the great principles of stewardship and tithing, lest, as some fear, we should break over the boundary line of grace into legalism. Let us not fear that, so long as the popular question of our parishioners is, How much must I give? rather than, How much can I give for my Lord? Let us rather fear that men should rob God and deny themselves of untold spiritual blessing and we should be held responsible. Brethren, let us face the fact, we are compromising both in our teaching and in our practice, with regard to the matter of giving.

But, remember, God brooks no compromise. He never permits men to strike a bargain with him. We cannot offer unto him less than he demands and receive the blessing of his approval. It is a serious thing to trifle with God. Yet we have been doing it as if it were a light thing. When God asks for our life, let us give it to him without reserve, for we can neither deceive him nor argue with him. If we withhold aught from his sanctifying influence, we will only cheapen and impoverish our own soul. Let us give him our influence, our service, our substance, knowing that what he asks for is his already, and we cannot deny him. Nor let us seek to compromise with God by offering him less than he demands, for the church of the individual who attempts it shall not prosper.

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## EDITORIAL REVIEW

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Dr. Charles A. Bame returned this week from his evangelistic work in the west and reports good meetings. He will tell us about them in next week's paper.

There has been a demand in some quarters for suggestive constitutions for Sunday schools. Prof. Stuckey meets that demand this week on the Sunday School Association's magazine page.

Communion will be held at Raystown, Pennsylvania, on Sunday evening, November 11th, according to late word received from Brother Elmer Keck, the pastor. The usual invitation is extended to all of like faith.

President E. E. Jacobs in his college news reports this week two victories of the football team, which of course is good news to every one interested in college success. Athletics is admittedly a secondary feature of college aims when it fills its rightful place, nevertheless the friends of any college are proud when their school can have a winning team and a team that plays clean games.

Brother A. L. Lynn has been in a meeting with Brother N. V. Leatherman and his good people of the First church of South Bend, Indiana. We have learned that the meeting was attended with much interest, but have not learned definitely the results.

Our good secretary of the Indiana district gives us a report of their proceedings at Goshen, where, according to some reports we have had, a banner conference in attendance and interest was held. Two of the delegates also write their appreciation of the gathering.

Our National Christian Endeavor president, Brother E. M. Riddle, introduces this week the new Christian Endeavor Service Superintendent, Brother Homer A. Kent, of Washington, D. C. He answers some questions, and is ready to answer others if you will write him. Use him.

Our Ohio conference secretary gives us a detailed report of the splendid conference recently held at West Alexandria. It could not boast about its attendance, but the spirit was fine and it did some things worth reporting. It took a commendable stand in regard to peace and prohibition in its resolutions.

Brother Henry V. Wall writes: "I am praying that our churches will give to the Thanksgiving Offering as the Lord has prospered them." If they should all really do that, we are persuaded that the Home Board would receive the largest offering in its history. Let us all pray that it may be so.

Milledgeville, Illinois, did a fine thing for the Endowment Campaign, and Dr. Bell is rightly elated over it. A church of the size of Milledgeville that gave splendidly on the former drive, and then repeats to the amount of \$8,143.00 in the second drive, surely proves its loyalty to the college. Let us hope this fine example will be an incentive to other churches yet to be canvassed. The Fund now stands at \$189,565.20.

Next week we will publish our special Home Mission Number. By mistake we made a similar announcement last week, but it got in the paper a week too soon. Next week is the time, and we ask very earnestly the cooperation of the pastors and other church leaders of the brotherhood to aid in distributing the extra copies that will be mailed to those churches which are not on the Honor Roll. For the Home Board is anxious to get a copy of this special issue into every Brethren home, where its appeal in behalf of the great task that faces the church of extending the Whole Gospel in the home land will reach many hearts who might otherwise be untouched. Also, if any should not receive enough papers to meet every possible opportunity, such persons might loan or give their paper to others to read after they have finished it. Get the missionary spirit in this matter of spreading the message of our Home Missionary needs, and it will not be so difficult to get people inoculated with the spirit of missions. Let us give the Home Board our utmost of cooperation.

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## EDITORIAL BRIEFS

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It is not wrong to make your religion formal, but it is decidedly wrong to make formalism your religion.

Many who say so little about the Holy Spirit do so because they know so little about him and have so little time for him.

The church is full of potential leaders, but they need to be discovered and instructed and trained. No greater work can any leader find than that of developing leaders.

A better knowledge of history would take the wail out of some of our sermons and put in its stead the note of assurance and victory.

Love of money, the pleasures of the world and the pride of life are exercising a strong pull on Christian people today. Of course, that is nothing new, the devil has been quite active along these lines for many years. But let us not imagine that "times are changing" so that there is no longer any need of the church. Neither the auto, nor the radio will take its place. The church is about the only thing we know about against which "the gates of hell" cannot prevail.



## GENERAL ARTICLES

### Professionalism in the Church of Today

By L. G. Wood

*(A Paper Read at the late Conference of the Mid-west District and Voted Published in the Evangelist.)*

#### Professionalism in the Church of Today

If a profession may be said to be an employment, not mechanical, but requiring some degree of learning, and if a professional may be understood to be one who makes his living by an art, as opposed to an amateur who practices it merely for pastime, professionalism may be defined as a tendency or endeavor to exhibit learning, skill and superiority, or to do things according to plans accepted or advocated by those said to be in a position to know.

With the possible exception of the first few centuries, professionalism has always made its appearance in the Church of Christ, though not everywhere at the same time. But it has crept out here and there, and has, in some instances, maintained itself against attacks of various kinds. Right now, professionalism seems to spread with a rapidity never known before. There is almost everywhere, in nearly every denomination, a desire to enthrone skill, learning and superiority, and to do things according to methods and well-laid plans.

What may be the real cause of this tendency, may perhaps be difficult to state. We should, however, grossly err, were we to disregard the present aspect of the ministry as one of the dominant factors. Formerly the minister was looked upon as an ambassador of Christ, called by God himself and singled out of the multitude. As long as this view prevailed, law, medicine, teaching, etc., were spoken of as the learned professions, while the ministry took its place, not beside, but far above these. It was placed on an exalted pedestal, revered by both clergy and laity.

But as soon as the age began to stress the material, or as soon as changed living conditions brought about a different attitude towards both wealth and money, the ministry stepped down and joined the ranks of the learned professions. I am not saying that all young men now entering upon the ministry, are guided by mercenary or selfish motives, but I do contend that today the ministry is to many nothing but a profession to be entered upon for the purpose of getting out of it all there is in it. The statement that in this matter some of our theological seminaries are worthy of censure, is perhaps somewhat severe. Yet there is some probability that at least some divinity schools have, in order to secure students, overstressed the professional aspect of God's holy ministry.

While such an attitude towards God's work may not be desirable, yet it has some advantages. It has caused young men planning to enter the ministry to prepare themselves for a professional career; it has also prompted ministers to devote more time to study, not only of questions being intimately connected with the pulpit, but of problems of a political, social, or moral nature. Many old, worn-out and amateurish methods have been discarded to make room for something more modern and systematic.

But here, as in many other things, the danger lies, not so much in the thing itself as in overdoing it. No special injury can come to a church from efforts to run at least some of its departments in a businesslike manner, or, if necessary, along professional lines. But as soon as professionalism creeps into every activity of the church, from those of the preacher down to those of the janitor

or sexton, there is danger ahead for both minister and flock. Take, for example, church music. Far be it from me to deny that good music is inspiring and helpful. If rendered and listened to devoutly, great blessings will come from it. But let us not go so far as to imagine that church music, in order to be acceptable to God and men, must be in charge of professionals, and not of amateurs; that the person presiding at the organ or piano must be known as a pupil of Mr. So and So, the renowned artist, and that those to sing the praises of the Almighty, must have trained and well-cultivated voices. Such qualifications are not to be despised, but let us never forget that church music rendered by people interested in God's kingdom, but without the training of professional musicians, will do more towards real spiritual uplift than the performances of high-grade professionals but without the love of God in their hearts. If you are fortunate enough to have your choir consist of persons being both professionals and devout Christians, so much the better for you. But let us never be so short-sighted as to extol the professional at the expense of the spiritual and to prefer outward appearance to inner worth.

Again; professionalism may be found in the pulpit. The minister of today differs from the preacher of old. By this I do not mean that pulpits were not filled with well-furnished and enlightened teachers. But it seems that while the church has at her command ministers whose gifts and endowments entitle them to respect, there is growing up a desire not only to preach the old gospel truths but to speak on modern questions, on problems of philosophy, science, sociology, politics, etc. Without entering into a discussion as to whether or not the minister should, during the regular hours of worship, speak on secular subjects, we have to admit that the tendency to drag all sorts of topics into the pulpit, has transformed no small number of preachers into professional lecturers, anxious to fascinate their audiences by their acumen, wit, and ridicule. This desire to be rather a professional lecturer, an admired orator on secular subjects, has now taken such root in the ministry that some preachers, instead of attending to their regular ministerial or pastoral duties, prefer to travel from place to place, for no other purpose but to reap large profits from their lectures.

Similar tendencies may be observed in almost all activities of the church of today. Professionalism has made its way even into the executive departments, so that we may truly be said to be living in a trying day. The spirit of change which characterizes our times, has penetrated the church, and shaken the old stability of the ministry. How important therefore, that this false taste be swept away, so that the divine fabric will rise before us in its native and awful majesty, in its harmonious proportions and in all of its celestial splendor. Professionalism does not always mean efficiency. Especially is this true in the matter of service to God. Saul's trained army, with many professional soldiers was held up to ridicule by Goliath for many days until the amateur David, came to the rescue and accomplished a very fine piece of work.

The power to achieve in the work of the Kingdom of God, is of God ALONE. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7.)

For the same reason did the Lord call for the sifting of Gideon's army from 32,000 to 300. Professionalism in the church of God today or any other time, is a misnomer, unless it incorporates POSSESSIONALISM.

The church of today is supposed to promulgate and dispense vital Christianity; and the only power that can vitalize Christian faith, is the personal energy of the blessed Holy Spirit, the third person of the Holy Trinity. He IS THE DYNAMIC OF EVERY CHRISTIAN, and is in no way depending upon, or limited by, organizations, or the professions of men.

Webster defines professions as "following an art, sport, etc., as a profession." Is the Gospel ministry a profession? or a calling? or both? In the minds of too many church men, both lay and ministerial, it is treated as a profession only.

Occasionally we hear soul winning spoken of as "salesmanship." The thought may be all right, for it certainly is an "art," but I do not like the term, and never use it, because it has the ring of commercialism, and therefore has a tendency to cheapen the most sacred and spiritual vocation in the world.

According to the Holy Scriptures, God hath always wrought his wonders in the world's work, through the avenue of the unexpected. He has regarded not the personality, expectation or profession of any man. In Eden he asked for wholeness (spelled with a "W"); on Sinai he demanded wholeness; on Calvary he provided for wholeness; On that great day, for which all other days were made, he will present to himself, the church without "spot or wrinkle, or any such thing," a Holy church.

There was no professionalism in the crossing of the Red Sea by the Israelites, nor in the overthrow of Pharaoh and his hosts, who tried to follow them. This was a new page in the world's history and entirely unexpected.

Joseph was an amateur in Potiphar's house, but was kept from sin by a living principle within rather than a profession. The siege and fall of Jericho came as the result of a campaign, so simple that it would not pass any military tribunal on earth, it was lifted entirely out of the realm of professionalism. Daniel, as a captive lad, was mightily used of God in the performance of the impossible, to the entire undoing of the professionals of his day.

Moses, the unexpected, arose from an outcast baby to become the greatest leader, and law-giver the world has ever known. David who arose from the sheep-cot to the Scepter, refused the armor of Saul, the professional soldier, and met the giant with his amateur sling. A baby was born in a log cabin in Kentucky of very ordinary parents, but he was designed to be the Emancipator of millions of slaves, and put the indelible stamp of LIBERTY in American history. A bootblack in Chicago was lifted to the head of evangelism of the nineteenth century, who was able to stand with one foot on America and the other on the British Isles, and two Continents were rocked toward God.

Even Jesus Christ, our ONE HIGH PRIEST, sprang from a tribe, of which no mention had been made concerning priesthood. In too many instances, and in all activities, professionalism leads to standardization, and standardization leads to commercialism and this is at variance with every principle of Christian work, because it leaves no place nor freedom for the operation of the Holy Spirit.

Even the message of the minister may be professionalized, until it is received as fiction, instead of fact. Which do you find the most effective with your people, the professional address, with a measure of display of the oratory of the profession, or those heart to heart talks,

which deal in a simple way with the practical, heart-throbbing problems of every day life?

That message ground out of the phonograph will never answer the full purpose of the holy function of the ambassadors of the Christ, while it may be an excellent message, it comes by the way of professionalism, and lacks the living, personal touch.

Do we not have an example of professionalism in the Roman Catholic institution? (I do not call it a church, for it lacks every fundamental quality of CHURCH). Its members have no personal rights or privileges, even to think for themselves, but all authority is headed up in one man, and he at times a corrupt and vile sinner. These

*(Continued on page 9)*

## The Church's Task

By C. F. Yoder

A task confronts the church today,  
Prepare, prepare, prepare the way.  
The King is coming. Make him room.  
It is no time for you to play!  
Democracy must be made safe  
By being first of all made fit,  
With rulers ruled by Christ the Lord  
And people true to holy writ.

The things of Cæsar must be brought;  
The social conscience must be taught.  
That Christ may reign in church and state  
Faith's Armageddon must be fought.  
The freeman's will must be expressed  
By being yielded first to God.  
It's lightning stroke will then be blessed  
Like rain upon the thirsty sod.

The evil trees must all be felled.  
The Lord is calling, calling hewers,  
And though the great axe may be his,  
The arm that wields it must be yours.  
Though gnarled and tough the ancient roots  
Of vice and crime and lust and greed,  
Yet, O, the promised strength divine  
Is ample for your every need.

"Sit thou at my right hand until  
I make my footstool of thy foes,"  
So saith the Lord, who hath proclaimed  
The time of tribulation woes.  
Meanwhile the witness must be given  
To all the nations of the world,  
That Satan from his throne in air  
May to his dungeon chains be hurled.

The times of restitution come,  
Till then the heavens must contain  
The nobleman in that far land  
Who in his kingdom comes to reign.  
But first his church must be complete;  
His virgin bride must be prepared;  
And there's no crown of joy for him  
Who in his labors hath not shared.

The harvest of the earth is ripe,  
And almost gone is our short day.  
The fig tree putteth forth her leaves,  
It is no time for us to play!  
The times are calling for brave men,  
With sterner thoughts and higher plan,  
To face the task before the church  
And stand before the Son of Man.

Rio Cuarto, Argentina.



## The Believer's Unpremeditated Sins

By Samuel Kiehl

The writer of First John in the first chapter says, "That which we (whose fellowship is with the Father, and with his Son Jesus Christ), have seen and heard declare we unto you (whose names, or titles are not given in chapter one), that ye also may have fellowship with us." Subsequently including himself with those whom he previously addressed, he says, "Beloved, now are we the sons of God" (3:2); concerning which sons he says, "If we (sons of God) say that we have no sin, we deceive ourselves, and the truth is not in us" (1:8). "If we (sons of God) say that we have not sinned, we make him (God) a liar, and his word is not in us (1:10). If we (sons of God) walk in the light as he (God) is in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin" (1:7). If it is impossible for true believers (sons of God) to sin as some affirm, why the declaration that the blood of Jesus Christ cleanseth us from all sin, when no sins have been committed?

Saints and sinners are free moral agents. It is the sinner's privilege to receive Jesus Christ as his Savior and Lord or, to reject him. It is the true believer's happy privilege, and his heart's desire to "walk in all the commandments and ordinances of the Lord blameless" (Lu. 1:6). He finds, however, manifold, soul-trying experiences on the highway of holiness (Isa. 35:8). Sometimes when he would do good, evil is present (Rom. 7:21); other times the spirit is willing but the flesh is weak (Mat. 26:41). He, though a son of God, now realizes that his walk and conversation may be stepping stones leading him to life or, to death according to Romans 8:12, 13: "Brethren, ye (sons of God) are debtors not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." The saying, "Once a child of God always a child of God" is true only concerning those who show by their daily, godly walk, and chaste conversation that Christ is indeed living in them (Gal. 2:20).

That salvation is conditional even to saints, and faithful brethren in Christ, the following scriptures testify. To the saints and faithful brethren in Christ the word of God says, "You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard" (Col. 1:2, 21-23). Jesus saith, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven" (Mat. 7:21). Who shall enter, who shall be saved? Jesus saith, "Because iniquity shall abound, the love of many (saints, not sinners) shall wax cold. But he (the saint) that shall endure unto the end, the same shall be saved" (Mat. 24:12, 13).

"The heart is deceitful above all things and desperately wicked" (Jer. 17:9). "The fool hath said in his heart there is no God" (Psa. 14:1). God is not in all his thoughts (Psa. 10:4). Eliminating God from the heart and mind as the fool does is foolishness. The thought of foolishness is sin (Prov. 24:9). The foolish thought precedes the foolish word, also, the foolish deed. Foolish thoughts, words and deeds are sins.

The days of our years from infancy to old age are three-score years and ten (Psa. 90:10). Granting ten years for childhood innocence, there remain sixty years of responsibility in which to guard our thoughts, words, and deeds.

Suppose we grant that a true believer may have a foolish thought once a week, or fifty-two in a year; speak a foolish word once every two weeks, or twenty-six in a year; do a foolish deed once every four weeks, or thirteen in a year. Foolish thoughts, words, and deeds are sins—ninety-one sins in a year, in sixty years five thousand four hundred and sixty sins committed by the believer. Accordingly the older the believer is the more unpremeditated sins he hath committed. Who dare say when telling the truth, that he hath not occasionally entertained in his mind a foolish thought, spoken a foolish word, or done a foolish deed? "All have sinned, and come short of the glory of God" (Rom. 3:23). True believers who sincerely love their heavenly Father, and Jesus Christ their Savior and Lord, admit that notwithstanding their best efforts, in faithfulness, holiness, and purity, they have come short of the glory of God.

"Open confession is good for the soul." The writer is the oldest member of the local church, consequently his sins are mountain high, valley deep and ocean wide, all of which he confesses with sorrow, shame and bitter regret. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). The sinner's remedy for sin is repentance toward God, and faith toward our Lord Jesus Christ (Acts 20:21). The believer's remedy for sin according to 1 John 1:9, reads thus: "If we confess our sins, he (God) is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." "O give thanks unto the Lord; for he is good; for his mercy endureth forever. O give thanks unto the God of heaven; for his mercy endureth forever" (Psa. 136:1, 26).

Dayton, Ohio.

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## SIGNIFICANT NEWS AND VIEWS

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### WHY NOT LET IT ALONE?

The following splendid statement from "The Christian Leader" of October 20, bears some resemblance to certain things we said last week in an editorial, and we give it place here to point out that others, many others, are moved with the same convictions that have actuated us in the present campaign:

"Why don't you let such things alone?" writes one of our Leader family. 'Why jeopardize your influence by alienating people?' Our correspondent referred especially to subjects bearing on the campaign.

"Our reply is that we can not let anything alone. Our major thesis is that if people are afraid of a subject that is a subject to take hold of firmly. A big part of our business is to get people to face things, look at them squarely, think about them, and act on their best thinking. Nothing in life is unrelated to religion. The greatest obstacle to high living is compartment thinking. Our religion must penetrate everything or it is an inadequate religion. If as religious people we are concerned primarily with the will of God, we must remember that it is the whole will of God and not a little piece of it. Is not an all-seeing, all-loving Father looking down upon this campaign, upon our conferences at Geneva, upon starving Chinese, as well as upon the great cathedrals we are building in his name? The sons of God must try to look at things as God looks at them. The Christian Leader is not wise enough to tell its readers how a Perfect Being would look at this and that, but it is absolutely sure that

nobody will find out by being static, or by letting things alone.

"A part of the high mission of the press is to make people think, and to furnish the raw material to help them think. We can not get anywhere without convictions, but our convictions lead straight to bigotry when we close the door to more light."

### REASONS FOR BROKEN MARRIAGES

This subject is not studied seriously enough, seeing that according to the United States Census Bureau one divorce is granted for every seven marriages. That does not prove that the family is going to the dogs nor, that society is falling to pieces. But there are entirely too many divorces. More than 165,000 were granted in the United States in one year recently.

Rabbi Lawn of New York comments on these figures in an instructive way. He contrasts them with the vote of other countries:

In Switzerland there is one divorce to every sixteen marriages; France, one to twenty-one; Denmark, one to twenty-two; Germany, one to twenty-four; Norway, one to thirty.

We have very many enemies of marriage: Young couples not living in their own homes; hasty marriages; marriages for convenience or for money; extravagance. The young couple must be prepared to make allowances for the failings of their life partner. Thus could marriage be made a heaven on earth and an eternity of blessings as intended by God.—*The Christian Evangelist*.

### AN OCCIDENTAL VIEW

The church is caught in the occidental and more particularly American habit of gauging success by the spectacular. A successful church, like a successful furniture shop, is the one which has the biggest establishment, offers the biggest assortment of wares and affords the biggest income. A considerable part of my work, as a minister, is not different from that of the executive charged with the responsibility of getting new customers into a furniture store. The difference is that he was hired for that express purpose, and I, tradition says, was hired or should have been hired, for something else.—*James Bret Kenna, in "Harper's."*

### FEDERAL COUNCIL RESOLUTIONS ON PEACE

The administration committee of the Federal Council of Churches has passed the following resolutions relative to the Paris Peace Pact:

"We confidently expect the United States Senate to ratify this mutilated peace pact in the near future and hereby pledge our most cordial and earnest effort to secure on the part of the constituency of the Federal Council the widest possible understanding of the meaning and implications of this treaty.

"We realize that its real significance and its potential benefits will depend entirely on the sincerity and seriousness with which the nations accept its spirit and proceed to give reality to its far-reaching commitment.

"We therefore pledge ourselves to do everything within our power to help develop those attitudes of mind and heart toward other peoples and to further the adoption of those concrete procedures and practices in our international relations which shall make good the promises of this world covenant of peace."

After expressing "the earnest hope that the United States will ratify the general convention prepared by the League of Nations for the abolition of slavery and the prevention of forced labor in all parts of the world." the Council went on to say:

"These ancient evils will never be overcome save by such frontal and determined attack upon them as can be made only by the united action of all the great nations through some such treaty as this. Carrying out in practice the ideals and principles embodied in this treaty will constitute a new high-water mark in the history of man's struggle for liberty and manhood."—*The Evangelical Messenger*.

### A JUDGE SPEAKS ON ENFORCEMENT

Judge Merrill S. Otis, Federal district, St. Joseph, Missouri, has recently had some things to say concerning the enforcement of prohibition laws which make wholesome reading. He denied that prohibition laws might not be enforced as well as other laws and that the enforcement of them monopolized the time of the Federal court. In his district, he said, 90 per cent of the liquor cases had gone off with pleas of guilty. He would never favor any abandonment by the national government of its duties with respect to the enforcement of its laws nor any effort on its part to shift the burden to state authorities. He is of the opinion that national and state governments, working together, might enforce the prohibition laws as effectively as those against murder and highway robbery. "This miserable army of moonshiners and bootleggers," he said, "is the very sum of society. It is a slinking, dodging, unmanly gang. They are rebels against the constitution. They fly the flag of anarchy. I venture the prediction that it will be a distant day when the Stars and Stripes, never lowered in defeat of a foreign foe, are lowered in disgraceful capitulation to this internal enemy." He might have added that so-called good citizens bartering with this brood forfeited their claims to good citizenship.—*The Presbyterian Advance*.

### CHINA'S RENEWED EFFORT TO SUPPRESS OPIUM

Several moral questions are before the mind of the Chinese nation, quite apart from the political and military movements which refuse to be long in quiet. A few years have passed since the Government made a very strong protest against the cultivation and distribution of opium, but like all other reforms, where the passions and sentiments are involved, there have been several marked defeats in the entire program which then seemed so full of promise. All of us who have fought alcohol know how averse to self-denial the world is, when self-indulgence is interrupted. The new Cabinet is made up of men who have been, in most cases, close to moral issues as students in the universities outside of China, and observing the fight against alcohol and such evils as the White Slave trade, are now as a "Puritan Cabinet," attempting to do something worthy of their awakened ideals. The legislation against opium is now stated in definite terms, and the plan of extermination is as intelligible as the Eighteenth Amendment and the Volstead Act. Now comes the fight for laws which are not easily enforced, as we all know in our own land. This advanced movement is indicative of the fact that the new Republic is something more than a fresh political experiment. While it deals with such ideals as this deliverance from a deadly drug, there is evidence of moral life.—*The Presbyterian*.

### MALARIA AND THE MARINES

It was not in the headlines, but nevertheless important news, when it was announced in the "Chicago Daily Tribune" for October 22 that 1,000 marines in Nicaragua are suffering from malaria. We do not know just how many marines there are in Nicaragua at present, but the illness of 1,000 shows something of what it costs to support an imperialistic policy in Central America. One officer is quoted as saying that 100 out of the force of 160 in aviation were stricken.—*The Gospel Messenger*.



# THE BRETHREN PULPIT

## The Power and Influence of Prayer

By W. R. Deeter

Address at a General Conference Morning Prayer Meeting

Scripture—Ephesians 6:10-18.

Prayer is very important to the Christian, or it would not be spoken of so often in God's Word. In it we learn so many rich promises concerning prayer. Tennyson once said: "More is accomplished through prayer than the world dreams of." What is prayer? "It is the very essence of our religion." "It is just a little talk with Jesus." We are willing to spend and be spent for the Master in proportion to the amount of time we spend in prayer.

### I. Prayer, Its Power and Influence in Old Testament Times.

1. Hannah, is a very striking example of one who solved the problems of her household through prayer. As a result of her prayer-life she gave the world a Samuel.

2. Esther, saved her nation through prayer and fasting, and her name is still revered and held in high esteem by all who know of her integrity and faith.

3. Daniel's prayer-life was a balance wheel to him. He used three stated times each day for prayer. From this he received strength to face the lion's den, and other persecutions.

4. David, through prayer received pardon for his sin, without which he would have been in utter despair.

5. Elijah, prayed on Mt. Carmel, and his answered prayer led a nation from idolatry to the worship of the true and living God.

6. Joseph, was able to interpret dreams through prayer; and through his close fellowship with God he mounted the ladder of success round by round from a slave boy to ruler of Egypt.

### II. Prayer, Its Power and Influence in the Life of Jesus.

1. Jesus' whole life was interwoven with prayer. He prayed through every crisis. Luke tells us he spent whole nights in prayer, one instance being just before he chose his twelve disciples from among his followers. These were to receive special training in matters of his Kingdom.

He was in prayer before the temptation in the wilderness, at the time of the Galilean uprising, before his departure from Galilee to Judea. In Gethsemane is a striking example of his dependence upon prayer and communion with God.

He had times of prayer; early morning hour—Mark 1:35. He prayed in public. He prayed with others. He prayed for them by name, as in John 17. He prayed for Peter.

His greatest blessing came during prayer. See him

when the Holy Spirit came upon him. See him at the transfiguration scene. Hear the Heavenly voice as it speaks forth thrice. Between the lines see the angels minister to him in the Garden.

Why should Jesus pray?

He was the Son of Man besides being the Son of God. He prayed because he was human. He emptied himself of his divine nature when he left Heaven and became human.

Every point of Jesus' teaching on prayer was emphasized in his life as he lived it.

If it was necessary for Jesus to pray, how much more for us poor sinful creatures.

### III. Prayer, Its Power and Influence in the Early Church.

Was it just a "happen so" on the Day of Pentecost that the Holy Spirit descended upon the church in such a demonstration of power that three thousand souls were saved and baptized in one day? No, immediately preceding one hundred twenty Christians were in constant prayer for ten days for one single purpose—the getting of the power which Jesus promised.

What was back of Simon Peter's miraculous deliverance from prison? After his release he goes to the home of Mary, and finds the church assembled in prayer for his very behalf.

The church at Antioch called and sent out one of the greatest missionaries the world has ever known, together with his helper, Barnabas. The praying church back of them made a difference in their work.

Paul was a man who had power with God through prayer. He had been in a long season of prayer when the Macedonian call came. He had assayed to go east, north or south, but the Holy Spirit said, "Go West." The whole of Christendom knows the result. And we might go on, but we have concluded that all truly great people both in the Bible and out of it were men and women of prayer.

Lincoln was a man of prayer, as was also George Washington and McKinley.

Space will not permit of mentioning Susanna Wesley, Adoniram Judson, Wm. Carey, John Elliott, and many others whose prayer-life counted for much.

Carleton, Nebraska.

"If we are to walk with God, or rather, if he is to walk with us, we must judge and put away everything inconsistent with his holy presence."

## LEST I SHOULD MISS THE WAY

### A PRAYER

By James E. Clarke

*Yes, Master, it is plain. Thou art the Way.  
To walk the Way is just to be like thee  
In spirit, purpose, passion. So I pray  
For grace divine, for inward light to see,  
Lest I should miss the Way.*

*"About my Father's business," thou didst say.  
I, too, in youth pledged life to that one end.  
The purpose lives. But flesh is weak today,  
Man's pressure great; be near me to befriend,  
Lest I should miss the Way.*

*"Thy will be done!" I hear it with dismay.  
Surrender! Consternation! Leaving all!  
Dare I be true? Oh, help me not betray,  
But share with thee the wormwood and the gall,  
Lest I should miss the Way.*

*Disciples sleep, thou goest alone to pray!  
So comrades spurn the path marked out for me.  
'Tis better thus forsaken than to stray;  
And yet I shrink—oh, hold me close to thee,  
Lest I should miss the Way.*

*Blood stains thy path. And where I walk, today  
The road is rough; my feet are bleeding, too.  
Help me unswerving courage to display,  
In fellowship of suffering to be true,  
Lest I should miss the Way.*

*If mine a cross like on thy shoulders lay  
Of calumny and hate, then grant that I  
May bear it cheerfully the livelong day—  
Like thee, accept reproach without reply,  
Lest I should miss the Way.*

—The Continent.

## Professionalism in the Church of Today

(Continued from page 5)

are the "earmarks" of professionalism in the church of today.

Professional evangelism for several years has been quite popular in Protestantism, and it has some very fine features in it, and some not so good. The late J. Wilbur Chapman, in the last years of his life on earth, gave strong testimony of the passing of professional evangelism, and urged that "each pastor should be his own evangelist."

In all professional evangelistic campaigns, there are two points stressed more than anything else: They are, first, the number which "hit the trail;" second, the number of dollars raised for the evangelist. This is not the evangelist's fault, neither is it the church's fault. IT COMES AS THE NATURAL FRUIT OF MATERIALISM IN THE PROFESSIONAL ATMOSPHERE OF OUR DAY.

An official board met to consider ways and means of advancing their church work. One, a business man, suggested that the thing they needed most was a good, sound business basis. Another man, being a physician, suggested that they needed a health department, for the promotion of good health. Still another man, being a banker, suggested a better financial foundation. Another, a lawyer, thought the main thing was to make all of their transactions legal. Still another, having not said a word, was asked what he thought best to do. "Well," said he, "I think the best thing to run a church with is religion."

There is one thing that can never be successfully professionalized, standardized, or stereotyped; that is the religion of the Lord Jesus Christ, because it involves an individual relationship to a personal Savior.

The Christian religion is not a bondage, but it is an inspiration; it is not a creed, but it is an experience; it is not an assurance of future joy, but it is a program for this present life; it is not a system, but it is a LIFE hid with Christ in God.

France has her lily,  
England has her rose,  
And everybody knows  
Where the shamrock grows.

Scotland has her thistle,  
That grows on every hill,  
But America's favorite emblem,  
Is the one dollar bill.

Fort Scott, Kansas.

## CAESAR AND CHRIST

*Proud Caesar came in strength of steel:*

*The panoply of war was his.*

*At his command, men poured forth life,*

*The cities perished, nations fell.*

*He left as heritage a blood-stained tide;*

*He came, he scorned, he slaughtered—*

*And he died.*

*The meek Christ came, His strength the true,*

*A heart of love His panoply.*

*At His command men found their life,*

*The cities flourished, nations grew.*

*As heritage, the reign of peace He gives:*

*He came, He loved, He pitied—*

*And He lives.*

## Our Worship Program

## DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

## MONDAY

A HELPFUL FRIEND—Matt. 11:16-19. "Behold ... a friend of publicans and sinners." Vincent G. Burns tells of having expressed to a friend his opinion as to the buttresses of faith, when the man replied: "If I had a friend whose face was so radiant, whose life was so beautiful, whose character was so noble, that every time I looked at him I saw incarnated beauty, goodness, truth and love, that would help me tremendously on my road toward God." Then Mr. Burns comments, "When we look at Jesus' life, we see above all things else that he was a Friend who made it easy for others to believe in a great and good and loving God." Who for bringing faith out of fear is like unto our Friend Jesus Christ.

## TUESDAY

IN THE SECRET PLACE—Psalm 91:1-4. "He that dwelleth in the secret place of the most high." Dr. John Watson once wrote: "If you wish to discover the source of a man's strength, you must trace his life, with its environment of words and works, beyond busy cities, ... to some secluded and unpretending spot amid the everlasting hills. The strength which comes from the secret place of God will be the inspiration of all the man thinks and does, and everything he hopes and suffers."

## WEDNESDAY

DANGER OF WORLDLY SUCCESS—Psalm 106:13-15. "He gave them their request; but sent leanness into their soul." In the midst of prosperity we are in danger, a danger more subtle and more to be feared than the attacks of an avowed enemy. Then it is that the soul is likely to become lean, and the things of the Spirit passed lightly by for the material things of life. "When men are seeking with might and main the luxuries of life, the loyalties of the spirit are likely to suffer decrease. It is in such a time we now are, and well may we pray with Kipling:

"Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget."

## THURSDAY

THE INNER VOICE—Acts 24:10-16. "Herein do I exercise myself, to have always a conscience voice of offense toward God and toward men." There is no more important factor in life making for happiness and strength of character than a conscience void of offense before God and man. Conscience is worth working for, and Paul found that was necessary, for he said, "I do exercise myself." It is sometimes very difficult to keep oneself in line with Christian ideals and principles—to obey them. It requires vigorous exercise. But it is a prize of such infinite value that it is worth our utmost and constant endeavor to possess.

## FRIDAY

WHEN OUR BLESSINGS COME—John 6:28-35. "It is written, He gave them bread from heaven to eat." Thanksgiving, which we are soon to celebrate, is a reminder of the spiritual source of our blessings. We are so prone to look with gratitude only to the immediate agency. We need often to be reminded that the origin of every good thing is in the thought of God.

## SATURDAY

APPROVED OF GOD—Heb. 11:5-8. "By faith Enoch was translated, ... he had this testimony, that he pleased God." Enoch was the man whom God took and did not permit to taste of death. And it was because he pleased God; that was the divine testimonial of approval. His faith was the means of securing that approval, for "without faith it is impossible to please God."

## SUNDAY

WHEN FAITH FAILS—Luke 22:31, 32. "That thy faith fail not." This warning to Peter is proof that it is possible for faith to fail. The Master gives us a three-fold rule whereby it is possible to avoid this loss of faith: self-renunciation—"let him deny himself;" self-crucifixion—"crucified with Christ;" self-surrender—"present your bodies." Cling to faith as you would to the light of day; it brings the true Light to your soul.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL MAGAZINE SECTION ASS'N

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M. P. PUTERBAUGH,  
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## Model Constitution

(A form suggested by the Board of Sunday schools, which may be modified to suit the situation and needs of the local class.)

### Article I.—Name

This class shall be called The.....  
..... Class of the .....  
Sunday school of the .....  
Church of ..... (City)  
..... (State).

### Article II.—Object

The object of this organization shall be the regular and systematic study of the Bible under competent leadership; the achievement of Christian culture through the spiritual, intellectual, and social development of every member; mutual helpfulness, and the extension of Christ's kingdom.

### Article III.—Motto

"In diligence not slothful; fervent in spirit; serving the Lord."

### Article IV.—Membership

Any man (or woman) ..... years old or over may become a member of this class by signifying his desire to join and his intention to be loyal to the purpose and aim of the organization as set forth in Article II of this Constitution, and by agreeing to attend the regular meetings of this class devoted to the study of the Bible.

### Article V.—Officers and Committees

Section 1. The general officers of this class shall be a teacher, president, vice-president, secretary, treasurer, and librarian. These officers shall be elected annually by ballot, and shall hold office until the next annual meeting after their election, or until their successors are chosen. The election of the teacher by the class shall be subject to the regular method prescribed by the Church Discipline.

Section 2. There shall be ..... standing committees, to-wit: Executive, Devotional, Social, and ..... (other standing and special committees on membership, music, athletics, etc., may be added at the discretion of the class).

Section 3. The President shall be chairman of the Executive Committee, which shall consist of the general officers and the chairmen of all standing committees. The Executive Committee shall have the power to appoint all other standing committees and to designate who shall be chairman of each.

### Article VI.—Duties of Officers and Committees

Section 1. The Teacher shall have general charge of the Bible study work of the class, and shall be chosen with special reference to his fitness and ability to teach the Bible to adult students. He shall have charge of the regular study of the lesson at the Sabbath day session of the class, and shall be ex-officio a member of all committees.

Section 2. The President shall preside at the regular and special meetings of the class, and shall be the general executive officer. He shall appoint all special committees not provided for in the Constitution

and shall be ex-officio a member of all committees.

Section 3. The Vice-President shall perform the duties of the President in the absence of the latter, and shall render such other executive assistance as may be required by the President.

Section 4. The Secretary shall have charge of the records of the class. He shall keep accurate Minutes of all business meetings, both of the class and of the Executive Committee, and shall make all announcements. He shall keep a record of the attendance of the members each Sunday, and shall report the same together with the amount of the collection for the day to the class and to the Secretary of the school.

Section 5. The treasurer shall receive all moneys belonging to the class; shall hold, deposit, and pay out the same as directed by the Executive Committee in harmony with the rules of the school. He shall make a full report of receipts and disbursements at each annual meeting of the class.

Section 6. The Librarian shall have charge of all books and periodicals and other printed matter belonging to the class. He shall be responsible for the distribution of song books, Bibles, etc., at the regular and special meetings of the class.

Section 7. The Executive Committee shall have general supervision over all class work and interests. It shall devise ways and means of increasing the attendance at the regular class sessions for Bible study, and for advancing the interests of the class in other ways.

Section 8. The Devotional Committee shall be responsible for the spiritual welfare and work of the class. It shall be the duty of this committee as far as possible to assist the teacher in planning for and arranging the Bible study work of the class.

Section 9. The Social Committee shall be responsible for greeting, welcoming, and introducing new members and visitors. It shall have charge of all entertainments and other social functions of the class. In the absence of a special committee for this purpose, the Social Committee shall act as a committee on membership.

### Article VII.—Meetings

Section 1. An annual meeting of this class shall be held in the month of ..... each year, the exact date to be determined by the Executive Committee.

Section 2. The class shall meet every Sunday for Bible study at ..... o'clock, in connection with the regular session of the Sunday school of the church.

Section 3. There shall be a regular business meeting of the class on the first ..... of every month, at ..... o'clock.

Section 4. Special business and other meetings may be called by the President in consultation with the teacher and members of the Executive Committee as occasion may require.

### Article VIII.—Quorum

..... members of the class in attendance at any regular or special meeting shall constitute a quorum for the transaction of business.

### Article IX.—Contributions

The funds necessary to carry on the work of the class shall be raised by voluntary subscriptions. No contributions shall be solicited at any social meeting or entertainment of the class.

### Article X.—Amendments

This Constitution may be amended at any regular business meeting of the class by a two-thirds vote of the members present, provided that said two-thirds shall not be less than the number required to constitute a quorum for the transaction of business.

### By-Laws

(As the class progresses it will be found necessary to enact certain rules concerning class management, order of business, methods of work, which will come properly under the head of By-laws.)

(A recent request for a sample copy of a class constitution from one of our Pennsylvania pastors is directly responsible for the appearance of the above model. It has been thought best to share it with other of our Sunday school workers. M. A. S.).

## Editor's Select Notes on the Sunday School Lesson

(Lesson for November 18)

### Paul's Experience in Jerusalem

Scripture Lesson—Acts 21:17 to 23:35.

Printed Text—Acts 21:37 to 22:1; 22:22-29.

Devotional Reading—Eph. 6:10-20.

Golden Text—Be strong in the Lord and in the strength of his might.—Eph. 6:10.

### LESSON LIGHTS

#### Introductory Notes

Today we resume the story of Paul's career from which we left off in October 28. There we saw him farewelling to the elders of Ephesus, 20:38, and they accompanied him to the ship in which he sailed to Palestine and landed at Tyre, 21:3. While abiding with disciples at Tyre, holding a 7-days' meeting, meanwhile the ship was refitted for re embarkation. The resident believers continued to warn Paul that he should not go to Jerusalem, but he persists that it is the will of the Lord no matter what suffering awaited him. Then they all, men and women accompany him down to the shore, 21:5, and commending them to God, Paul and his party ascend into the ship and the people return home. They land at Caesarea, and placing their luggage (carriages) on mule-back, they foot it to the Holy City. Paul receives a warm reception from the Christian brethren, v. 17, but gets into trouble with the populace of unbelieving Jews before the week is ended. v. 27. This was the Apostle Paul's fifth and last journey to Jerusalem, about 25 years from his conversion.—The Illustrator.

#### Paul's Strong Motive

A powerful motive must have been behind Paul's coming to Jerusalem. He doubtless knew that many who had been active in persecuting him would be there. He had every reason to suspect that there he would meet his death in some cruel way. And yet he felt that it was his duty to go. With him, duty was always spelled with a capital. Nothing could keep him from doing his duty as he saw it, however dangerous or difficult. He felt it his duty to do so, therefore he had courage enough to rebuke Peter. He felt it his duty, in order to win the Jewish Christians and to show

them that he was still keeping the Mosaic Law, to take upon himself the Nazirite vow and go through the temple ceremonial connected with it. He felt it his duty to acknowledge and confess the great wrong he had done in consenting to Stephen's death. He felt it his duty to address that mad crowd, clamoring for his blood. Perhaps he could say something that would turn some of them to Christ, anyway he must try, at whatever cost—it was his duty.

"Paul's every word and act at this moment of supreme danger evince remarkable courage, coolness and self-possession. His one thought now was to seize the occasion of speaking to the people, when he had a great crowd before him, with their attention fixed on him. This might be an opportunity of bringing home the truth to them."

#### The Temple

The Temple refers to the inner courts. Any one could enter the outer court of the Gentiles. Within this was a series of terraces, rising one above the other. "A balustrade of stone fenced off these more sacred enclosures." This was the middle wall of partition alluded to (Eph. 2:14). This was four and a half feet high, with small obelisks at regular distances, bearing inscriptions in Greek and Latin that no Gentile might enter on pain of death."—Lewin.

#### How Gossip Grows

An example of how rumor misstates facts will illustrate how Paul came to be accused by the Jews of this sacrilege. "One Saturday afternoon a man was startled by the report that Deacon A. had had a knock-down fight with Elder B. on the public street. The hearer was amazed and proceeded to investigate. 'Who told you this?' he asked his informant. 'Oh, I had it straight from Mr. C.' So to Mr. C. the question was put, 'Did you say that Deacon A. had a knock-down fight with Elder B. on the public street?' 'No; I said they came to blows. Mr. D. told me so.' But Mr. D. said, 'I only said that high words passed between them; so Mr. E. told me.' And Mr. F. let the light of day on the matter by explaining, 'I merely remarked that Deacon A. and Elder B. had some pleasant words on the street today. And so they did. Deacon A. was congratulating Elder B. on his magnificent corn crop.'"—John T. Farris in The Executive.

#### Paul's Roman Citizenship

The power of citizenship in a powerful country is as available today as it was in Paul's time. Government has nothing to do with missions, but it is its business to protect its own citizens, whether merchants or missionaries. And it does do it. So does England and Germany, and France. It is good to be "a citizen of no mean country."

#### Before the Sanhedrin

The next day Paul was brought before the Sanhedrin and, charged with crimes he never committed, denied them in toto. This was no time for confessing any failures of reaching absolute perfection before God, as in his letters to the Ephesians (Eph. 3:8) and to the Corinthians (1 Cor. 15:9). All that would have been entirely misunderstood. Paul had no mock humility. He stated the simple fact.

To the high priest "this assertion of a life so utterly unlike his own seemed almost like a personal insult." He ordered his officer to smite Paul on the mouth. It is not probable that Lysias allowed this insult to be inflicted.

Paul's whole nature burst out in fiery indignation at this insult and injustice in a court of justice by a judge on the bench. "God shall smite thee" is about to smite

thee. Not a malediction, or a wishing of evil upon the high priest; but like Christ's woes against the scribes and Pharisees, an expression of his belief that such conduct would be and ought to be punished. Within two years this Ananias was deposed, and four years later he met a terrible death.


#### God's Providential Guidance

The very things that seemed a hindrance were the means for accomplishing Paul's desire and God's purposes. "The two bitter antagonists, Jew and Roman, seem to themselves to be working in direct opposition; but God is using them both to carry out his design. Paul has to be got to Rome, and these two forces are combined, by a wisdom beyond their ken, to carry him thither. Two clogged wheels, turning in opposite directions, fit into each other, and

grind out a resultant motion, different from either of theirs. These soldiers and that mob were like two pawns on a chessboard, ignorant of the intentions of the hand which moves them."

#### The Lighted Way

I do not need to see ahead, nor how nor why I go.  
But that the pathway onward leads, that only need I know.  
For I have put my trust in One whose everlasting power  
Falls never to make clear the way that opens hour by hour.  
And so, serene with cheerfulness, and forward day by day,  
I go with certainty towards him along the lighted way.—Vlyn Johnson.—The Illustrated Quarterly.

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>L. V. KING,</b> Associate New Lebanon, Ohio</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>Young People's and Junior Topics in THE ANGELUS</p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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### The Service Superintendent

During the past year or two, our Brother Homer A. Kent has served us as Quiet Hour Superintendent but at the last conference, he was elected to serve through the SERVICE Department. Now this department will take care of a multitude of problems and questions, if Endeavorers will make them known. Send your question and allow Brother Kent to discuss it through our columns. Note the questions below and the answers. Introducing Rev. Kent, our new Service leader.

E. M. RIDDLE,

President.

#### Answers to C. E. Questions

**Question 1.** When is the best time to organize a C. E. society?

**Answer.** Of course the local situation will have a great deal to do with the time of organization. But usually in the fall or the spring. It is not good to begin at a time when church work in general has a tendency to lag because many are away on vacations, etc. In September or October after the young people are back from their vacations is a good time to organize a C. E. society. In the spring, when church activity is usually at its height is also a good time. Then, too, a society may well be organized just following a time of particular blessing such as an evangelistic meeting.

**Question 2.** When should there be more than one society in a church?

**Answer.** In as many cases as possible there should be enough societies to properly care for the different ages of Young People. There should be at least Junior and Intermediate Societies. It is not satisfactory to put these two groups together. To miss influencing either of these groups is to miss a magnificent opportunity. By all means have a Senior society, too, if possible. Sometimes Intermediates and Seniors can be grouped together where it is impossible to have two separate societies.

P. S. The Service Superintendent will be glad in as far as possible to answer any questions that may confront C. E. workers.  
Address: HOMER A. KENT.  
1542 25th St., S. E., Washington, D. C.

### Committee Suggestions

A Christian Endeavor society should have a large number of committees because Christian work is so varied that it is eminently desirable that an organization for training young people to do it should have many courses. Specialization in Christian work is good, but no one can be sure in what work he can best specialize until he has made trial of many different kinds of tasks. Moreover, a Christian worker should be versatile, able to turn his hand to more than one task; and he should be widely intelligent, able to appreciate good work in all parts of the church activities, and to counsel helpfully outside his own specialty. Besides, it is vital to the highest Christian Endeavor success that every Endeavorer should be an officer or serve on some committee, a condition which cannot be brought about without many committees. And it should not be forgotten that sometimes an Endeavorer may well serve on two or even more committees at once, as he certainly will many a time during his adult life.—C. E. World.

#### A BOTTLE CONTEST

For an amusing stunt at a Christian Endeavor social it will be hard to beat the bottle race. This game is played with great enjoyment in Switzerland, and probably in other countries as well.

The players are arranged in pairs, a man and a woman constituting a pair. To each woman is given a baby's bottle, with a definite quantity of water in it. The bottle, of course is supplied with a nipple, and each bottle must contain exactly the same quantity of water. The men are stationed at the opposite side of the room or hall, and at the word "go" the women rush for their partners, and hold the bottles to their partners' mouths, while the men try to empty them as speedily as possible. The men are not allowed to use their hands. The woman who holds the bottle that is emptied first rushes back to her original post, and the first one to arrive is the winner of the game.

Of course this game can be played with ordinary bottles, and the bottles do not even have to be supplied with nipples. As a matter of fact, the nipples make the game more difficult and infinitely more amusing.



Send Foreign Mission Funds to  
 LOUIS S. SAUHAN  
 Financial Secretary Foreign Board  
 1925 East 5th St.,  
 Long Beach, California

Send Home Missionary Funds to  
 WILLIAM A. GEARHART  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

## MISSIONS

### Lost Creek, Kentucky

The time of year again approached for our annual revival meeting. The question again asserted itself as to whom we would have for the evangelist. We are quite particular that they preach the whole Bible, with no mixture of Modernists whatever, thrown in. The way opened for Rev. Russell Humbert of Lake Odessa, Michigan. We also always work together with Krypton in the matter of the evangelist, thus saving traveling expenses, and also for the sake of the spirit of cooperation.

Brother Russell Humbert is the son of the late John Humbert, of Flora, Indiana. The father and son had both taught here, and proved themselves to be workmen of whom none needed to be ashamed, but only thankful for their splendid service for their Lord on this field. Life will always mean more to us because of having known and worked with this father and son than it would have meant otherwise. Theirs was and is the real life of "Christ living in me."

Our meetings were short, only lasting eleven days. Brother Humbert preached each night, and gave talks to the student body in chapel each morning. We also had the dark of the moon for the meetings here, and we feared that that might hinder some. For some time before the meetings began there were special prayer meetings, the

teachers and any others interested, meeting for intercession. Those meetings were one of the power houses of the meetings, and doubtless gave much to the final results. But, as Brother Kinzie stated, the sermons were most splendid presentations of the Word in all its purity and simplicity. Brother Humbert knows the Word, preached the Word, and God honored his Word.

As one result of the meetings there were sixty-six confessions, thirty-six of whom were baptized, the rest reconsecrations. These were all from the school but one head of a family. Some were small, just mere lambs of God, but who have been taught the Bible in the school, knew well what they were doing. On the only Sunday evening of the meetings, we observed communion services. Brother Kinzie was with us for this service. It was held in the dining room of the girls' dormitory. There were about seventy at the tables, and better than all else God was there in the person of the Holy Spirit, and a blessed time was enjoyed in him. It was a real pleasure to again have the privilege of working with Brother Humbert, whose life so fully reflects the life of him who gave himself on the Cross for our sins. Pray for us that these new ones in Christ shall be properly led and fed.

G. E. DRUSHAL.

### David Livingstone

By Rev. Robert T. Bentley

David Livingstone, the illustrious pioneer of African civilization, justly stands among the first of all Christian heroes. Considering his career from first to last, we find no other example in history worthy to be called his parallel. In humbleness of origin, in meager facilities for development, and in formidable obstacles to be overcome, few began so low as he and few have reached so high an altitude of true greatness. In the obscurity of his childhood while he slumbered upon the couch of poverty he heard as Samuel of old the call of God, and rising with the morning of the nineteenth century, he went forth as the prophet of discovery and of a Christian civilization for the world.

With the physique and physical constitution of a Scotchman, made more durable by a temperate life, he bore heavy burdens, endured fierce exposures, and accomplished protracted journeys that few could have sustained. And under the torrid beams of African suns, through tangled wilderness of tropic jungles, and over deep and treacherous streams he made his way as if born to the habits of the wild beasts that challenged or fled before his march. The sun did not smite him by day nor the moon by night that he refused to proceed upon his journey, nor did the rains drown his energies that he recoiled one moment from his purpose. The climbing of steep but gave him renewed strength when he had viewed the promised lands smiling beyond and the traversing of green valleys but gave him an active rest beneath their avenues of refreshing shade.

Born with a mind of native vigor and with a laudable ambition worthy of the great and good, he comprehended and aspired to greater things than his ancestors had wrought and yearned for scenes of activity beyond the confines of his native heath. His young heart, though expending its first admiration upon the gentle murmurs of the Clyde that kissed into bloom the humble heather of his childhood home, longed to behold the wild and surging Zambesi and to launch his boat upon the sources of the mysterious Nile.

With a soul that touched the souls of other men at every point he went forth weeping but bearing the precious seeds of gospel truth with the divinely inspired hope that he should return again rejoicing, bringing his sheaves with him. To this broad sympathy for his race which no artificial barrier of prejudice could chill the dark faces and darker hearts of Africa's children responded and with a fullness of love and zeal that astonished the world. Upon his hand there was no human gore, within his heart no criminal remorse, but upon the policy that peace hath its victories no less renowned than war he conquered through friendship the savage hordes and planted his banner of victory, snow white and pure, upon the ramparts of the bloodless field.

For eleven thousand miles across and recross the Dark Continent he pursued his solitary way until threescore weary years had brought him to the wayside inn of life. There he laid his sick and tired body upon a couch of straw within Chitambo's hut and passed into the dreamless sleep of immor-

tal fame. With no one of his own peculiar race to sustain him in the hour of death he fell upon his knees to plead for a more divine sympathy when his great soul under the convoy of angels rose peacefully and majestically to the bosom of its God.—Christian Advocate.

### TRUE TO PRINCIPLE

In the town where I was born there was a boy by the name of Henry. When I was twelve years old, my father took me to a school more than fifty miles from home. But Henry learned a trade. The prospect was that he would be a mechanic and I should be a scholar. Henry worked well; he talked well; he read and studied evenings; he went to political meetings. A mutual friend of ours encouraged him to speak at these meetings; but with a sob in his heart he said, "How can I ever be anything when my father is a drinking man?" He solemnly signed the pledge of total abstinence; he began to make short speeches; the young men said, "Let us send him to the legislature." At every step he did his best.

Finally he was sent with a petition to Congress. John Quincy Adams invited him to dinner. While at dinner Mr. Adams filled his glass, and, turning to the young mechanic, said, "Will you drink a glass of wine with me?" He hated to refuse; there was the Ex-president of the United States; there was a company of great men. All eyes were upon him. And he hesitated, and grew red in the face, and finally stammered out, "Excuse me, sir, I never drink wine." The next day this anecdote was published in a Washington paper. It was copied all over the country, and the people said: "Here is a man that stands by his principles. He can be trusted. Let us promote him."

And so he went up higher. He was made a Congressman, then a Senator, and finally Vice-President of the United States. That boy was Henry Wilson.—Dr. Newell.

### PRAYER

Our Father, we thank thee for the upmost note in life, the psalmody of love. Our boldest claim is that we are a company of lovers banded together in worship and service, incapable of defeat and glorying in the impossible, for "love never faileth." Grant, O God, that love may possess our souls like a fortress, dispelling every enemy within and without. Teach us with new insight that love to thee and to our neighbor is the fulfillment of all the commandments. Endue us with the graces of thy Spirit that we may love thee with our whole heart and be "kindly affectionate one toward another, with brotherly love, in honor preferring one another." And thus help us to fulfill the law and the prophets, through Jesus Christ, the great and perfect Lover.—Amen. Herman Paul Gulse, M. A., in a Book of Invocations for Use throughout the Year. Published by Fleming H. Revell Company.

The fruit of the Spirit is love; what kind of love? Every kind of love. Be truer to your friends, love with a wider and more catholic sympathy; be merciful and helpful to all who are in need. Joy! What kind of joy? Every kind of joy. The merriment that maketh glad like a medicine; the soberer joy of maturer life in active living; and, most sacred of all, the joy that illuminates sorrow and gives us a song in our night.—Lyman Abbott.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### MILLEDGEVILLE RALLIES TO ASHLAND COLLEGE SUPPORT

This church is well known to the readers of the Evangelist. It is located in North Central Illinois in a good agricultural section. We have here a good brick church building and parsonage, Brother George Cone is the pastor.

Going to Milledgeville was like going home. It was the church in which my wife was baptized and became a member of. I held a meeting here a few years ago and was previously acquainted with most of the people.

Milledgeville did not disappoint me in their interest and liberality in supporting the Endowment, while they gave largely in the former campaign they did not excuse themselves on this ground, but again responded and in a larger way. What a difference I find with churches in this respect. I always find the church that is putting forth its best efforts to support missions and the agencies of the church, full of zeal and spiritual power. God blesses and prospers the church that is giving its best to his work.

It was my first opportunity to get a close up with Brother Cone and it was a pleasure to work with him. He and his wife are doing good work and are well liked by the church. He gave me every aid in my canvass.

The total gift of the Milledgeville church to the Endowment was \$8,143.00, and this from a church with a membership of only a few more than 200. We are now in the western states that have always done their part and if Milledgeville is a sample, we are sure going over the top in the remainder of the campaign.

W. S. BELL.

### NEWS OF THE COLLEGE

The College played Case School of Applied Science in Cleveland last Saturday. After the game, Mr. Hoosan Irza, a former student from Persia, gave a supper to as many of the team as could come and also to the alumni. About forty were present. Mr. Irza has been in business in Cleveland for a number of years and is financially successful. It will be a matter of interest to those of us who were here some eighteen years ago to know that Irza is still in America, for he had intended to return to Persia, and also that he was loyal to the College to the extent of this financial outlay. The score for the game was, Ashland 13, Case 0.

Dr. Bame, the local pastor, is still in the West in revivals. We expect him to return by the second week in November. Meanwhile, the local ministers and various faculty members have supplied for him: Brethren Mnoro, Miller, DeLozier, Baer, Teeter, Lyon, Puterbaugh, Anspach, Horne, the latter three on Layman's Day, Mackey, and the writer.

Professor Stuckey recently addressed the Federation of Ashland Women's Clubs, a very important organization in the life of the city, on Modern Literature. His address was very much appreciated.

Professor Anspach was in Columbus over

the week-end attending a meeting of the Ohio Registrars and Deans.

We are making arrangements for inspection before the Holidays preparatory to making application for membership into the Ohio Association.

It may be of interest to the readers of this paper to know that, a college with which we have had athletic relations in the past, is now a junior college. It has, as I hear, 15 students and 11 teachers. Perhaps you would not be interested in having Ashland assume the role of a junior college for the situation with this particular college would likely be ours also. A junior college in Ohio right now would have hard sledding, in my judgment. Keep all this in mind when you consider the endowment campaign now in progress. Also, it will be very helpful if those who have already made pledges would pay them promptly or even pay the amount all off at once as I must lay our financial condition before the committee before the end of next summer. I shall mention this from time to time in my College notes.

Rev. Charles Ashman passed through Ashland last week on his way to Goshen, where he is engaged in a meeting. He spoke most acceptably at our chapel ex-

ercises and attended the game in the afternoon between Ashland College and Findlay College. The score was Ashland 30, Findlay 0.

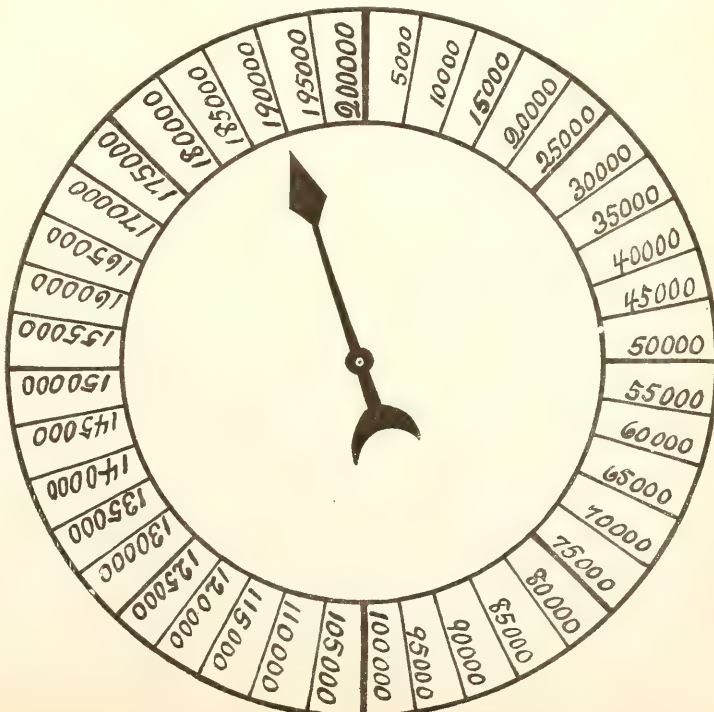
EDWIN E. JACOBS.

### INDIANA DISTRICT CONFERENCE

The forty-first Indiana Conference of Brethren churches was held in the First Brethren church at Goshen, Indiana, October 9, 10 and 11. The first session opened Tuesday evening. After the devotions by Rev. M. L. Sands, Rev. Stuckman, pastor of the conference church gave a warm address of welcome. Rev. C. A. Stewart, vice-moderator, brought the first sermon of the conference. Rev. F. G. Coleman, pastor of the Flora church brought the moderator's address on Wednesday morning. This address was ordered published in the Evangelist. The afternoon session was devoted to District Missions and the Board of Trustees' work. Brother O. G. Lewis reported the Huntington work; Brother Maus the Peru work; Brother Kimmel the Ft. Wayne work and Brother Sands the Muncie work.

The Board of Trustees after making their financial reports presented Dr. J. Allen Miller from Ashland who gave an inspirational address leading up to the presentation of Shippewana Promotional plans. A considerable sum of money was raised during the conference for the purpose of improving Brethren Retreat at Shippewana Lake. A very splendid report was made by the President of the Board, Rev. J. W. Brower, who told of the Ministerial Association meeting in May, of the Training school for our young people in July and also of the Bible Conference in July. It was further reported that a number of new cottages were built during the summer as well as many lots sold. A new hotel is now under construction.

The Foreign Mission session was held on Wednesday evening with Mr. J. W. Hatha-





way and Miss Johanna Nielsen, returned missionaries from Africa and South America speaking.

The Thursday morning session was devoted to organizing the conference for another year, report of which follows this brief resume.

The afternoon session was devoted to discussion of practical church issues and the work of the Sunday school. Brother Kimmel spoke on the subject, "The Mission of a Deacon." This address appeared in the Evangelist recently. Brother E. A. Duker spoke on the subject, "Responsibilities of a Layman." And Brother Wm. Johnson, a layman, spoke on the subject, "What I Expect of My Pastor." This proved to be a very interesting session as well as profitable. Brother O. C. Starn, Secretary of the National Sunday School Association of the Brethren church, told of the goals and plans of the Association for 1927-1928. Prof. M. A. Stuckey spoke on the subject, the "Past, Present, and Future of the Brethren Sunday School Movement."

The climax of the whole conference was headed up in a great young people's banquet on Thursday evening. The crowd was so large and the time so limited that an accurate count of attendance could not be obtained. The young people not only attended the banquet; but on invitation they attended in mass the service for them in the auditorium of the large Goshen church. Brother Fred Vanator gave a stirring message and appeal for consecration, on the subject, "The By-Products of Youth." Certainly this was the greatest closing of any conference in recent years in Indiana.

#### Officials

Moderator, C. A. Stewart, Mexico, Indiana.  
Vice-Moderator, H. F. Stuckman, Goshen, Indiana.

Secretary-Treasurer, N. V. Leatherman, South Bend, Indiana.

Statistician, J. W. Clark, North Liberty, Indiana.

#### Mission Board

James M. Collins, Eaton, Indiana, 1931.  
W. F. Johnson, Denver, Indiana, 1930.  
S. M. Whetstone, Nappanee, Indiana, 1929.

#### Board of Evangelists

G. W. Rench, G. L. Maus, H. F. Stuckman.

#### College Trustee

Jacob Wolfe, North Manchester, Indiana.

#### Delegate to National Conference

Ord Gehman, Twelve Mile, Indiana.

Nominees for Executive Committee for National Conference

Clarence Stewart and S. M. Whetstone.

#### Ministerial Examining Board

C. A. Stewart, J. L. Kimmel, N. V. Leatherman.

#### Committee on Religious Education

E. M. Riddle, W. I. Duker, S. M. Whetstone.  
Young People's Field Secretary  
Weir Tritch, Goshen, Indiana.

#### Auditing Committee

E. M. Riddle, A. T. Wirick, William Johanson.

#### Board of Trustees

J. W. Brower, C. G. Wolfe, Ephraim Culp,  
Dr. M. D. Price, and A. T. Wirick.

#### Committee on Re-writing By-laws

G. W. Rench, H. F. Stuckman, J. L. Kimmel.

#### W. M. S. District Officers

President, Mrs. C. G. Wolfe, North Liberty, Indiana.

Vice-President, Mrs. Laura Keyes, Peru, Indiana.

Secretary-Treasurer, Mrs. G. L. Maus, Roan, Indiana.

#### Officers of the Indiana Ministerium

President, S. M. Whetstone, Nappanee, Indiana.

Vice-President, B. H. Flora, New Paris, Indiana.

Secretary, E. M. Riddle, Warsaw, Indiana.

#### Committees Appointed by Trustees

Building Committee: C. A. Stewart, Milton Wyson, Carl Kaiser.

S. M. M. Lodge Committee: Mrs. U. J. Shively, Mrs. Myron Long, Mrs. C. L. Hepler.

Publicity Committee: Harry Price, Glenn Carpenter, N. V. Leatherman.

Summer Activities and Program Committee: G. W. Rench, E. M. Riddle, H. F. Stuckman.

The Conference next year will be held in the North Manchester Brethren church.

N. V. LEATHERMAN, Secretary.

#### MY IMPRESSIONS OF THE INDIANA STATE CONFERENCE

Attending State Conference to me was especially pleasing, because along with gaining new inspiration and knowledge of the work of the churches of Indiana, it was a homecoming and a time of meeting many dear friends, for here I became a Brethren. I rejoice to see such a beautiful new church at Goshen and think the members should be complimented on the way they entertained the largest State Conference ever held in Indiana. The women of the church deserve praise for caring for the delegates and furnishing such splendid meals.

While the attendance was the largest, it seemed to me the Spirit of the Master prevailed and the business sessions were conducted in a way that indicated harmony among the various churches. The messages from both pastors and laymen were helpful and I am sure should be beneficial to all. The messages on Sunday school work were also a great help. I was especially impressed by Dr. Miller giving of his time to come to Indiana and boost for the Brethren Retreat at Shipshewana. The reports of this work show growth.

I was also glad to see a special service arranged for the young people, for they are our coming church.

The W. M. S. sessions were well attended and the devotions were very impressive. The various reports were good and we were all glad for some extra money to send to our missionaries.

MRS. W. G. HALL,  
Elkhart, Indiana.

#### BEST I HAVE ATTENDED

Having attended the greater part of the Indiana State Conference, I am glad to say that I thought it one of the best that I ever attended. One in which everyone seemed to enjoy themselves and each other's company. One in which brotherly love prevailed and the whole conference seemed to be permeated with the spirit of Christ.

To me it seemed like one big family gathering even though I was personally acquainted with only a portion of those present. I was privileged to make some new friends and it was a real joy to meet with the Brethren to do work for the King. I count it a real privilege to have been there and enjoyed such fellowship.

The work of the conference was dispatched in a very pleasant and harmonious manner indeed and the officers in charge are to be congratulated.

HATTIE KANAUER,  
Winona Lake, Indiana.

#### OHIO CONFERENCE MINUTES

The Brethren churches of Ohio assembled in Conference at West Alexandria, October 18, with Moderator B. F. Owen in charge. Rev. Morse Hoover of New Lebanon led the congregation in song and devotion. "Beulah Land" and "Since I Have Been Redeemed" were sung. Brother Hoover then read from Ephesians 4:1-16 and led us to the Throne in prayer.

The address of welcome was given by Brother W. R. Deeter, from the local church. After his remarks there was no doubt in minds of the delegates that they were welcome.

The following Credential Committee was appointed: R. D. Barnard, Floyd Sibert, Ephraim Swihart, Estella Zimmerman with Vice-Moderator O. C. Starn as chairman.

After a song the evening sermon was brought by Vice-Moderator O. C. Starn of the Gratis church. He spoke on the general subject, "The Word of God" with Hebrews 4:12 as the basis of his excellent remarks. The Word of God is Living. This makes it a Gospel of Authority. It is active. It is penetrating and thus reveals the best in life. These were the leading points in his inspiring message.

Announcements were then made by the moderator and local pastor. Words of greeting and helpful remarks were made by Whitted, McDonald, Dr. Teeter and Dr. Miller. The session closed by singing, "Something for Jesus" with benediction by Brother Whitted.

#### Friday Morning

The second session of the Ohio District Conference was called to order by the Moderator at 9:00. After singing of two spiritual songs Brother Grant McDonald read from the Gospel of John 3:13-24 and led in prayer.

Business was then taken up. In the absence of several members of the Committee on Committees the following were named: Dr. Miller, Dr. Teeter, and Dr. Beachler. The Credential Committee reported 27 ministers, with 19 present and 25 lay members. Minutes of the previous session were read and accepted.

Brother George Baer, President of the Ohio Mission Board, gave his report. He stated that all mission points were in splendid condition and work in general very encouraging. Ellet, the youngest mission point, especially gives promise. In like manner the other mission points are growing. After giving the status of the churches he read the report of the Board's Treasurer, R. A. Hazen. The report follows:

#### TREASURER'S REPORT

Beginning October 1st, 1927 and ending September 30th, 1928

#### General Fund

Statement of Cash Receipts and Payments  
Balance on hand October 1, 1927..\$ 586.41  
Receipts:

Ashland .....	\$ 152.00
Bryan .....	100.00
Buckeye City .....	20.00
Canton .....	20.00
Columbus .....	5.00
Dayton .....	390.00
Fair Haven .....	64.00
Fairview .....	50.00
Fremont .....	30.00
Glenford .....	40.00
Gratis .....	100.00
Gretna .....	54.00
Homerville .....	24.00
Louisville .....	105.00
Mansfield .....	16.50
Miamisburg .....	25.00
Middlebranch .....	20.00

Mount Zion .....	20.00
New Lebanon .....	80.00
North Georgetown .....	12.00
Pleasant Hill .....	87.50
Rittman .....	20.00
Salem .....	50.00
Springfield Center .....	20.00
Smithville-Sterling .....	80.00
West Alexandria .....	54.00
Williamstown .....	54.00
	<hr/>
	1,743.00

Payments:	
Columbus .....	\$ 200.00
Fremont .....	400.00
Mansfield .....	800.00
Rittman-Sp'gfield Ctr..	300.00
Misc. Expense—Print-	
ing, Postage, Etc. ...	24.50
	<hr/>
	1,724.50

Balance Sept. 30, 1928	\$ 604.91
Church Extension Fund:	
Statement of Cash Receipts and Payments	
Bal. October 1, 1927...	\$ 633.83
Receipts:	
Interest on Springfield	
Center note .....	\$ 8.70
To apply on principal—	
Sp'gfield Ctr. note..	15.00
Balance on Brethren	
Pub. Co. note .....	425.00
Int. on above note .....	25.50
Int. Ashland Bldg. and	
Loan Co., pass book	49.95
	<hr/>
	\$ 524.15
	<hr/>
	\$1,157.98

Payments:	
None	
Bal. on hand, Sept. 30,	
1928, The Ashland	
Building & Loan Co.	\$1,157.98
Assets	
General Fund:	
Cash on Hand:—	
First National Bank...	\$404.91
The Ashland Bldg. &	
Loan Co. ....	200.00
	<hr/>
	\$ 604.91
Church Extension Fund:	
Cash on Hand:—	
The Ashland Bldg. &	
Loan Co. ....	\$1,157.98
Notes Receivable:—	
Springfield Center	
Church .....	275.00
	<hr/>
	\$2,037.89
R. A. HAZEN, Treasurer.	

On motion it was decided that there should be seven members on the Board of Evangelists.

Committee on Committees was authorized to appoint a committee to audit the books of the home mission treasurer.

The statistician's report was read and approved. It follows:

<b>Statistical Report</b>	
Number of churches .....	29
Number Reported .....	27
Number of parsonages .....	10
Number male members .....	1914
Number female members .....	2732
Total number members .....	4646
Added by letter and relation ..	78
Added by baptism .....	314
Total additions .....	392
Lost by death, letter, etc. ....	125
Net gain for year .....	267
Revivals held .....	21
<b>Prayer Meetings</b>	
Number prayer meetings .....	14

Average attendance per week .. 208

<b>Finances—Valuations</b>	
Ch. house, lot and fixtures .....	\$421,000.00
Parsonages .....	\$ 35,800.00
Other property .....	1,400.00
Total valuations .....	\$458,200.00

<b>Finances—Moneys Paid Out</b>	
For Pastors' salaries .....	\$ 28,574.00
Evangelistic services .....	1,497.00
Current expenses .....	12,725.00
Improvements .....	4,824.00
District Missions .....	1,226.00
Home Missions .....	1,600.00
Foreign Missions .....	2,453.00
Superannuated Ministers .....	312.00
Brethren Home .....	284.00
Ashland College .....	1,347.00
Brethren Publishing Co. ....	347.00
Miscellaneous .....	5,656.00
Total paid out .....	60,261.00

Total amount in Treas., Mar. 31, 1928 .....

<b>Miscellaneous</b>	
Number Elders in District .....	32
Number Deacons .....	79
Number Deaconesses .....	57

Program was then taken up and Vice-Moderator O. C. Starn took charge. Congregation sang two songs. Brother B. F. Owen, pastor of Williamstown and Glenford churches brought the Moderator's address. He first outlined some of the things for which we have a right to be thankful. He referred especially to the progress of the home mission work and the growth of the college. He urged that we have the sacrifice of the early leaders. Activity is the secret of success in any serious endeavor, therefore let us work and endeavor toward great goals. This was a splendid message. It was approved and made a part of the property of conference.

Remarks on the Moderator's address followed.

Committee on Committees was instructed to appoint a committee to plan a definite program or goal for the Ohio District.

Committee of Committees reported the following nominations: Secretary-Treasurer of Home Mission Board, R. A. Hazen; District Evangelists: Beachler, Starn, Shively, Bame, Whitted, Beal and Owen. Report accepted by Conference.

After a song and announcements Dr. Miller brought his first Bible lecture of the Conference on the subject: "The Plan of the Ages," or "The End of the World." He showed from scripture and reason that God has a plan for his world and that we all have a place in that plan, however small it might be. Benediction by Dr. Bell.

#### Friday Afternoon

The afternoon session was opened with song and sentence prayers. A further report by the Committee on Committees was given and approved: Ministerial Examining Board, A. L. DeLozier; Church Trustee, E. L. Kihfner; Statistician, Conference Secretary; General Conference Executive Committee, Wm. H. Beachler, R. R. Teeter; Religious Education, O. C. Starn; Sunday School, Q. M. Lyon; Christian Endeavor, Ray Klingensmith; Auditing Committee for Ohio mission books, Grant McDonald, Ephraim Swihart and Mrs. N. G. Kimmel; Committee on Church Forward Movement Program, R. D. Barnard, Dr. Beachler and George S. Baer; District Representative to Ohio Council of Churches, George S. Baer; District Representative to Ohio Board of Religious Education, M. A. Stuckey; College Trustees, W. S. Bell, R. R. Teeter, Frank Clapper.

In the absence of Ray Klingensmith, R.

D. Barnard spoke in behalf of Christian Endeavor, selecting for his theme, "A Practical Application of the Crusade with Christ," he gave a great challenge, asking that Christian Endeavor be given the place it ought to have in the local church.

After a song Dr. Miller gave his travelogue which had been scheduled for Sunday afternoon. As always the time was only too short for those present.

After announcements and the repeating of the Lord's Prayer the women went into their session and the ministers to a special called meeting.

#### Friday Evening

The evening service was opened by singing, "Take Time to be Holy" and devotions were led by Rev. W. I. Duker of the Indiana District. He read from Ephesians 1 and led in prayer. Miss Leona Kiplinger of the local church read, "Sportive Spying Barbara."

The Moderator called the returned missionaries—Miss Nielsen, Miss Bickel and Brother Hathaway—to the platform and after introducing them the audience gave them a hearty welcome. Dr. Miller spoke briefly in behalf of their splendid work.

An offering was lifted which amounted to \$13.27.

Committee on Committees was instructed to present to the Conference a Resolutions Committee.

After a song, Brother W. S. Crick of the Fremont church brought the message of the evening. He spoke on the theme, "The Three-fold Shepherd Ministry of Jesus Christ." He said in part: "His incarnation was a ministry as a Good Shepherd giving his life for the sheep. His ministry at the right hand of God is a ministry of perfecting the saints. His ministry as the Kingly Shepherd coming to receive and reward his saints, is his work for the future."

After a song, benediction was given by Brother Crick.

#### Saturday Morning

The Saturday morning session was opened at 9:00 by singing "The King's Business." Devotions were in charge of H. M. Oberholtzer of Fostoria. He read from Ephesians 4:1-16 and led in prayer.

Business was taken up and minutes of previous session read and approved. The Credential Committee reported 30 ministerial with 22 present and 48 lay credentials. Report accepted and committee asked to continue.

Conference officers were given authority to grant Brother H. M. Oberholtzer a State Conference card and his name added to the list of Ohio pastors.

Committee on Committees reported as resolutions committee Brethren Whitted, H. M. Oberholtzer and D. L. King. Report accepted.

Auditing Committee reported books of Treasurer of Mission Board as correct.

Treasurer's report given and accepted. It follows:

Balance carried forward .....	\$25.70
Offering (Canton) .....	26.64
Credential Fees (Canton) .....	43.25
Additional Credential Fees .....	3.00

Total .....

<b>Disbursements:</b>	
Brethren Publishing Co. ....	\$ 3.50
Telegrams for Greetings .....	1.20
Rev. C. M. Harsh, Expenses .....	5.00
Secretary Fee (M. L. Sands) .....	10.00
Statistical Reports Post. ....	.75

Total .....



Balance on hand to date .....\$78.14

L. V. King, Treasurer.

Invitations were received from Ellet, Louisville and Ashland for next year's Conference. Conference ordered that we ballot for place of Conference. Tellers reported that Ashland received highest number of votes.

The Mission Board gave the following budget for coming year. The report was accepted:

#### Quarterly Apportionments

(Payments to be made to R. A. Hazen, Ashland, on the middle of the months of November, February, May and August.)	
Ankenyown, .....	\$ 10.50
Ashland, .....	38.00
Bryan, .....	25.00
Camden, .....	5.00
Canton, .....	17.50
Buckeye City, .....	5.00
Columbus, .....	7.50
Dayton, .....	90.00
Fair Haven, .....	16.00
Fairview, .....	10.00
Fremont, .....	7.50
Glenford, .....	10.00
Gratis, .....	25.00
Gretna, .....	13.50
Homerville, .....	6.00
Louisville, .....	17.50
Mansfield, .....	7.50
Miamisburg, .....	5.00
Middlebranch, .....	10.00
Mount Zion, .....	5.00
New Lebanon, .....	25.00
North Georgetown, .....	3.00
Pleasant Hill, .....	12.50
Rittman, .....	6.00
Salem, .....	12.50
Smithville-Sterling, .....	22.50
Springfield Center (Ellet), .....	6.00
West Alexandria, .....	13.50
Williamstown, .....	13.50

#### Allowances to Mission Churches

Columbus, .....	\$ 50.00
Fremont, .....	400.00
Mansfield, .....	800.00
Rittman-Ellet, .....	300.00

Moved and carried that a committee be named to be known as the Ohio Shipshewana Booster Committee who shall seek to foster an Ohio Shipshewana Club among the churches for the young people and their advisors. Committee appointed was Barnard, Starn and Flora.

Election of officers then took place and the following were elected—Dr. Wm. Beachler, Moderator; Dr. R. R. Teeter, Vice Moderator; L. V. King, Secretary-Treasurer. The following Standing Committees were elected: Membership Committee, W. S. Crick, Grant McDonald, Ephraim Swihart and Ed F. Miller; Committee on Committees, O. C. Sarn, Dr. Miller and Dr. Shively.

The officers were instructed to print copies of the Constitution and By-Laws.

The Secretary's usual fee of \$10.00 was granted.

The Conference officers were instructed to make a corrected list of Ohio Ministers in harmony with the Manual.

The Conference extended the usual courtesy to Rev. Leatherman, local pastor of the Church of the Brethren.

The Committee on Church Forward Movement gave a short tentative report. Moved and carried that this Committee be made a standing Committee of Conference with instructions that they present to all Ohio pastors and churches a program for the coming year, and further that they shall outline and report to the next Conference a full program challenging the church to progress.

The business session was closed with prayer and the meeting was turned over to the W. M. S. Miss Bickel returned missionary from Africa spoke impressively of the work in that field.

After this session Dr. Miller continued his lecture on the subject, "The Plan of the Ages." He said in part, God has a plan for the world and for men. God's plan is good. His plan is an age plan laid out from the beginning. God cannot fail in his plan.

Announcements and benediction by Brother Gearhart.

L. V. KING, Secretary.

(To be continued)

## OUR LITTLE READERS

### THE ANIMAL ELECTION

By C. F. Yoder

It has been my lot to visit in the jungle several days,

At the time of an election, and I want to say it pays

To be friendly with the beasts and to understand their ways.

It appears that all the people of the jungle called a fast

And decided in assembly that the time had come at last

To elect a king less savage than the lions of the past.

"Let us have the elephant" they said. "He's wise and good and strong,  
He will make the good respected and will punish all the wrong.

He will lead the way to blessing and will take us all along."

But the crabs and fish and lobsters, all incited by Old Nick,

Got together and decided to have "something with a kick,"

So they cried about the danger of the elephant's "big stick."

Then these wets agreed together that their ballots they would pool

And elect a king hilarious who would be their willing tool,

And, as filling their requirements, they decided on the mule.

So the mule tried hard to please them, and he kicked without a pause,

For he kicked the constitution, and he kicked the best of laws,

And he kicked the wives and children and he kicked God's holy cause.

Then the good folks of the jungle raised their voices in alarm.

And they said, "Why e'en the lion never did us so much harm.

Let us put this mule in chains and make him work upon the farm."

Then they voted in election to enforce the broncho bill,

And they put the mule in harness very much against his will,

And when last I saw the jungle the King of Law was reigning still.

### THREE LITTLE BUGS IN A BASKET

Mrs. Conrad was one of the dear old-fashioned mothers—fast going out of style—who took time to enjoy her children. She read Bible stories to them and told them nice long bedtime stories until they got so

sleepy they couldn't listen any longer; then she knelt down with each one and heard the little fellows say their prayers.

She made the good Father in Heaven so real to them that Bobbie—the one with the vivid imagination—always closed his prayer with, "Good night, dear God." Then, with that dear God watching over him, he would fall asleep.

These boys knew all the nursery rhymes, too, and often gave their mother surprises trying to act them out.

One of Bobbie's favorites, which he knew by heart, was,

"Three little bugs in a basket, and hardly room for two.

One was black, one was yellow, and one like me or you."

It was wash day at Mrs. Conrad's, and the three boys always played around in the yard in nice weather, while Mother washed and hung up the clothes.

She had left her clothes basket by the steps while she went into the kitchen to start dinner. It was all nice and clean, ready for the next hanging.

When Mrs. Conrad returned, behold! Bobbie, Billie, and Edward were all piled into her clothes basket and having the very biggest time ever.

She started to scold, but they were laughing so that she decided to get in on the fun; so she said, "And what does this mean, boys?"

Bobbie was always the spokesman as well as the leader in all the mischief, so, with his dimples making his face laugh all over, he said, "We're playing 'three little bugs in a basket'; Mother. That is it.

"Three little bugs in the clothes basket, hardly room for two.

Billie's black, Edward's yellow, and I am like you."

Mother didn't scold at all. She laughed all the way down into the basement.—Ida Lee Johnston, in The Christian-Evangelist.

We need each instant of time to prepare for eternity. The decrees of death may have gone out against us. This night thy soul may be required. Some must be saved now—in this hand's breadth or be lost forever! Some will soon be pressing all the praying and repenting of a lifetime into the last awful hour. Some will soon be fighting off death and demons, retrieving one poor moment for penitential prayers. Time failing, life ebbing, friends pleading, fiends mocking, the door of mercy closing, salvation now or never for some immortal soul. Remember, they never repent in perdition; there is no hope in hell.—Selected.

## ANNOUNCEMENTS

### NOTICE

We have endeavored to reach every church in the brotherhood with a return postcard to give us the information we need to send out judiciously, the Thanksgiving offering envelopes, tracts, report sheet, etc. If for any reason some churches have been missed, will not the Sunday School Superintendent or church officer, where there may be no pastor, write us at once, stating the number of tracts, etc., they will need. We are extremely anxious to have every church supplied with this material.

WILLIAM A. GEARHART,  
Secretary.

# THE BRETHREN EVANGELIST

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Special HOME MISSION Number

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Christ Preaches from a Boat

H. Hofmann

*Repentance and remission of sins should be preached among all nations  
BEGINNING AT JERUSALEM*

**Have we been neglecting Jerusalem?**



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, . . . . . Editor  
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## EDITORIAL

### Home Missions an Opportunity

We have been talking much about the duty and responsibility of Home Missions; suppose we forget about the compulsion of it for a while and think of the great privilege and opportunity it presents. It would make a vast difference, if we could do that. What we do willingly and gladly, we do so much more energetically and effectively than that we are driven to. We put heart into the task we want to do; we stay by it more persistently and we apply ourselves to it more intensively.

And surely if there is anywhere in all the world of activity that glad and willing service ought to be found it is in the fields of our Lord, and especially in carrying the divine message to those who have it not and in the building up of Christian churches. There is no service that brings such great joy, none that counts for so much and bears such rich fruitage, and none that involves such high honor and unsurpassed privilege as the service of the King of kings. If we could but realize how incomparably great is the privilege that is offered us, of being co-laborers with our Lord and Savior, Jesus Christ, in bringing in his Kingdom, no other incentive would be necessary to cause us to throw ourselves into this home mission undertaking with an abandon that would work miracles. For the mightiest motive to missionary endeavor is not the mere desire to be obedient to command, worthy as that is, nor the sympathy that is aroused when faced with a great need, moving as that may be, but the mightiest, most constraining motive is the feeling that we ought to do something for him who is our Savior, that we ought to regard his wishes and cooperate in the work that he is seeking to do, because of what he has done for us. It is the conviction that we are irreversibly indebted to him who gave his life for us and the feeling that we ought to do something to help him, something to show our gratitude and demonstrate our love for him. That feeling of attachment, of indebtedness, of love to the Lord Jesus is the strongest, most moving power in the world. The love of Christ constraineth us, said the apostle, it

drives us to the will of Christ, and if that does not, nothing else will. Jesus knew it, and in that he placed his confidence. If ye love me, ye will keep my commandments, he asserted. That is why he placed love above all things else,—it is the fulfilling of the law, it leads to obedience, to sacrifice, to self-denial, even to the giving up of life for Christ's sake. Love will do all things, and nothing can stand in its way.

If we can build up that spirit in our hearts—the spirit of genuine, earnest and vital love, there will be little need of argument or appeal. If we can bring our hearts to throb with a living, active affection for the Lord Jesus; if we can become actually convinced that we owe everything to him, that the most we can do is the least we ought to do, that if we pour out our souls in service, we are yet “unprofitable servants” and have done nothing compared to what he has done for us,—if we can bring ourselves to that attitude of mind and heart, we shall have laid low the greatest obstacle to missions at home and abroad. That will do more than anything else toward the solution of the church's financial problems. That will do more than anything else to meet the home mission demands of our church at this moment. In fact, little else will need be done if we can step upward into that intensity of affection and measure of consecration to our Lord and Savior. That will be sufficient to bring about an offering in life and money far beyond what our leaders have dared to ask or hope for. That will cause us to give, not grudgingly, nor of necessity, but cheerfully and liberally. That will make our home mission task a great and highly prized opportunity to be seized with genuine thanksgiving.

### A Noble Editor Has Fallen

The religious press of the country has lost a noble leader of religious thought in the death of Dr. Alva Martin Kerr, editor of “The Herald of Gospel Liberty.” Dr. Kerr was a very dear personal friend of the Evangelist Editor, we two having been fellow-pastors in the same town more than a decade ago, and for the last ten years fellow-editors. Brother Kerr (for thus we were wont to speak of him) was a man of sweet, generous spirit, yet courageous and aggressive. He was keen of mind and thorough in thought, yet unassuming and considerate. He had strong convictions and was true to them at all times, yet he allowed men to share his friendship and differ with him. He was a truly cultured soul and a pleasing conversationalist. The times when we were privileged to have him in our home and to break bread at our board are happy memories, for he was always pleasant and optimistic, notwithstanding the fact that he was often in the hospital and underwent many an operation. His cheerfulness in the midst of suffering was a rebuke to many a chronic complainer and an inspiration to many a fellow-sufferer, in the days when we were in the pastorate together. He was a good, useful and widely appreciated man, and the world is better because he lived and served. We extend sincere sympathy to the Herald office force and to the church in which he was a leader. They have lost a great servant and we have lost a true friend.

### The Passing of R. A. Torrey

The passing of Dr. Reuben A. Torrey, noted evangelist and Bible teacher, occurred on October 25, at Asheville, North Carolina, at the age of seventy-two. Few evangelists of the last generation made the impression on the Christian world that Dr. Torrey made and few wielded an influence comparable to his in moulding Christian thought and in stimulating and equipping men for the defense of the faith. The Congregationalist says of him, “He was a man of forceful personality and organizing genius, strongly convinced of the soundness of his conservatism and formidable as a controversialist.” The Presbyterian Advance rightly classes him among “the most prominent and best known ministers of the Presbyterian church” and says he was “preeminently a world evangelist, conducting great evangelistic meetings abroad as well as in the great centers of the United States and then, in later years, like Finney and Moody, devoting himself to the training of other evangelists.” It characterizes him as “strong in his convictions, somewhat rugged in manner and a born leader” and as “exceptionally gentle and tender in dealing with all who were in need of the blessings of the gospel he preached.”

## Christians Criticised

There is much criticising of Christians these days. Some writers and speakers seem to take peculiar delight in saying uncomplimentary things about the followers of the Lord Jesus Christ. Of course, there is doubtless much of it true; many need to be criticised. In a sense all do, for no one is perfect. All have sinned and come short of the glory of God, but some are careless and indifferent and unconcerned about it. Something is needed to arouse them, to shock them into a state of concern, to jab their consciences so that they care. And sometimes criticism will do that. But much of the criticism afloat has no such worthy aim or motive. Some is given thoughtlessly, some maliciously, some from habit and some because of disappointing experiences, and some because nothing is so popular as criticism of church people.

We are ready to admit that there is much in the lives of Christian people of which we are not proud, and some do not seem to be making any serious effort to improve. But taken as a whole, Christian people are no more deserving of criticism for their imperfections than are members of any other class or section of people. They tell us that Christian people do not believe what they say. Some do not, we admit, while others are moderately sincere, and others—a few—are desperate in earnest. But the same can be said of men in any other life group. Some politicians are liars, while others are as honest as it is good policy to be, and a few can be depended on always. They tell us that Christians are not much interested in the church and are not much concerned about advancing in the service of Christ. It is true that some are not, and yet we believe there is as much downright earnestness and desire for progress in the Christian profession as there is in any other phase of life's activity. We have had some experience with mechanics of late and we have discovered that there are more just ordinary carpenters and plumbers and electricians and painters than there are experts, and most of them seem quite satisfied if they can just get by with a job; they are not concerned with doing their best in every particular. But that is not unusual; it is average human nature, and why criticise it so severely in the Christian profession and not elsewhere?

One writer—and one among our best and a Christian also—said: "In every sphere but that of character men are not satisfied with anything short of perfection." But is it true? Are all men bent upon perfection in every phase of activity and interest except character building? No, only a few, a few in every sphere. The rest of them are indifferent and careless and unambitious, ranging all degrees down to the absolutely doleful and worthless. In all walks of life the multitudes are little concerned about perfection, as little as they are in the realm of religion. In education many students are not concerned about doing their best. In business many men are careless and not seeking to do their best. In the home many mothers are indifferent toward their family responsibilities. In politics half the voters are not interested enough, as a rule, to go to the polls to vote. There is no perfection anywhere and the majority of people are not seriously seeking it. And it is unfair to accuse Christians of being unconcerned about the ideal and to represent people in every other sphere as being eager about it. Such criticism is damaging and wrong.

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## EDITORIAL REVIEW

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Dr. J. C. Beal is in a revival meeting with Brother L. V. King and his people of the New Lebanon, Ohio, church, and the pastor reports that the "interest is fine and the attendance good."

Professor Stuckey provides an excellent program for Fathers' and Sons' celebration in the Sunday school. If your church is on the Evangelist Honor Roll you might request the members to bring their papers and use the service in your school.

Brother W. H. Schaffer, pastor of the church at Portis, Kansas, writes that their recent meeting under the leadership of Dr. J. C. Beal was exceptionally well attended and highly appreciated. At the close of this revival effort, a very spiritual communion service was conducted, followed by a missionary rally with Brother J. W. Hathaway present as the speaker.

Dr. Charles A. Bame reports his recent meeting held in the city of Des Moines, Iowa, where he found much hard work, many obstacles, a few very faithful souls and some signs of encourage-

ment. The strong character of the faithful few, a splendid church building and the helpfulness of Brother George Ronk, are among the assets of this mission. Its big need now seems to be a capable and energetic pastor. Pray that this need may be provided.

We learn from Brother Freeman Ankrum, pastor of the church at Oak Hill, West Virginia, that the new church building at that place was dedicated on November 4th. Subscriptions to the amount of fifteen thousand dollars were received on that day and the total cost of the building is provided for. We are promised a report and picture of the new building in the near future.

We are glad to acknowledge our indebtedness to the interest the Home Mission Board has taken in this special Home Mission number of the Evangelist, and particularly to Brother W. A. Gearhart, the general secretary, for helping to plan and solicit copy. We trust the pastors and other local leaders will cooperate to the extent of seeing that the extra copies are put into the hands of those who will be profited by its missionary appeal.

Brother E. M. Riddle, pastor of our church at Warsaw, Indiana, reports a special Sunday school affair of interest. His church entertained the Warsaw-Winona Council of Religious Education, 100 in number, in their dining room, and a very inspiring and enjoyable occasion it proved to be. We notice certain leaders of the Brethren church were prominent in the program. Brother Riddle has set a good example; let others follow it by reporting special features of your Sunday school work.

The following communion notices reached our office too late to find place in the "Announcement" department: the Third Brethren church of Johnstown, Pennsylvania, Sunday evening, November 25 at 7:00 o'clock, J. L. Gingrich, pastor; Peru, Indiana, Monday evening, November 26th at 7:30, F. C. Vanator, pastor; New Lebanon, Ohio, Tuesday evening, November 27th, preceded on Monday evening by a preparatory service with Dr. J. C. Beal in charge, L. V. King, pastor. In each case a cordial invitation is extended to neighboring Brethren to participate in the service.

If you have ever imagined that missionaries have an easy time, you will be disabused of that thought by reading Brother Fred Kinzie's letter this week from Krypton, Kentucky. He gives by request a sample of one of his busy days—and they are all busy, all filled to the full with service. And the same could be said with regard to our missionaries at Lost Creek, where Brother and Sister Drushal and their helpers have been pouring out their lives in service for so many years. Work—hard, taxing work—is the program everywhere in our mission fields, whether in city, or village or mountain district, and the laborer is worthy of his hire. It will take sacrificial giving to be worthy of such labor.

In a communication received from Sister Edna Nicholas, correspondent for the church at Elkhart, Indiana, she says: "The regular services of the Elkhart church are services of revival and souls are confessing Christ in the quietness of our morning and evening devotions. Is not that unusual?" And we add, it certainly is out of the ordinary. A few churches seem to be able to maintain that sort of a spiritual atmosphere, but they are few. She adds: "Since my last report, October 7th, we have had five accessions. As yet we have held no revival in our new church, yet about thirty have been added to our church by baptism during the last year." That is commendable and reflects credit upon both pastor and people. Brother W. I. Duker is the efficient pastor.

Dr. R. R. Teeter, elsewhere in this paper, calls attention to this opportunity of joining the Evangelist family. This paper is going into the hands of thousands of people who are not regular subscribers. Let us urge that if you appreciate this paper, you make arrangements to have it come to your home every week. The cover pages are not regularly printed in blue, nor are its sixteen pages regularly filled with such excellent Home Mission articles, but effort is made every week to give our readers splendid, informing, spiritually uplifting messages that are true to the Book of God. If you are a member of the Brethren church you really cannot afford to do without the Evangelist, for it is the one means of keeping informed concerning the general activities of the Brethren church and of the progress of our various missions and churches. Besides, you cannot read its pages without having your faith strengthened, your knowledge enlarged, your vision broadened, your devotion intensified and your spirit quickened. If you want a stimulating church paper that has as its purpose to be always found in line with God's revealed Word, you will find The Evangelist that sort of a paper.



# A BANNER OFFERING for a HOME MISSION ADVANCE

## Methods of Church Expansion

By Dr. Martin Shively

Whatever may be said about the necessity of money as a condition to church expansion, and whatever may be said as to the necessity of organization, to bring about such an end, I have long been convinced that mechanics, no matter how well organized or financed, will bring the measure of success which a real missionary spirit in the ministry will produce. If I had not spent many years in the ministry myself, I might be charged with presumption, in what I am about to say, namely, that no preacher is over-worked when he preaches less than 250 times per year, and that no preacher can find that much demand upon his time and energy, as he serves a single congregation. When George Whitfield was nearing his end, having preached more than 10,000 times, he declared that he was weary in, but not of, the Lord's service. And from what we know of his preaching, and the tremendous amount of energy he expended in the act, little wonder that he should be weary, in the flesh. What I mean to say is this,—there are few pastorates adjoining which, there are not openings for the establishing of mission work, which will in many instances, develop into self-supporting congregations. I am thoroughly convinced that the outstanding need of the church today is not more money nor more machinery, but more of the spirit which found expression in the words of the great apostle when he said, "Woe is me if I preach not the gospel." This explains the restless activity which characterized him, and, on the human side, explains why he won at least a hundred thousand souls, during an active ministry of 23 years, at least five of which were spent in prison. With preaching, as in the case of the sower, much seed will fall by the wayside, but some will always fall upon good ground, yielding a harvest in saved souls. By all means, let us have better preaching, but today the outstanding need is for more preaching, of the kind which is begotten by a spirit of loving service.

Ashland, Ohio.

## Ashland College and Church Extension

By President Edwin E. Jacobs

As Moderator of our National Conference, it will be my duty next year to point out some of the problems facing our church. It would take a large degree of wisdom to see them all and then to suggest a solution, but one seems very evident to me, and that is church extension. If there is a more urgent one, I do not know what it is.

On every hand we hear that there are dozens of places where there OUGHT TO BE a Brethren church,—ought

to be. And the main reason why there is not, is because we have no one to go out and try to set up a church. There were pioneers in an older day, many of them, who went out and organized churches in suitable places, otherwise we would not have the number we have today.

I think that the church at large ought to formulate some plan of evangelism whereby we could strengthen our numbers. Let it be remembered that the social problems are not today what they were several years ago. There is a shifting of the population towards the city. This naturally requires another type of evangelism, or at best, a different type of effort.

Now, how can the Seminary and College help? I think that right here is where a beginning might be made. We can supply the men if the churches will send them in to

us, and then if the money is forthcoming, we shall be ready to move into old fields where organization is needed and also into new fields for conquest. I have been in over half of our small churches from east to west, and I am convinced that nothing is needed more than faithful and efficient pastors. There are not a few churches which right now show lack of intelligent pastoral care, some of which are faithful but too weak to support a pastor. Such a situation calls for heroism and good judgment.

As I write, I am having in mind Home Missions. I have been at two district conferences this fall and also was present at our National Conference, and I think I sensed at every one, a very great need for money and good judgment in supporting home missions. Our foreign work seems to be thrifty but we dare not let our missionary zeal end there. Were it not for some of these mission points, we would not only be growing but losing in numbers.

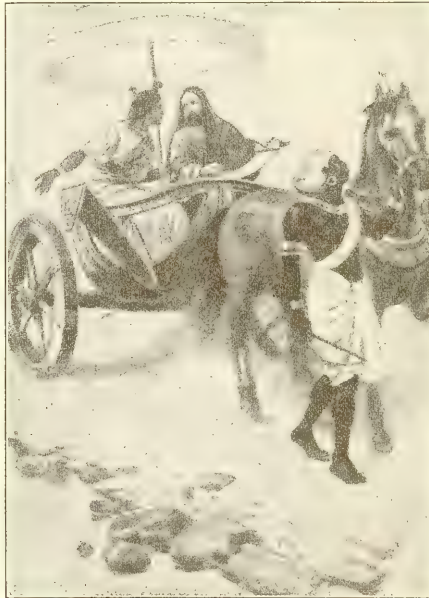
As I sense the situation, the Home Board is doing a very essential bit of work. Of course the College and Seminary are interested for we seek to train here both lay and ministerial workers for the mission fields. Four months yet unto the harvest? Lift up your eyes and look upon the fields. Behold, they are white already unto the harvest. Pray ye, therefore, that workers will be thrust into the harvest.

To help answer this prayer, is the part of the Seminary and College.

We train men and women here. We are anxious to do so. We are anxious of course to serve the largest possible constituency and do so in the most efficient way. Cooperating with the Home Board, may be it will be possible thus to extend the borders of the Lord's kingdom. At least, I pray that this general problem may be laid upon our hearts.

Ashland, Ohio.

"God sees thee to be what Christ has made thee to be."



Philip and the Ethiopian

The Missionary Spirit we need today

## The Need of Expansion

Dr. Charles A. Bame

To try to write an article on the need of expansion of the Brethren church would seem so needless to any one who has any knowledge of the present situation as well as of the times in which we are living, that one sets himself up as a mark to make the effort—and yet that is my assignment and I'm the mark. We need expansion for so many reasons that I shall perhaps tell more of the "why" than of the need."

"Sink or swim, live or die, survive or perish," it is just that with our small group of churches that are heroically trying to perpetuate themselves in the semblance of a denomination. Less than two hundred groups, many of them too small to do their work well; unable to keep their own heads up among the stronger churches of other denominations, must, nevertheless, arouse themselves to a stronger, more aggressive and more militant Home Mission policy.

1. First, let me say that we must expand for the simple sake of Inspiration. There is inspiration in numbers. Growing things inspire us. One of the things I get homesick for when I am away as I now have been for two months, is my garden of growing things. We love the buoyancy of life and the vigor of growth. Dying things sadden and pall. Politics, football, baseball and what not, all are yielding inspiration for the winners. Evangelism, politics, business all have their full meed of place in our life because they show us evidence of growth and inspire us.

2. We need to expand for the sake of Conservation. It is not because of the lack of gains that we are so small as for the lack of conservation of our gains. The story of the leakage of our evangelistic gains is told all too largely in the lack of churches to receive the membership of people who move, in these days of migration of short distances—but much more of longer ones. One of the terrific losses we have sustained in the last decade is accounted for by the fact that we did not have an expansion program to march along with the migration of our young people who left the small town and farms for the great centers of population. Detroit, Cleveland and many other cities have enough college young people of the Brethren faith to man and run a church, preacher and all, had we the dollars to give them a place of worship. The outstanding cry of expansion, as I see it right now, is not for the young people to do the work but for the dollars to give them the tools with which to work. How a follower of the Lord who gave his life for the world can ease his conscience with the piece of silver he drops into the treasury of expansion is far, far beyond me. "The strong ought to bear the infirmities of the weak." Here is your field, Mr. Money Man! Whose shall these things be which you are treasuring up, when they roll the clods on your coffin? Let us plant a church wherever there is a possibility in order to conserve the young people we have and keep them working for us, instead of for others. Conservation demands it. Besides, in planting churches other than we have, we often save our own. Maybe a small country church is drifting to the nearby city. The only salvation for such a church is to start one in the city and at all costs and sacrifices, save their own young people for the cause they have held dear and for which they have labored all their life. You would not think of losing your farm if an investment in the city would save it. You would make the investment. So, it will be necessary to invest in city missions or our conservation program is nil.

3. Then, we ought to expand for the sake of our or-

ganization. The larger expansion of our number of churches is necessary to keep in line with our great Commander who said, "Go ye—to every creature." There is a story of the Duke of Wellington, conqueror of Napoleon, that he was asked what he thought of Missions. "What do I think of missions?" he is said to have thundered. "What are your marching orders?" That settled it for him. What does the Commander say? That ought to settle it for any of us who profess to have him as Lord. Marching orders for Brethren are hard orders, too. This is no picnic we are engaged in. It is a real task. Brethren churches do not spring up like mushrooms. They grow slowly, because we are very selective. Not too much so, for the Lord's people are a peculiar people. They are also zealous of good works. We are poorly founded for a community church, for we preach too much doctrine and our gospel is too full, which makes us selective. One of the great reasons we are not now having great sweeping revivals, is because the fields are garnered of the available. The new field which has not been gleaned must be the objective of our hopes. "A new church each year" was once the slogan of one of our state districts; it has not happened but if that can not happen in a district we ought surely to make it a slogan of our combined endeavors. Remember the marching orders.

4. My final word is that we need it for our Salvation—our salvation as a denomination. We are not big enough. If we can stand alone now, it is only the blind that would think that we can do it in the future without expansion. Our Foreign Missions will soon overtop us and stagger us, unless we become more aggressive in the work of expansion. Our Publishing House is still a liability with its building still under mortgage. Our college will never be self-supporting. Give, give, give will be the continual cry and we would not try to stop it, for it is givers who are happy and doing the will of the Lord. But our hopes of easing the burden or of doing the wider work we should be doing is in expansion to take in the larger number of givers who are awaiting the opportunity—longing for the whole gospel church which is marked not only by the peculiar things we practice but by prayer, devotion and sacrifice—whole in giving as well as at baptism and communion.

So, gathering up the threads of our arguments, we conclude that we must expand. We must enlarge. We must grow up more churches. We must do it for our inspiration; for our conservation; for our organization, as well as for our salvation.

Ashland, Ohio.

## The Call from the City

By Dr. G. C. Carpenter, Member Home Board

The primary call to the church of today comes from the city. In 1880, 44% of the people lived on farms, but by 1920 only 26% were engaged in agriculture.

The farm population decreased 2,000,000 from 1919 to 1924, and yet farm production in America for the five year period centered on 1925 averaged a volume of production about one-seventh larger than during the five year period centered on 1919.

Machinery released men from the farms and created a demand for workers in the factories.

These facts and many more can be read in an interesting article by Charles Sears in the November Missionary Review of the World.

Some rural churches are still doing splendid work and have an important place to fill in the community, while many more have had to close their doors and sell the buildings and permit the plow again to break the soil



where for many years thriving churches stood. Why? Because many of the families in those churches answered the call from the city and moved away, leaving the rural churches unmanned. "Population movements leave a trail behind, often pathetic, sometimes tragic."

"In one small section of New York, stretching from the Battery up to Houston street, a little over two miles, there are 340,949 people." Over one-third of a million! People everywhere!

Some county seat towns and cities are overchurched, but many are not, and there are numerous opportunities for the Brethren church to plant Brethren doctrine and to build strong churches, on condition that the men and the money and the prayers are forthcoming.

Young men are offering themselves, and the Thanksgiving season is the appointed time for all the members of all the churches to bring a liberal and adequate offering of money. It ought to be the largest ever. Material prosperity is a reality in our country and Brethren people are sharing in the many benefits of material progress. However, prosperity becomes a curse if it causes people to forget God.

The offering will be sufficient and the largest ever if Brethren people will give "as the Lord hath prospered" and as the Lord hath commanded. "The tithe is the Lord's." One-seventh of our time is to be kept holy unto him, although many rob God of that time and desecrate his day.

The tithe is as much the Lord's as it ever was, although many rob God of a large part of his tithe. Bring ye all the tithes into his storehouse at Thanksgiving time. Let it be a real Thank-offering.

Let every member of the church think on these things. Our present-day life is most strenuous. People have little time to think on religion, but it is needful that everybody pause often and reason together with the Lord. Lest we forget!

Somebody says there has been discovered in the Himalayas long-legged sheep that can run forty miles an hour, and then remarks that it would take that kind of a lamb to keep up with Mary nowadays.

The pressing need is for holy consecrated lives. Bishop Bell said recently that the **Gospel in American thinking** will meet the present exigency and nothing else will be sufficient.

O for the recovery of the **prayer passion**! Then the church will give both lives and money equal to the task.

Hagerstown, Maryland.

## Arise, Let Us Build

By Roy A. Patterson, Member Home Board

"The God of heaven, he will prosper us; therefore we his servants will arise and build," are the words which fell from the lips of Nehemiah, whose love for his people led him to assume the great task of rebuilding the walls of Jerusalem.

Not discouraged by ridicule, by lack of faith among the brethren, by greed and heartlessness, but encouraged by faith and love with a real concern as to the fallen and decayed walls of his beloved city, a work was accomplished which could have been accomplished, only, through prayer and unselfishness.

Neither was this work to be done by a few but all had a part therein, from the laying of the stones to the sounding of trumpets, upon the approach of an enemy. This was their task and responsibility.

Of our dear people, we should like to ask, have we caught the vision, do we feel the responsibility? Are the

walls of our home land secure in all points? Are we able to withstand the enemy? This is our task.

As we approach this Thanksgiving time, may our minds and hearts turn to those laboring in our Home Missions and to those whose outstretched arms extend to us, pleading, to give of that which will give to them comfort and light, to us joy and peace—our service and our means. Our prayer is, "Let us arise and build."

Dayton, Ohio.

## Why Every Member Should Contribute Cheerfully and Liberally for Home Missions

By C. C. Grisso, Member Home Board

I should like to remind ourselves of a single incident in the life of our Lord, as I begin this brief article. You recall the day he sat on the rim of Jacob's well. He was tired and thirsty, but so far as the sacred narrative goes, he never received the drink for which he asked. He was too greatly interested in bringing light into a darkened soul. Then you remember the woman forgot her water-pot in her hurry back to the city to tell the people of the Christ she had found. **The message of Jesus when truly received will make a missionary out of every person receiving it.** What the church of Christ needs today is a new vision of her task, and when she once gets that vision she is going to forget many things that are now demanding attention, and will give more time and thought to the extension of his kingdom. "Say not ye there are four months and then cometh harvest? behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest."

My first reason for a liberal offering for church extension would be because the fields are ready awaiting the harvester. Second, because it is one of the great tasks that the Master set before the church. If you want to know how the early disciples of our Lord understood the Great Commission, read again the Acts of the Apostles, and note how the Gospel was preached, and churches planted in every nook and corner of the then known world. But we have lost the vision and spirit and fire and zeal of the early church. The Brethren church makes a claim to the restoration of primitive Christianity. In many things we have, but until we have the zeal of the early church in the planting of whole gospel churches, we are lacking in just so much. **It is my humble judgment that we as a church should have a larger HOME MISSION PROGRAM.** More churches should be established in the homeland. It is the foundation upon which all our work rests.

Here in the great northwest I am told there are literally hundreds of villages and community centers without any church organization. Why not make them centers of Brethren influence? What greater work could some of our larger churches do than to lay hold of some young man, give him the proper training, and send him into such a field with our moral and financial support. What is being accomplished here in our new field at Harrah, Washington, could be duplicated in a score of fields. The sad truth is we are too easily satisfied. We are content to go on in the same old way, and if we ever had any enthusiasm along this line, we have for the most part lost it. Forty years ago the leaders of our movement went everywhere preaching the word. They did not wait for a call from a big church with a big salary. They went at a sacrifice of time and money. They planted the churches where we worship today. They committed the task to us. It seems that they are calling out from their very graves today pleading that we be true to this trust.

Will we put our hands on our hearts today and promise before God that we will? Oh, for a revival that will broaden our vision and stir us up, and send us out to plant our cause in new and needy fields!

Finally, then Brethren at this Thanksgiving time as I view it there are three things that we as a church need, namely, VISION, MONEY, and MEN. Vision of opportunities that are at our doors. "The harvest truly is plenteous, but the laborers are few." Money, to carry on the Lord's work. While it is true that many of the Lord's people are liberal in their gifts, the fact remains that many have not yet laid their all on his altar. But what of this unless out from among us shall arise those who are willing to bear the message? The harvest may be ready for the reapers, the message given by the Lord of the harvest, and there may be an abundance of money, but if there are not men, the message will not reach the needy and ripe field. Let us pray at this Thanksgiving time that men of conviction, men educated in the school of Christ, men who know him in the fulness of his suffering love, shall heed the call of the whitened harvest field. The situation calls for immediate and heroic response. Shall we respond, not only with our hearts, but with our substance, yea, with all we have, to gladden his heart, to spread his glorious gospel, and gather the lost ones in?

Sunnyside, Washington.

## Why Every Member Should Contribute Liberally for Home Missions

By A. B. Cover, Member Home Board

We are reminded of a thought by an eminent psychologist concerning the "Stream of Consciousness." He was trying to grip something of that process that is constantly taking shape in our minds. Figures, grotesque, stately, mediocre, mean, little, and again back to the sublime, parade before the "mind's eye." It seems that in thinking of "Why Should Every Member Give to Home Missions at this Thanksgiving Time," a number of reasons are clamoring for recognition that are jostling in my subconscious mind. As they take form in consciousness, we purpose to recognize them.

The first one is a little nymph that insists, Why not give? Are we stingy, selfish, ignorant or uninterested? Whatever the excuse the nymph insists that we turn on the search-light of Trusteeship. Here I am enjoying the fruits of Christianity, the bounties of the Omnipotent Hand, I belong to God by right of creation, doubly so by right of purchase, shall I be mean enough to let an opportunity slip by when my Owner calls for a thank-offering? In this "Stream of Consciousness," I behold a gem coated over with the filth of sin. That gem is within reach of me, but I am so engrossed with living, clothes, pleasure, digging in daily routine, that I never thought of even looking for an eternal gem. Some soul may be lost or saved through my offering at this Thanksgiving time; will you reach out, grasp the opportunity, make an offering that some, or many, soul-gems may be rescued from the filth of sin?

A large figure came floating from the mist that covers the field at this moment: it is dotted with hues of many colors; as the faces brighten there is written upon them grave anxiety, for back of it is lack of knowledge. Hidden beneath are souls crying for the LIGHT. There is a great company in this particular group. I see a little army of recruits bringing to them this LIGHT; but oh, so few are engaged in this crying, urgent business! I ask Why? My mind's eye turns to the fields from whence

have come the few recruits; I see some more recruits, but in despair. They are willing to witness to the LIGHT but there are not sufficient funds to send them. So I seek the withholding cause of the dilemma. What do I behold, but the disciples asleep when Christ said, "Watch with me one hour." The enemy has come upon these fields and reaped while the church has slept. "Arise, let us be going." Let the word of Jesus arouse us to the call of saving these precious souls from eternal death. Unless our Home Base is strengthened our entire program of expansion will suffer.

There is one more polished figure glides out from the sub-conscious mind and as it takes shape, it is individual responsibility. I am my Lord's steward. He has entrusted me. My next duty is the Thank-offering of the year of our Lord 1928. Have I been a faithful steward? He has given me life, health, possessions, blessings untold during this year; have I been a good trustee? Will I be consecrated to him to the extent that I have planned and prayed? and will I give at least an offering that will bring joy to my soul and help remove the filth of sin from some benighted lost straying soul? God help us to be faithful stewards.

Los Angeles, California.

## Our Life and Growth Depend on Home Missions

By Claud Studebaker, Member Home Board

Our church has many important lines of activity, and if she did not she would not be worthy of a place in the world, but the HOME MISSION PROGRAM is the most vital of all. We must increase the number and strength of our churches. We have been slow in our extension work. It is a serious thing to charge a church with being a poor propagandist, but that charge rests squarely on the Brethren church. We have kept several preachers in one church, working six days in the week and preaching or wanting to preach on Sunday and the congregation getting smaller year by year. It never was God's plan. The minister is to give his time to the ministry of the word and prayer; he is to be a builder of churches; every minister should be responsible for one or more churches. The congregation is to support him. "The laborer is worthy of his hire." If the Brethren church and her ancestral churches had put the responsibility squarely on the shoulders of her ministry and supported them and sent them out to preach the gospel and build churches we would today have hundreds of churches where we have one. It is time for us to brush the cobwebs out of our eyes and the selfishness out of our hearts and pull the money out of our pockets and get on our knees in prayer, for if we boast of our Whole Gospel church and do not earnestly endeavor to build more churches to give this message to the world we are culpably negligent. The world needs our message now; let us give it with conviction, by capable trained men, supporting them so they may give their time wholly to the building of the church. Our home mission offering should be doubled this year; of course we do not expect quite so much, but it should increase materially.

Leon, Iowa.

"Jesus does not save us by his example; and his beautiful life, if it were only a beautiful life, would have been in vain. Men and women do not need an example, but a Savior, and Jesus saves us not so much by his human likeness to us, as by his transcendence of us. It is because in him dwells all the fullness of the Godhead bodily that he is our all-sufficient Savior."—Henry Paul Sloan, D.D., Temple University.



# THE BRETHREN PULPIT

## The Urge of Home Missions

By H. F. Stuckman, President Home Board

TEXT: "And ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth."—Acts 1:8.

Spiritual work, like all work, depends on the recognition of certain laws, by which God operates. These Laws are natural, simple, and specific. There is nothing unreasonable about God's plans for spiritual growth. There are no instructions that are vague and mysterious, neither are we left to doubt about which part of the program is to proceed first, and in what order it is to be carried out. There should be less confusion among the Children of God, as they labor for him, than any other group, because God has made all his plans so adequate and workable.

Had we been standing as he was, on the Mount of Ascension, with the disciples, we would have used many words and a great urge to have them understand the importance and order of building up the Kingdom among men. But Jesus was able in few and simple words to lay on them the responsibility of carrying on, after he had gone back to God.

They were to begin in Jerusalem. If he made anything clear it was this. And that meant at home. In Goshen, Ashland, Los Angeles, wherever you are at home. And my friends, when he commissioned us to "Go," "Witness" for him to home folks, he was laying upon us the hardest of all tasks related to witnessing, for who would not rather go to the far away corners of the earth to tell the story to strangers rather than to those whom we have always known? Nothing is so burdensome to us, and may I say so neglected, as the duty of witnessing to our own households, or our next door neighbor. There is a natural fear that arises when we begin at Jerusalem, that would never be evidenced, were we going to the black man of Africa. And yet my friends, who could be trusted to go out to the uttermost parts, if he had neglected to carry out this task at home? It goes without saying that this burden of witnessing in Jerusalem, like witnessing in the uttermost parts, will of necessity be borne by a few Home Missionaries, if you please, in every sense of the word. Neither can it be done successfully, aside from some kind of organization. And those who go from door to door at home, must be supported with prayers and money, just as those who go out to far away places of the earth.

The most glorious thing that has been written about us, has been the record of our Home Missionary work. It reads like a novel, this story of the pioneer Dunker circuit rider, as he on horseback and on foot made his way through swamp, mountain and valley, to carry the whole Gospel to some neglected community. We were intensely Home missionary, in those days following the Revolutionary war, and by this spirit, we are numerically what we are. One of the surprising things to those of us who have traveled, is that everywhere we meet up with folks who have at some time or other either belonged to our church, or came directly under her teachings. Perhaps as many more of such ones, as we number in our entire membership at the present time. We have witnessed for him at home in days gone by. Few of the old Home Missionary pastors remain today. I thank God for the privilege of having known some of them at this late date. Brethren Wampler, W. J. H. Bauman, I. D. Bowman, E. L. Yoder, Jonathan Swihart—time and space forbids naming others

—there were many, who were self-sacrificing and zealously evangelistic. From log cabin to school house, and in the west in some instances in sod houses, churches had their beginning, and the Gospel was preached to sinners.

But in this more modern age we have neglected the important part of the commission—preaching the Gospel in Jerusalem. Somehow all that zeal died out suddenly with us. Money is lacking, men are not to be had, zeal in general is fast dying out among us for this type of work. Our younger men in the ministry never think of looking for a field where there is no organized work, but where one could be established by hard, prayerful endeavor. What would be more to the glory of a young man beginning his ministry, than to choose for himself and young wife a field neglected, but fruitful for Home Missionary endeavor. There are countless places where such communities would furnish ample material for the establishment of strong churches soon. All of our centers have in them numerous Brethren families, who could be interested in such an undertaking.

But the lack of financial support is just as apparent as is the lack of proficient workers. In most instances a living wage would of necessity be due these men, until their work became self-supporting. But this phase is overlooked by the laity of the church, and instead of funds to carry on many such undertakings, we are fortunate to open one new field in an entire year.

The need of such work is more pressing than ever before, for we have outgrown ourselves. We have under operation, organizations and institutions, which must either cease to function, or move forward, but they can never move forward with our limited membership. Educationally we can go but little further than we have gone, because we have so few resources with which to do. We have an institution with which to house and feed our aged and infirm, but that institution finds the going extremely hard in a field so limited, and where so many other demands are being made upon folks. Even our desire to do more efficient and ever increasing Foreign Missionary work must be stultified soon, unless churches are raised up out of these neglected communities, which churches will be glad for the privilege of supporting in every way our institutions and auxiliaries. All our interests have grown with leaps and bounds at a time when Home Missionary endeavor has been at a standstill; this accounts for the hard straits we are put to in order to keep all these interests functioning to our credit. We are like a boy who has grown big in body, but remains small in lower limbs and feet, we have no adequate foundation upon which to expand.

We are in this predicament for the same reason that we are, and have been, in many others: we have failed utterly to follow God's laws for Kingdom building. And he who builds according to his own plans, rather than God's, will come to confusion. The only way out is to go back where we departed from those plans, and gather them up again and build for the future, as he would have us build. "Begin in Jerusalem, then Judea, Samaria, and finally the uttermost parts of the earth."

Home Missions established in large numbers, manned with consecrated leadership, and backed by thousands of

unused dollars, in the hands now of Brethren laity, would without doubt be our next great consideration. In every manner of publicity we have tried to bring to bear upon our folks the necessity of building up the home base, but all to no avail. Today we are tied hand and foot, water-logged, at our wits end, in our program of expansion, because you have said to us over and over again by your neglect, we do not believe in the first part of the text under consideration. Until we see our duty, and set ourselves seriously to carry it out we must continue in our littleness and embarrassment. Let us adequately endow our College, from which trained leadership must come, then let us finance and carry out a program of expansion that will place us on a sure footing for further growth along all lines. Supposing that some of the other interests of the church must be held in tow for the time being, is it not better that it were so, if at the same time we are establishing a home base that will guarantee encouragement to these organizations later, whereby they may quickly come to the front.

The Scriptures have spoken God's plan to us, the need is great, the advancement of the church depends upon it. Why not at this Thanksgiving time give of Life and Material gifts as we have never given before, so that those who are entrusted with the carrying on of this work, will feel justified in planning to go into these communities that are crying for leadership from us. May God hasten the day when together we will begin at Jerusalem, and Judea and Samaria an aggressive campaign for the establishment of such a church at home, that the work in the uttermost parts may be done without delay and stinting.

Goshen, Indiana.

## Why Every Member Should Contribute Liberally and Cheerfully for Home Missions

By L. G. Wood, Member Home Board

To my humble mind, there are more and greater reasons for a liberal offering this Thanksgiving than ever before in our history. First: because a GROWING institution always means new and greater demands of its supporters, this is the real basis of growth, and is characteristic of all progress. Second: Our foreign work is moving forward by leaps and bounds, and this is evidence to us that God has placed his seal upon it. And it is not BRETHREN to go backward, or allow any worthy, God-given task to wane. Therefore there is but one conclusion: Our Home work MUST expand in order that our foreign work may go on expanding, or we will soon find our home base inadequate. Third: Our Whole Gospel position can know no retreat or retraction in spreading the good news to all men, if we are consistent.

Fourth: We must not measure ourselves by ourselves, or talk about our smallness, for the only measure of our responsibility is the gift, grace, goodness and purposes of our God. Therefore as "stewards of the manifold grace of God" let us every one pray earnestly for grace to live and grace to give, and we will make this a real Thanksgiving, with the greatest gift ever made to Home Missions, by our people, and our own lives will be enriched thereby.

Fort Scott, Kansas.

In youth the habit of system, method and industry, is as easily formed as others; and the benefits and enjoyments which result from it, are more than the wealth and honors which they always secure.—J. T. Trowbridge.

## Kentucky, The Inland Island

By Freeman Ankrum, Member Home Board and of Kentucky Committee

Perhaps those who have passed through the beautiful Bluegrass region of Old Kentucky with its landed estates, many of which are owned by Eastern capitalists, and noting the beauty of a country that few states equal, will question the above caption. We pass by and view the schools that offer the youth of the section the best that education affords and may want to judge an entire state by that visit. Kentucky is farther apart as to its Bluegrass, and Mountain section, than if it were two different states. The more favored settlers of the Bluegrass have advanced and kept pace with the march of progress, while the Mountains have swallowed for over a century a people that they are now commencing to disgorge. The natural barriers have isolated the less fortunated dwellers of the land of much twilight. The language of the Elizabethan period which when we hear it today, causes us to misjudge them, is perhaps purer English than some of us use who claim to be more advanced. There is a freedom from slang which has become so common outside the mountains. They may be likened to an island in the great march of progress because civilization flowed through the valleys to the South and to the North of them, leaving them standing where they have stood for generations. Their needs were few, and perhaps the meager opportunities offered to satisfy what needs they had, kept them from venturing far in any direction.

Since there is no standing still from a moral and spiritual standpoint, we find that there has been a deterioration. This has presented a need that could only be solved by some one from without the native hills, coming, unwelcome though they were, and bringing the light of the Gospel of the One who came to enlighten the World. The cabins that nestle along the watercourses, fill the coves and cling to the mountain sides, offer almost virgin territory for the Home Missionary. There is little opportunity, and less hope of changing those who have reached the evening shadows of life, but the many children that swarm the settlements are susceptible to teaching and training. Only a few years from now and they will step upon the scene and become the leading citizens.

The Drushals, the Cooks, the Kinzies, and the other workers who have worked at Lost Creek and Krypton, using those places as home bases for their activities have readily realized that the hope of Kentucky is to be found alone in the youth. The children who have come under the influence of their teaching at Riverside, went back to the Mountain cabins, no longer satisfied with conditions there and not content to live as they had before, commenced to make changes. They have grown up and married and now many of their children have had the opportunity of going to the same school their parents have attended. Throughout all these years, the period has been the period of sowing. No man sows one day and reaps the next, many days must pass ere the seed germinate and ripen for harvest. All these years in the Kentucky Highlands have been years of sowing. Brother Drushal and helpers are now commencing to thrust in the sickle and reap the harvest which has resulted from many years of patient, and oftentimes discouraging and heartbreaking sowing.

The workers have been willing but there must be more than willingness, there must be funds, and these the church and kind friends have provided and must provide through gifts and offerings. The special day we have set



apart for this as a church is the time of Thanksgiving. This time the offering for the work in the Mission fields of the Homeland is received.

There are many things we should be thankful for. We should appreciate the fact that we have those who are willing to deny themselves to take the Gospel to the Mountain people. We may be thankful that we have been more fortunately situated in the enlightened parts of the states, and we can also be thankful that we have an opportunity to help build structures that will bring help

and blessings to others as they go out as missionaries to win their Mountain neighbors.

The Great Inland Island is being slowly dissolved by the ways of progress. Roads, telephones, and modern conveniences, will soon remove the romance of the shut-in Mountains but will not remove their great spiritual need. As a church we have a great responsibility and one whose blessings are commensurate with the responsibilities. Shall we meet them or shall we fail them this Thanksgiving season? Oak Hill, West Virginia.

<p><b>W. I. DUKER</b> President Goshen, Indiana</p> <p><b>E. L. MILLER</b> Vice-President Maurertown, Virginia</p>	<p><b>NATIONAL SUNDAY SCHOOL ASS'N</b> MAGAZINE SECTION M. A. STUCKEY, Editor Ashland, Ohio</p>	<p><b>O. C. STARN,</b> General Secretary Gratis, Ohio</p> <p><b>M. P. PUTERBAUGH,</b> Treasurer, Ashland, Ohio</p>
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## The Sunday School and Home Missions

By O. C. Starn, General Secretary National Sunday School Association

Is there any noteworthy relation between the Sunday school and Home Missions? Do they have a mutual goal toward which they are striving? Are they laboring to fulfill the command of the same Person? Are they both engaged in the great project of extending the Kingdom of God on earth? These and other vital questions may well be asked.

What is the ultimate goal of the Sunday school as we conceive it today? It is a part of the great program of Christian Education. It is known and enjoyed throughout the whole world. Consecrated missionaries have carried its principles with them and they have not failed. Through grouping children and adults together for instruction their hearts have been made glad about the story of Jesus and his wonderful message of life and love. Their individual and social life has been challenged with the result that sin has been cast aside and the cleansing blood of Jesus has made them new creatures. Truly this is Christian education, a leading out of sin into the Christ-life, but "education" comes far short of expressing the great goal of the Sunday school. We need to be careful or the Word which should occupy the supreme place in the Sunday school vocabulary will be lost in the maze of modern emphasis of education. The word we have in mind is EVANGELISM, or the carrying of the good tidings of the Kingdom of Heaven. The first "good tidings" were carried by the angel to the shepherds on the Judean hillsides: "Behold I bring you good tidings of great joy . . . for there is born to you this day in the city of David a Savior who is Christ the Lord." Of this same Child, the angel said to Joseph, "It is he that shall save his people from their sins." This is our message of evangelism. True enough, this is Christian education but the expressive goal is Evangelism through this process of education.

What is the goal of Home Missions? Is it of so foreign a nature that we are unable to find a likeness to that of the Sunday school? Is the purpose of Home Missions merely to have more Brethren churches scattered throughout the nation? These are absurd thoughts. The great goal of Home Missions is EVANGELISM, otherwise the term "missions" in the name of the Church of Jesus Christ must be exchanged for some other word of far less meaning. Jesus'

mission to earth was to save men. The mission of the church is to save men and if she projects any work that fails to do this because it is foreign to her Head, then she is not fulfilling her mission. Evangelism at all times is the business of the church and of all her auxiliaries.

Personally, we feel that the Sunday school should engage in a wider program of missionary endeavor, if for nothing more than the training of children in the missionary enterprise. The White Gift Offering is the only project of the Sunday school during the year. This is not directly for missionary use, while ultimately it serves that purpose somewhat. Why not urge the Sunday school to take part in the two great missionary offerings of the year—Easter and Thanksgiving? Quite likely a number of schools have been doing this. But I am speaking of this as a united National effort. Why not, then, at this time of the year, make National Home Missions the missionary aim of the Sunday school? We know that the financial pull of the Sunday school for literature, etc., is heavy. So is the pull of sin on human hearts. Many children, and some adults, never stay to engage in the church offering on special days. Why not teach children to save their dimes at Thanksgiving and Easter? If every child in the Brethren Sunday school would give an extra dime it would make glad the hearts of those on these respective Boards. Then add to this the offering of the adults and it would make quite a substantial sum. This is not outside the bounds of reason but within the field of responsibility. It would work no hardships on any one and would help tremendously in the good work.

Will you not prayerfully consider this proposal? Each pastor, each superintendent, each teacher, each pupil, all interested in the work of God, urge this on. We are not making this in the form of a demand but wholly as a suggestion. All schools which will volunteer to do so will be blest of God as this is his work. Boost National Home Missions this Thanksgiving day, and be sure that your Sunday school is engaging in real missionary work and carrying out the great project of the Kingdom of God—the evangelization of the world. Let's hear a good report from Brethren Sunday schools.

Gratis, Ohio.

## A SUNDAY SCHOOL PROGRAM OF WORSHIP

For use on Father and Son Sunday, in connection with Father and Son Week,  
November 11-18, 1928

**Theme:** Partnership in Four-fold Living.  
**Instrumental Prelude.**

Complete silence. All standing.

**Leader:** Between the father and his son and the Master whom they both love and follow, there is a three-fold cord of fellowship in four-fold living. We will together sing and pray to him.

**Hymn:** (Tune—Materna)

O Master-workman of the race,  
Thou Man of Galilee,

Who with the eyes of early youth  
Eternal things did see;

We thank thee for thy boyhood faith,  
That shone thy whole life through;  
"Did ye not know it is my work,  
My Father's work to do?"

**Prayer:** (By a Father)

**Hymn:** (Second Verse)

O Carpenter of Nazareth,  
Builder of life divine,  
Who shapest man to God's own law,  
Thyself the fair design,  
Build us a tower of Christ-like height,  
That we the land may view,  
And see, like thee our noblest work  
Our Father's work to do.

**Prayer:** (By a son)

**Hymn:** (Third Verse)

O thou who dost the vision send  
And gives to each his task,  
And with the task sufficient strength,  
Show us thy will, we ask;  
Give us a conscience bold and good,  
Give us a purpose true,  
That it may be our highest joy,  
Our Father's work to do. Amen.

**Prayer:** (By the Minister) All seated.

**Leader:** We would fellowship with each other as we turn our minds to the beauty and power of physical life.

"I write unto you, young men, because ye are strong."

**School:** "Every man that striveth in the games exerciseth self-control in all things."

**Leader:** "My strength is as the strength of ten because my heart is pure."

**All:**

Oh, the joy of the measured strength.  
To run with the fleet, and leap with the supple,  
And strive with the strong!  
To struggle with friendly foes, and to know at length,  
By measuring strength with strength,  
Where you stand as a man among men,  
To reach with body and soul  
For the wreath of bays, and then  
To rejoice that the best man wins,  
Though another be first at the goal.  
Oh! Life is sweet.

**Hymn: (Tune—Woodworth)**

Just as I am, thine own to be,  
Friend of the young, who lovest me,  
To consecrate myself to thee,  
O Jesus Christ, I come.

**Leader:** We would consider together the wonder of the intellectual life.

**School:** As a man thinketh in his heart, so is he."

**Leader:** "Happy is the man who findeth wisdom, and the man that getteth understanding."

**School:** "For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

**Leader:** "Her ways are ways of pleasantness and all her paths are peace."

**All:** The alert and active mind; the well-stored memory; the observant eye; the flashing and creative imagination; the matured and steady judgment; the power to think honestly and clearly on the problems of life—all these we seek for ourselves and others.

**Hymn: (Second Verse)**

In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve and no delay,  
With all my heart I come.

**Leader:** We would contemplate together the social life.

"Am I my brother's keeper?"

**School:** "Bear ye one another's burdens and so fulfill the law of Christ."

**Leader:** "God hath made of one blood all races of men that dwell upon the earth."

**All:**

Whither thou goest, I will go;  
And where thou lodgest, I will lodge:  
Thy people shall be my people,  
And thy God my God:  
Where thou diest, I will die,  
And there will I be buried:  
The Lord to do so to me, and more also,  
If aught but death part thee and me.

**Hymn: (Third Verse)**

I would live ever in the light,  
I would work ever for the right,  
I would serve thee with all my might;  
Therefore, to thee I come.

**Leader:** We would turn now to the religious life of all people.

**School:** "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."

**Leader:** "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

**All:** "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

**Hymn: (Fourth Verse)**

Just as I am, young, strong and free,  
To be the best that I can be  
For truth, and righteousness, and thee,  
Lord of my life, I come.

**Dismissal,** for study period.

**LESSON LIGHTS****The Golden Text Illustrated**

A friend wrote to me: "I hope you will have a pleasant Thanksgiving. We shall not have much this year but thanks." You see they had the heart, the life of the Thanksgiving Day. I never realized what a fearful loss would come to us if thanks were taken away from us, till I once had the care of an old lady whose memory had failed. As she directly forgot every service that was rendered to her, thanks had almost dropped out of her life. The result was that she was very unhappy and made others very uncomfortable. If she felt cold for a moment, she said: "You have not made a good fire. You never make a fire for me." If she were left for half an hour, "You leave me alone all day. You always go out and leave me alone." In this way her days were miserable, because, whenever she was in the least uncomfortable, she forgot that some one took care of her from morning till night, and only remembered the discomfort. It is sad enough to forget the kindness of our friends; how much more sad to forget the greater kindness of our God. If we drop the thanksgiving out of our lives, we make the poor lives seem very, very dismal; but whose fault is it? That is never God's meaning for us. He says: "In everything give thanks, for this is the will of God in Christ Jesus concerning you." What a treasure of glad thought there is in that!—E. E. Newman.

**Why Attend Prayer Meeting**

The following is Dr. Cadman's answer to one who asked this question:

"Because confederated prayer equalizes the religious privileges of all concerned, permits none to monopolize the approach to heaven, demonstrates the values of associated devotion, brings into play the influence of our common desires and aims, preserves people from the egotisms and eccentricities of private petitions, and makes those petitions more pure and unselfish because less personal.

"It is true that the historic supplications of the Old Testament were offered by conspicuous but solitary figures like Abraham, Moses, Hannah, Samuel, Elijah and Daniel. They prayed alone, after the manner of primitive men and women. But the New

Testament ordained that Christian men and women should pray together. Where two or three meet for this purpose there is always Another who meets with them. Private prayer resembles the shining of a single star in an overcast sky. Public prayer resembles the luminous firmament in which countless orbs blend their beams in rivers of radiance. The symmetry of devotion and the fixity of its purposes are largely determined not by individual but by social worship. If you believe in a personal God, interlace your prayers with those of your fellow believers."

**Family Prayers**

Family prayers are less and less observed as life becomes more complicated, family interests more diverse, and worldliness more attractive and compelling. A return to vital religion in any community always brings with it a return to the practice of family prayers. Nothing so knits a family together as household worship. At the family altar the children get their first and usually their strongest and most abiding religious impressions. There the head of the family takes his rightful place as priest of the household. When family prayers are at their best, every member of the household has some part in the blessed exercise. Of all the forms of social prayer this is the happiest and most fruitful.—Illustrated Quarterly.

**A Thanksgiving Prayer**

O Lord my God, for life and reason, nurture, preservation, guidance, education; for thy gifts of grace and nature, for thy calling, recalling, manifold recalling me again and again. For thy forbearance, long-suffering, and long long-suffering toward me, even until now; for all from whom I have received any good or help; for the use of thy present good things; for thy promise, and my hope, of good things to come. For all these things, and for all other, which I know, which I know not, manifest or secret, remembered or forgotten by me, I praise thee, I bless thee, I give thee thanks; and I will praise, and bless, and give thee thanks, all the days of my life. What shall I render unto the Lord for all his benefits to me? Thou art worthy, O Lord, to receive glory and honor, and power. Amen.—Lancelot Andrews, Quoted in The Congregationalist.

E. M. RIDDLE,  
President  
Warsaw, Indiana

F. C. VANATOR,  
Associate  
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer

2301 13th St., N. E.,  
Canton, Ohio

## Editor's Select Notes on the Sunday School Lesson

### The Prayers of Paul

(Lesson for November 25)

**Scripture Lesson**—Acts 20:36-38; Rom. 1:8-10; Eph. 1:15-23; 3:14-21; 1 Thess. 1:2-5.

**Printed Text**—Acts 20:36-38; Eph. 1:15, 16; 3:14-21.

**Devotional Reading**—Psalm 34:1-8.

**Golden Text**—Rejoice always; pray without ceasing; in everything give thanks. 1 Thess. 5:16-18.

## Young People and Mission Responsibility

By Fred C. Vanator, Associate President of Brethren National Christian Endeavor

A few days ago the writer attended a football game. It was nearing the close of the final quarter and the ball lay within a few feet of the coveted goal line. The team in whose possession the ball remained were huddled back of the line of scrimmage and everything took on the air of a deathlike stillness. Suddenly from the bleachers there arose a mighty shout—"We want a touchdown—We want a touchdown—We want a touchdown," the sound of which continued and grew into a mighty roar. For three downs the opposing team had held. But now at the sound of the encouraging shouts of a united mass of "rooters" they plunged the line as never before and when

they untangled the ball lay a matter of feet beyond the desired line.

Life as a whole is not so different from a game such as this. Missionary activity holds those most intimate with it as spell-bound as does the athletic contest. Our missionaries in our home fields are deserving of a concerted backing as those on the foreign fields. The game may not be as full of thrills as the foreign missionary effort, but sometimes we wonder if our eyes are drawn closely enough to the home field to get the full import of it.

My appeal is to the young people who make up our Sunday schools and Endeavor societies. I want to ask you a question.



How many of you have calmly seated yourselves and tried earnestly to figure out just what your responsibility was in helping to meet the missionary problem here at home? Have you ever taken stock of the vast amount of good that has been accomplished in our home mission fields? I wish you would go to some of the older members of your church and ask them to tell you about the time when your own church was a mission church. Ask them what it means to have a regular monthly apportionment coming to them when the hours seemed the darkest. Get their story of the struggles of your own church and then apply that story to the churches which are depending on that same sort of missionary support to help them through the same sort of dark places. I believe it will be a revelation to you.

Young people! I am appealing to you to prayerfully consider the matter and then when your pastor announces the Thanksgiving Home Mission Offering, you just sacrifice some of the pleasures which endure for a season and place a real "Thank Offering" in the envelope for Home Missions. It is the concerted effort behind our missionaries that brings the result just as surely as it is the concerted "rooting" behind the team that gives them new life and effort.

Peru, Indiana.

## Juniors' Mission Story

MR. OPOSSOM SAVES THE DAY

By Quinter M. Lyon, Editor Sunday School Literature

"Every member of this church is expected to give as much as he can for the home missionary offering," said the pastor. "We want to average a dollar and a half a member."

Well, some of the boys and girls had never seen as much as a dollar and a half at one time. But Jommy Knox, a nine-year-old member of the church, decided, that he, for one, was going to give a dollar and a half to home missions. He didn't know how he was going to do it, but he did know that he would.

Thanksgiving Day was two weeks off. In those two weeks he ran errands and picked up any odd job that he could find. He did not always get paid for what he did, either, but that did not discourage him. He worked hard and hoped that he would get a few pennies or a nickel.

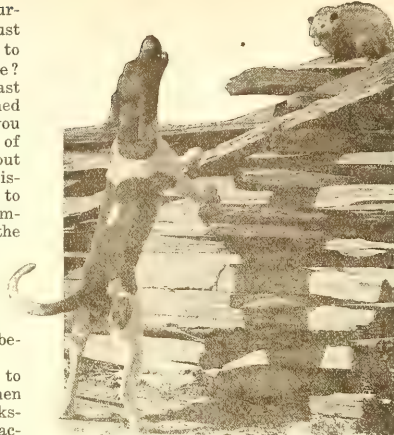
Then came Thanksgiving Day, and Jimmy had only half a dollar. He needed a dollar. How could he make that much between Thursday and Sunday, when the missionary offering was to be taken.

Jimmy's Dad, of course, was at home on Thanksgiving Day. And Jimmy happened to mention to him that he still needed a dollar for his missionary offering.

"The lad is more worried about his offering than I am about mine," said his father to himself. It made him a little ashamed of himself, and he decided that he certainly would not fall down on his part.

Just before dinner was ready Jimmy was outside. The day was cold, and he was running around the house to keep warm.

Suddenly the excited barking of the hound drew his attention to the edge of the field, and he ran over to see what was happening. And there, on top of the old rail fence,



sat an old opossum, terrified and nervous. The old hound was standing on his hind legs, reaching up toward the opossum, barking with all his might.

Jimmy was in the house in an instant. "Daddy, where's the gun?" he demanded.

"What do you want with a gun?" replied his father.

"Please let me have it quickly," said son.

But Dad would not let Jimmy have it. Instead, he got it himself, loaded it carefully, and went out to see what the excitement was all about.

When they got there the opossum was lying, stiff, over the fence rail.

"Why, Dad, he's dead now!" shouted Jimmy. "And he's mine. I want to sell his skin for my missionary offering."

Dad answered, "He isn't dead, son. He's just scared stiff." So instead of using a gun he used a knife to kill him. After dinner he skinned him and gave the skin to Jimmy.

Jimmy went down to Mr. Olson's store the next day.

"How much will you give me for this?" asked Jimmy.

"Say! that's a beauty," said Mr. Olson. "I'll give you a dollar and a quarter for that."

Was Jimmy happy? You bet he was! He had more than enough money for his missionary offering, and he proudly gave it.

That opossum helped the people of Kentucky and other places to get the gospel. If that opossum could just feel proud now, how proud he ought to feel!

Ashland, Ohio.

Play is a sacred thing, a divine ordinance, for developing in the child a harmonious and healthy organism, and preparing that organism for the commencement of the work of life. It is the great harmonizer of our human faculties, often overstrained and made inharmonious by toil. It is the agency that keeps alive and in healthy activity the faculties and sympathies which work fails to use or helps to repress. It is the conservator of moral, mental and physical health.—Dr. J. G. Holland.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

## The W. M. S. Supports the Home Offering

WITNESSING IN SAMARIA

By Mrs. U. J. Shively, National President W. M. S.

Again we are nearing the Thanksgiving season, and all have many blessings for which to be thankful. How will our thankfulness be expressed? Will Thanksgiving Day pass as any other holiday and with a big dinner? Shall we have a good time thinking only of our friends and ourselves? Or shall we remember the call of God and the church through our Home Mission Board, and the first Sunday before or the first Sunday after Thanksgiving Day bring a special offering for our Home Mission interests?

Jesus said to his disciples,—"and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth."

I am wondering if he is saying today to every member of the Brethren church—ye shall be witnesses unto me both in your local city and community, and in all your State, and in the United States, and unto the uttermost part of the earth?

Every day we are witnessing in our home community. We are witnessing for him in our State or district when we bring our district mission offering. We are witnessing for him in our country, the United States at Thanksgiving time when we bring our offering for Home Missions. We are witnessing for him in South America and Africa at the Easter time with our Foreign Mission offering.

Now is the time to witness for him in our beloved United States. The Home Mission Board, elected by the delegates at National Conference, the servants of the church, are using their best judgment backed by prayer and thought, in aiding different mission stations supported wholly or in part by the Brethren church. If the membership withhold funds, we tie the hands of the Mission Board and very much hinder the work, for they cannot do their best without prayer and money.

Some of the membership are so slack and careless about Home Mission work! They do not seem to see the need of a denomination like ours in towns and cities. Brother L. G. Wood in an article published in the Woman's Outlook recently, said—"When our people move because of industrial conditions, the chance is mighty good for them to be lost to the church. Now, let us visualize our home mission effort and see in the next few years twenty new Brethren churches established in that many industrial centers. This would not only stop that much of the leak, but would also find many in those places who are waiting for a "Whole Gospel" message to line them up with the work of the Kingdom."

The time is here for your offering and for my offering for Home Missions and while quarters and dollars are not to be

despised, let us all bring large offerings, just as large as we possibly can, tens, twenties, fifties, and hundreds of dollars, as our witnessing for him in "all Judea, and in Samaria," which is in our Districts and in the United States.

The National W. M. S. is witnessing for him through our Home Mission Board, but we must witness as individuals and we can best do that by large offerings of prayer and money.

May this be the church's largest Thanksgiving offering, and if it shall be, we must all do our best.

Nappanee, Indiana.

## KRYPTON, KENTUCKY

By Fred V. Kinzie

Would you care to know something of the detailed activities of your representatives in this section of the brotherhood? We were asked, some years ago, to give a sample of one of our day's work, but have never felt led to do so. Many days have been so full of a multiplicity of duties, the thought has come, "What a chapter it would make for those interested in such chronology!" But those very days were entirely too replete to permit the recording and by the morrow half was forgotten.

So the ultra busy, flying happy hours of multiplied labors have grown into years in a seemingly short space of time. And this finds us tonight—a Saturday night—at the close of a day, a week, and another school month. We have heard of the idealistic "Cotter's Saturday Night," and have seen pictured the minister's Saturday night, wreathed in homiletic posies of retirement and reflection; but the experiment has little opportunity of realization on the frontier of a field like this. We use the term "frontier" primarily because of the "beginnings" in which we find ourselves. And "beginnings" or infancy usually mean struggle. Literally, it means long hours, heavy duties, dark days of groping, absence of modern conveniences, difficult problems, knotty questions, dire disappointment, but victories sprinkled here and there, and over all a great joy in achievement, especially if it be in the Lord's work and in his will.

So this Saturday night finds us busily endeavoring to close up the week's pressing labors before closing our eyes to open on another Lord's day.

A week ago, one day had crowded into it a funeral, a scheduled basketball game three miles away by foot, and a Halloween festivity, besides the regular daily program of school work. Yesterday, closing the fourth school month, when many of the boarding pupils return home for the week end, brought its toll of extras, after the literary program, which encroached upon the supper hour. Small boys were bathed and their clothing "rounded up," which is somewhat worse than the western cattle "round-up." Along with these small ones went the older students, leaving their respective duties to be distributed upon the remnant remaining.

Two of the teachers (including the writer), on this same Friday evening took train for Haddix, where they were met by the Drushal auto and by 8 P. M. assembled in Field Council at Riverside Institute. An hour before midnight found us lying down for a brief repose, but before the clock struck four certain ones were up and dressing, to be back at the railway station by 4:30. Two sleepy passengers and a would-be sleepy driver arrive at a cold, unattended station, to catch an uncertain train. Only

ninety minutes late, and home for a late breakfast.

Three nights of only five or six hours' sleep spells disaster for one trying to concentrate over a set of bookkeeping volumes, for the month-end, and a short period of unconsciousness is essential.

The regular Saturday shipment of bread from Lexington failed to arrive, and the cognomen "baker" is added to the already busy wife-mother-matron-nurse-chef-teacher.

Saturday's work completed (or rather discontinued), then plans for the morrow project themselves—Sunday school, preaching, baptismal services following in this case, Junior Endeavor (Miss Hadden) leading, and Senior Endeavor in the evening. Interspersed occasionally are visits far and near by Miss Carter and her Junior High boys and girls. At other times the writer goes elsewhere for services. Sickness often disrupts the usual program in requiring visits by day and by night, long and short, higher and thither in the community. A business trip to Hazard or Jackson requires an entire day, regardless.

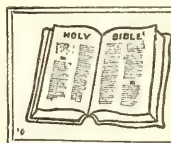
Thus the days pass in rapid succession, Saturday acting as a "clearing house" for those duties not permitted in the crowd of the other five. Saturday night has no lessening. The clock hands near the midnight hour. Preparation for morning fire-building, a looking after doors and windows, shaving and bathing, prayer,—and another week's history is closed.

What has this week accomplished? Is it only the labors in material things? Is it only the filling of the minutes with mere accomplishments? Is it only the spending

of our allotted time with the doing of things? Is it only the living of a life full of works and showing these to our fellow-men? God forbid! Perhaps we fail, but we aim to make all these necessary duties center in the one great purpose of bringing the Gospel of Christ which is life indeed, to the full and complete realization and experience of the boys and girls with whom we deal. Not forgetting the older ones, so largely "established" in thought-life, but especially do we see the imperative necessity of moulding these more pliable lumps of clay. While some are disappointing and some are snatched from our fingers, nevertheless we have the joy of seeing transformations which can come only by the power of God, and it is to him we give all praise and honor.

Incidentally, in this work, the above mentioned activities are interwoven, but we do not narrate for sympathy or for praise. We rejoice we are permitted to be used in this small way, if by any means some might be saved. This Thanksgiving season finds us thanking the Father for having led us into this truly needy field, white already unto harvest. We thank him for the unusual health and strength he has given our servants here, and that our family of students have been kept so free from serious sickness. We thank him for the buildings and equipment he is continually making possible for our use. Will the reader not make an effort to satisfy himself or herself as to whether this field really justifies the church's support, and then let the Lord lead very definitely in the proportioning of funds to each locality as the Spirit directs.

Krypton, Kentucky.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### TRAVEL FLASHES Des Moines

Now that I am to report my further experiences in the labors of evangelism, during the stay in the West. I wish I could make a better report. In one of the best mid-western cities—a state capitol—in one of the best mission-church buildings; good-looking, commodious, prominently located, we held forth for three weeks in a rally effort.

Our church group here is one of the newest and smallest. Only seven years old, with no better than a struggling chance at its best time, and with a good many handicaps, some usual and some otherwise, we had the smallest numbers with whom to work, and preached to the smallest crowds of my ministry with no possible exceptions. There were a few confessions.

In the first place there was no pastor and had been none for several weeks and no mission in a big city can run without leadership, active and alert. The only list of members was one two years old and that full of inactive and lost members' names who had small contact with the church at any time. I spent a great deal of time and effort to try to discover just who were members and to test them out to see how loyal they were, to make possible a list of genuine membership. Of these, I found a good many who had gone to other churches, mainly the Free Methodist and Aimee McPherson's group. Some were not sure they

had ever been members and some members of our churches otherwheres had never united here.

It will be remembered that this meeting had been deferred from September and this was not good in every way, though it seemed necessary. Election fevers are not good for revivals. The first week we preached to an average of thirty; the second to nearly double that number and the third, an irregular number. In this week, we had both Vice-Presidential candidates, Halloween and a visit by Missionary Hathaway, plus nation-wide radio hookups every night, plus the usual city allurements, plus two whole days of steady rain and snow.

Nearing the end of the second week, our hopes were running high and we sent for representatives of the Mission Boards and came, Gearhart and Ronk. After a two-hour discussion of the facts and outlook, it was decided to go on with the work till Des Moines Mission "is on the map," and continue the revival rally.

The outstanding feature of the day's conference was the friendship for it, of Brother George Ronk. Perhaps no Brethren Mission ever had so good a friend as this one has in him. He thinks it is going good and not much different from any Brethren Mission and his friendship for them, I consider of more immediate value than one can tell abroad. His forecast is most encouraging and optimistic.

The outstanding asset of the mission is



the nice building, the loyal and faithful few who, debarring none gave the most devoted attendance to the meetings I have ever experienced. They simply did not allow anything to hinder their regularity. Four or five families and some ten young men and women have never been equalled in 25 years of my ministry. They were unfortunate in that they were unable to pull their friends away in like manner and also, in that the men are so preoccupied that they can give small time to the work of the church. One man could be present only over the weekends; another only one night in two; another one night in three; and some did not come as much as they could. So, the men left to be regular, could not be many as you suspect in a small mission.

I feel glad that the hopelessness that seemed to prevail when I arrived was to some extent, dispelled, and a new determination to go forward has come. The sacrifices they are ready to make for proper leadership is almost amazing. With less than 150 during the last day in all services, and with no pressure or previous distribution of envelopes, they put more than \$200 in the baskets for the evangelist—enough to shame many larger groups. I also have the word that they raised that same day, more than \$900 for next year's salary for the proper preacher.

A devoted, sacrificing preacher has a chance to make his mark here if he can be quickly placed. I have come to some conclusions: First, that the sacrifices to be made for Home Missions are not made by the large groups but the small ones. That we have entirely too much here to think of abandoning—that we have here a better chance to build than in some others. Des Moines with much culture and now that the state has voted \$100,000,000 for paved roads, will grow with great rapidity and we may well hope to gather our full share of the hosts that will migrate to this city; and besides, we have a loyal group of people who are a good nucleus and some good prospects who proved the entrancing power of the whole gospel we tried to preach. I am for Des Moines.

CHARLES A. BAME.

#### HAMLIN, KANSAS

If we had a broadcasting station we might do a better job of telling the Evangelist readers of the wonderful experiences we have enjoyed and are continuing to enjoy in "the garden spot of Kansas."

First of all, this community, including some from our neighboring towns, got a real feed on "The Bread of Life" twice a day, and sometimes thrice, for two weeks. In a day when the rising tide of modernism threatens to sweep our faith from the sure foundation, the rock Christ Jesus, we are inexpressibly fortunate in having such a teacher of the truth in our midst such as Brother J. C. Beal. Men left the corn fields, women their home duties and, if there was no other way, walked a mile or so over rough country roads to drink in for one hour every afternoon the wonderful truths of the Word. When rain made the roads almost impassable yet men and women, eager for that which the world could not offer, walked through the mud, drove buggies, or drove cars for miles on low gear. The Gospel has not lost its power and souls are hungering for it.

Brother Beal began with "The Law of the Octave" which created interest throughout the whole town and country. The interest grew more intense as the days passed on until a three days' rain hindered and

although the attendance was somewhat lowered, yet the interest remained at the same high pitch throughout the whole two weeks. Brother Beal was well pleased with the attendance at the afternoon meetings, especially during the bad weather. Sunday evening, November 4th we held our last public meeting with Brother Beal. Monday evening, a spirit such as was never before witnessed by the writer at the communion service came to a climax when on Tuesday evening, Brother J. W. Hathaway showed his pictures of the African work and upon an invitation for recruits for the field a father and mother of five small children stepped out, willing to go if the Lord desired. Confessing that they perhaps could not do much, nevertheless they said they were willing to sell their farm and do what they could by the grace of God on the African Mission field. That we call a real spirit of consecration.

Where is the young man and woman who has an unselfish motive like that to take up the challenge of this mother and father who have home cares and are not any longer young in years?

W. H. SCHAFFER.

#### OHIO CONFERENCE MINUTES

(Continued from last week)

##### Saturday Afternoon

The afternoon session began at 1:30 with Vice Moderator in charge. After singing "Standing on the Promises" and "Victory through Grace," Brother Sibert led the devotions. The speaker for the Sunday School session was Rev. W. I. Duker, of Elkhart, Indiana. He used as a theme, "Putting the Go in Goal." He emphasized the need of having a standard of excellence and coming to conference with a 100% standard.

Brother Starn read a splendid letter from the Superintendent of the Children's Division, Miss Hazel Keiser.

After singing "Faith of our Fathers" the Conference went into the last business session. Minutes were read and accepted. Final report of Credential Committee reported 30 ministerial and 53 lay credentials. Report accepted and committee discharged.

The Resolutions Committee reported and the report was accepted. It follows:

We, your committee on resolutions submit the following:

Whereas, in the providence of God, we have enjoyed the privileges of another year's labor in the vineyard of the Lord and the blessings of another conference, be it resolved:

1. That we thank our Heavenly Father for his guidance through our endeavors of another year and for the success we have achieved in his name, and especially for the wonderful advance that has been made in missionary effort, both at home and abroad.

2. That we express our gratitude to the Brethren of West Alexandria for their kind and generous hospitality extended to us during this conference.

3. That we are thankful for the advance that has been made to outlaw war and to establish peace among the nations and that we continue to assert our time honored principles of peace and urge the Brethren everywhere to give every encouragement possible to the present peace movement.

4. That we emphatically declare ourselves as opposed to the efforts being made to weaken and nullify the 18th Amendment to the Constitution of the United States and the Volstead Act, and that we urge our people to vote discriminately in the coming election and to avail themselves of the op-

portunity to support such candidates as are pledged to uphold and enforce the present law.

A. E. WHITTED,  
H. M. OBERHOLTZER,  
D. L. KING.

Dr. Shively was then given the floor and spoke at some length on the progress of the College and the need of the present.

Brother Gearhart gave a short report of Home Mission work.

The matter of the time of next year's Conference was then taken up and on motion it was decided to begin Tuesday evening of the third full week of October and close Friday evening.

After singing, "I Love to Tell the Story," the session was dismissed by Brother Crick. The W. M. S. then went into their session.

##### Saturday Evening

The evening session opened by singing "Onward Christian Soldiers," "Have Thine Own Way" was sung by Brethren Beachler and Owen. Dr. Beachler read a portion of the 13th and 14th Chapters of Numbers and led in prayer. Miss Dora Spangler sang "The Old Rugged Cross." Brother Owens then sang "One More Day's Work for Jesus."

The evening sermon was brought by Rev. R. E. Gotschall of Columbus. He used as a theme "What is Wrong with the Churches." He said, Men are losing the real conception and spirit of the Lord Jesus. Men are not realizing their responsibility to the church. Ministers are failing in too many instances to preach the pure Word of Life. Men fail to maintain vows they have taken in uniting with the church. After a song the session closed by a prayer from Brother Gotschall.

##### Sunday Morning

The Sunday morning session was opened in song with the Sunday School session in charge of the local Sunday school. 157 were present and the Sunday school was very ably led by Walter Runyan, local Superintendent.

The morning sermon was brought by Rev. George Kinzie of the New Lebanon congregation on the subject, "The Passion of Christ." He depicted in a beautiful and impressive way the death and suffering of Christ, leading up to a missionary appeal. The devotions were in charge of the local pastor, Brother Deeter. Donald Jackson sang a special number.

At the same hour ministers attending the conference filled the pulpits of neighboring churches. Rev. Whitted going to Gratis, Grant McDonald and Dr. Shively to New Lebanon. Rev. Sibert filling the pulpit of the Reformed church and Rev. Crick the Church of the Brethren.

##### Sunday Afternoon

Afternoon session opened by singing several missionary songs and devotions were led by Rev. Beery. After another song Miss Nielsen, missionary from South America, brought an interesting and instructive message of the need of Christ in that land. After her inspiring message the Vice Moderator called for volunteer prayers for our mission work. With this the afternoon session closed.

##### Sunday Evening

The evening program began at 6:30 with 30 members of the New Lebanon Junior Endeavors giving a demonstration C. E. program. This was followed by an half hour program of music by the New Lebanon choir. Devotions were in charge of Brother Deeter.

An offering was lifted for the missions, which amounted to \$21.10.

Brother Hathaway, missionary from Africa, then showed pictures of the work in that field to a packed house. The pictures along with his splendid remarks touched the audience and at the close an invitation was given for life service. Brother Charles Nortman of the Camden congregation and Brother and Sister Oscar Platt and Dorothy Musselman of the New Lebanon congregation volunteered for mission work. Each gave a short testimony and this was followed with a season of prayer.

Thus the Vice Moderator O. C. Starn, declared the conference of 1928 officially closed.

L. V. KING, Secretary.

## OUR LITTLE READERS

### THE BOOK THAT COULD NOT BE READ

By Mrs. C. W. Mayes

"Marthy! Marthy! What are you all doin' up there? I'm wantin' that 'kiverlet' quick."

Mrs. Tucker's voice almost startled the little girl who sat on the floor of the loft, by the big walnut chest. Beside her was the beautiful old hand woven coverlet for which she had been sent, but she was not interested in that. She was deeply engrossed in the big Bible lying across her thin little knees.

At the sound of her mother's voice, Martha reluctantly closed the book and carefully laid it back in the chest. With the coverlet under her arm, she climbed slowly down the rickety ladder to the room below. Here Mrs. Tucker was bending over a rude loom and smiled as Martha placed the coverlet in her lap. In spite of her careworn appearance and shabby clothing, there was a gentleness about the slight little woman which, like the coverlet and the old Bible, bore testimony of the fine old English family of which she was a descendant.

"I was looking at the book," confessed Martha shyly. "Where did you all get it?"

"It's the Scripture that belonged to my ma," answered Mrs. Tucker. "It was foted to these here parts by some of her fore parents. Ma had some book-larnin' and wanted that us youngsters should be 'larned off' too so we could read it, but she was taken before she had a chanct and I reckon the good Lord knows there was no-body to larn us."

Mrs. Tucker sighed as she concluded this speech and having settled her difficulty by examining the old coverlet, continued her weaving. Martha said no more, but during the weeks that followed she thought often of the book that could not be read.

Now the Tucker home was a small log cabin nestling in a tiny valley in the heart of the Allegheny mountains. The nearest neighbor was three miles away and it was eight miles to the nearest store. The road, if one might honor it by such a name, along which one must travel to get to the store, was along the canyon through which Troublesome creek wound its fretful way. In fact, part of the way one must take to the river. Of course the only method of travel was by horse or mule back. Even then at certain seasons of the year when the water was high, it was very dangerous.

Strange as it may seem, such a "shopping tour" is nearly always considered as a woman's job by the inhabitants of this region. So it was that when Martha was twelve years old she was allowed to make her first trip to the store alone.

"Be keerful how you tote the eggs," warned Mrs. Tucker, as she made sure that the side saddle was securely strapped, "and don't forget to fetch the needle."

Martha's brown eyes were as bright as the sun that was just peeping over the mountain, as she reassured her mother.

It was a beautiful day and for a girl accustomed to riding over treacherous paths the trip to the store was a pleasant one. Although it was Martha's first trip to the settlement alone, it did not take her long to

realize that there was an unusual stir about the place because of the presence of a stranger.

At first she was interested only in the well fitting suit, the white collar, and the silk necktie which he wore, but soon she became interested in what he was saying to the little group that had gathered around him.

Finally by asking a few questions of those around her, she was able to understand that this stranger was a teacher who had started a school just over the ridge. She gathered also, that there were houses near the school where the pupils could live, and that some of them worked to pay for their schooling.

When she understood the situation clearly, a desire that she had kept hidden within her heart for months, suddenly became very real and strong.

Oh that she might learn to read the book!

It was not difficult for Martha to persuade her mother that the opportunity to learn was real, but months passed before Mr. Tucker, who thought only of hunting and having enough to eat, could be coaxed to give his consent. So when Martha finally made the long, hard trip to the school, there was no room for another pupil who must work for her board.

"Perhaps there will be a place later," the teacher said kindly, and so she was compelled to make the long trip the second time. This time it was the same disappointment.

But the desire still burned brightly in the heart of Martha Tucker and when she came to the school for the third time, a place was made for her in the already overcrowded little system.

How hard she worked at every task to which she was assigned and how diligently she studied! Needless to say, she learned quickly, and although the teachers marveled at her eagerness to learn, it was not until she was ready to go out and teach others, and had learned to know and love the Savior of whom the Book bore record, did she tell the teachers of the old Bible that for years had lain as though sealed, in the bottom of the old walnut chest.

## The Thanksgiving Offering

THANKSGIVING is a beautiful word. Followers of Christ have abundant reasons for expressions of sincere gratitude. What would our condition be if the Gospel of Christ had never been brought to our fair country? God only knows. Are we truly grateful to God for his goodness and

mercy? Let us express our gratitude by making a splendid offering at Thanksgiving time for the support of our National Home Mission work.

Following is a chart showing points that your Thanksgiving offering will help to support during the year 1928-29:

Membership	Pastor	Value of Property	Debt	Support from Home Board
Fremont, Ohio . . . . . 105	W. S. Crick	\$12,000	\$ 4,500	\$ 100
Columbus, Ohio . . . . . 140	R. E. Gotschall	40,000	None	200a
Peru, Indiana . . . . . 125	F. C. Vanator	45,000	12,200	850b
Muncie, Indiana . . . . . 77	M. L. Sands	6,000	None	450
Huntington, Indiana . . . 145	O. G. Lewis	20,000	5,600	250
Fort Scott Kansas . . . 80	L. G. Wood	10,000	1,600	900c
Mulvane, Kansas . . . . 65	Claude Landis	4,000	600	120
Phila. Pa., 3rd Ch. . . . 55	W. A. Steffler	40,000	17,000	500d
Winchester, Virginia . . 60	E. J. Rohart	8,750	850	400
Fort Wayne, Indiana . . 61	J. L. Kimmel	10,000	4,950	1,200e
Des Moines, Iowa . . . 71	(x)	10,000	6,500	(x)
Harrah, Washington . . 44	(y)	6,000	3,500	(y)
Palomar, California . . .	Jesse Hall			(z)
Lost Creek, Kentucky 353	G. E. Drushal	15,000	None	6,500
Krypton, Ky. . . . . 29	F. V. Kinzie	5,000	None	1,200

a—Self-supporting after Jan. 1, 1929.

b-c-d-e—The National W. M. S. Contributions are included.

x-y-z—Under consideration.

WM. A. GEARHART, Home Mission Secretary.

## Business Manager's Corner

### Ten Thousand Readers

This number of the Brethren Evangelist is supposed to reach at least TEN THOUSAND more readers than the usual weekly edition. It is for missionary purposes that its circulation is thus enlarged.

### New Subscriptions

This is our best opportunity to call the attention of Brethren who are not subscribers to the great benefits that should come to them through reading THEIR church paper.

### Special Inducements

For some time we have been giving our readers an opportunity to secure an aluminum "pressure cooker" at one-half the retail price in connection with a renewal or a new subscription to the Evangelist, or at a cost of \$7.25 for both cooker and the Evangelist.

We have just a few left. Who wants them?

### Something Extra

To any one who will subscribe or renew their subscription to the Evangelist between now and Christmas we will give ABSOLUTELY FREE a copy of a large picture, 19 x 20 inches, on which is grouped more than twenty individual pictures of our foreign missionaries.

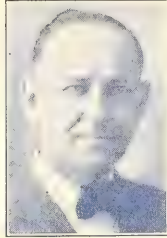
Subscribe now and get a cooker or picture or both.

R. R. TEETER, Business Manager.





Claud Studebaker



C. C. Grisso



Roy Patterson



Henry V. Wall



Freeman Ankrum

## These Members of the Home Missionary Board Appeal for a Banner Offering



*Give as the Lord  
hath prospered  
you*



H. F. Stuckman, President



*Freely ye have  
received, freely  
give*



## Let your gratitude be the measure of your gift



G. C. Carpenter

Send Offering to Wm. A. Gearhart,  
1101 American Saving Bldg.  
Dayton, Ohio



Wm. A. Gearhart  
General Secretary



A. B. Cover

# THE BRETHREN EVANGELIST

## Thanksgiving Proclamation

"By the President of the United States,

"A proclamation.

"The season again approaches when it has been the custom for generations to set apart a day of thanksgiving for the blessings which the giver of all good and perfect gifts has bestowed upon us during the year. It is most becoming that we should do this, for the goodness and mercy of God which has followed us through the year deserve our grateful recognition and acknowledgment.

"Through his divine favor, peace and tranquility have reigned throughout the land. He has protected our country as a whole against pestilence and disaster and has directed us in the way of national prosperity. Our fields have been abundantly productive; our industries have flourished; our commerce has increased; wages have been lucrative and contentment has followed the undisturbed pursuit of honest toil.

"As we have prospered in material things, so have we also grown and expanded in things spiritual. Through divine inspiration we have enlarged our charities and our missions; we have been imbued with high ideals which have operated for the benefit of the world and promotion of the brotherhood of man through peace and good will.

"Wherefore, I, Calvin Coolidge, President of the United States, do hereby set apart Thursday, the 29th day of November next, as a day of general thanksgiving and prayer, and I recommend that on that day the people shall cease from their daily work and in their homes and in their accustomed places of worship, devoutly give thanks to the Almighty for the many and great blessings they have received, and seek his guidance that they may deserve a continuance of his favor.

"In witness whereof I have hereunto set my hand and caused to be affixed the great seal of the United States.

"Done at the City of Washington, this 23rd day of October, in the year of our Lord one thousand nine hundred and twenty-eight, and of the independence of the United States, the 153d.

"CALVIN COOLIDGE."

"By the President:

"FRANK B. KELLOGG,  
"Secretary of State."



# THE BRETHREN EVANGELIST

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## EDITORIAL

### Thankfulness and Thanksgiving Day

There is never an over-supply of thanksgiving, as is manifest in many ways and is made annually apparent by the sparse attendance at our Thanksgiving Day services. The number in attendance on these occasions may not be a true indication of the amount of thanksgiving that enters into our lives. Doubtless there is much genuine gratitude that does not find expression in this manner. Yet considering the wide publicity given these services, the preparations made for them, and the vast numbers of people, professedly religious, who deliberately ignore them and offer no substitute expression of thanksgiving of their own, we are justified in considering the normal size of the Thanksgiving Day audience to be in some measure an indication of the spirit of gratitude that characterizes our American Christianity. And reaching a judgment in this manner, the amount of thanksgiving we possess is not greatly to our credit.

And with that in view it is easy to give way to the customary lament of the small attendance at our Thanksgiving Day services, and to complain because people do not respond in larger numbers to our invitations and pleadings. But to do so we show ourselves to be approaching the problem from the wrong angle, and to be lamenting more the lack of expression than the lack of possession. It is not to be expected that men will be much concerned about occasions for the expression of gratitude when they have little of the spirit of gratitude in their hearts. We are wont to sing, "Count your many blessings," and we imagine that if we can get men and women to church and lay before them the many reasons for thanksgiving, they will forthwith show themselves properly thankful. But thanksgiving is not so superficial a matter. We are right in seeking to make our Thanksgiving Day services count for the most possible, but if by some means or other we should be able to double or treble our attendance, we would find that only a few could be shamed out of their ingratitude into genuine thanksgiving by a single effort. We may point out their manifold blessings, but it is not the number of one's possessions that floods the soul with gratitude. One may realize that he is the possessor of untold wealth and of every conceivable advantage, and yet have only an unhappy craving for more. One's happiness depends not so much on the things he possesses as on the spirit that possesses

him. Thankfulness depends not so much on the number of blessings as on the ability to rightly evaluate things. Some people know how to be thankful over a very little while others are miserable and unhappy in the midst of an abundance.

Perhaps it would be wiser and more satisfactory if we should look upon Thanksgiving Day not so much as a time for calling out thanksgiving where there is none, as for affording an opportunity for the expression of the gratitude we already possess. And when we stop to think of it, that is what Thanksgiving Day is really for—the expression of thanks on the part of the thankful rather than the stirring up of gratitude in the souls of the ungrateful and ungodly. We need to endeavor to create more widespread thanksgiving, to equip men with that happiness and godliness that will cause them to be appreciative and thoughtful, but that cannot be done on a single day. Yet we have confined our efforts too much to that day, and have been disappointed and complaining because we have not gotten a wide field of thanksgiving from such a puny sowing. This is not to say that we should not urge gratitude upon the people at all on Thanksgiving Day, nor that we should not point out to them the multitude of blessings that call for thanksgiving. We would not hinder the good of such effort even though it be small. But it is to say that if we expect to build gratitude into the lives of our people in anything like a commendable degree, we must not depend on the efforts of that day to produce the desired results. It is better to seek to show on frequent occasions, by teaching and example; and throughout the year, the importance of the continual possession of the spirit of thanksgiving and of habitual expressions of gratitude. If we desire to improve the situation, let us bear in mind that only intensive and persistent effort will avail, and then, our greatest hope must be with the young. If we undertake the task, it will help to keep before us these facts:

1. That a too high rating of material prosperity, as is common these days, is conducive to selfishness rather than to happiness and gratitude.

2. That it is difficult to build gratitude into a life that has not learned by some manner or means the difference between want and plenty, or has not been challenged to real sacrifice and service for others.

3. That no man is "self-made" and no success self-achieved, but that every person has been helped by his fellow-men to whatever accumulations or attainments he enjoys. That fact may hurt pride, but it will help gratitude.

4. That God is the author of all good, the sustainer of all life and the one on whom every soul is absolutely dependent, and consequently he has a right to a large place in the thought and life of every person. Nothing is so essential for the cultivation of the spirit of sincere thankfulness as such a recognition of God.

### The Proposal to Renounce War

One of the outstanding items of the faith of Dunker people is that war is sinful and that Christian people cannot engage in it. Gradually members of all sects and creeds have come to adopt much the same attitude, and since the world war the world at large has come quite generally to agree that war is both wrong and useless. There has developed a very widespread demand to rid the world of war, and many methods are being proposed to that end. Some believe the end is impossible of achievement, while others believe it is practically possible. But whatever one's belief with regard to the final destruction of all war, it is surely possible for all Christian people to cooperate in urging our nation to join with other nations in an agreement to outlaw war and to seek to settle all international disputes that may arise by peaceful means.

During the last decade the Christian people of the world have been praying as never before that they might never again know the horrors of war, and that something might be done to lessen the possibilities of war. There have been times when it seemed that this vast volume of prayers was of little avail, for selfishness and political intrigue seemed to blind the eyes of the political leaders of our own and other lands, but of late the visions of men in high places seem to be clearing and our hearts are rejoiced to see them proposing to one another that war be renounced. We were never faced with a time when the temper of America seemed to be so ripe for such a proposal, and the hearts of the Christian people of America can thank God for the good offices of Foreign Minister Briand of France and of Secretary of State Kellogg of

the United States, who by their proposals and counter proposals finally brought fifteen nations to sign a treaty to renounce war as a way to settle disputes. That treaty was signed at Paris on August 27, 1928, Secretary Kellogg having been present in person to sign for the United States. Following are the essential features of that pact:

"1. The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in all their relations with one another."

"2. The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

Now before that treaty can become effective with the United States, it must be ratified by the Senate, and it will come before that body for that purpose during the winter. The action of that august assembly will largely depend on the popular sentiment that is manifest between now and the time it is called to vote. It is hardly conceivable that these esteemed gentlemen, most of them men of broad vision and high purpose, will bandy this instrument about as a political issue, for it is far above all politics. Yet from experience of the past ten years we know our senators are quite human. They have their personal prejudices and they are subject to influence by forces organized to promote militarism. But they also have their ears to the ground to catch any sound from home. That is as it should be; they are representatives of their people. Usually they will act in harmony with the will of their constituency when that will is expressed. And there is where the responsibility of all Christian people comes in,—they who have the Christian conscience, the Jesus-attitude toward war and are charged with the talk of promoting the principles of the Prince of Peace—it is theirs to come forward with such united support and strong advocacy of this treaty that the senate will not long halt between two opinions.

We urge churches and individuals to write to their United States Senators, addressing them at Washington, D. C., calling upon them to vote for ratification of the multilateral treaty. Also it will help greatly to give force to the church's voice if your congregation will sponsor a memorial to the President and Senate to be signed by citizens of voting age (or young persons above 16, who should give their ages) and to be mailed to the Federal Council of Churches (105 East 22d Street, New York, N. Y.), or direct to

*(Continued on page 7)*

## EDITORIAL REVIEW

Do not forget—the Home Mission offering should be a BANNER OFFERING.

Our "Sociologist Rambles about Jerusalem" this week, and you will enjoy this report as you have the other letters of Dr. J. L. Gillin.

See Prof. Stuckey's copy on the Sunday school page. Perhaps that is just what you have been looking for. You will find his page helpful from week to week.

Christian Endeavorers will find in their department a word from their general secretary, also a report from the very live society at Dallas Center, Iowa. We would like some more reports of that kind—or different, if yours is.

Brother Frank Gehman, pastor of the church at Uniontown, Pennsylvania, says they are soon to have a completed new church building. We shall be glad to have a picture of it when ready for dedication. One addition to the membership by baptism is reported.

Sister Emma Aboud reports seven recently baptized into her Brethren mission in New York City, where she has had the gracious assistance of the Church of the Brethren minister. She has been used of God in accomplishing much good work and she reports that God has supplied their needs in a remarkable way.

Brother J. L. Gingrich tells of having assisted in a revival campaign in the Pike congregation of Pennsylvania, where Brother J. L. Bowman is pastor. He does not tell the results in figures, but he does report a happy time with these people and to be convinced that "there is a wonderful field here for a much larger church."

Our attention has been called to an error that appeared in the Ohio Conference Minutes report published in the Evangelist two weeks ago. In the Mission Board Treasurer's report, Canton church was credited with paying "\$20.00," while the figures should have been \$70.00. The church was paid up in full for the year.

You will be interested in the letter from Brother Floyd Taber in this issue. He says he failed to pass the examination for which he asked the aid of prayer. But being informed of some of the difficulties of such a task, we doubt if he could have accomplished what he did and kept up under the strain had it not been for your prayers.

From President Jacobs' college news it will be noticed that Ashland College closed a very successful football season, having won all but two games. Also, the enrollment is keeping up and growing, as is not the case with many schools. Everything about the school, so far as we are able to learn, indicates growth. A school of that sort deserves a rapidly growing endowment. Give Dr. Bell your best support.

Brother Quinter M. Lyon, our Sunday school editor, announces on another page a most important series of Sunday school lesson subjects for the first six months of next year. This presents a great opportunity to go through a course in Christian doctrine under the guidance of those who know the field. Some schools do not use lesson helps, but we advise it, if only for this unusual course. It will be to your advantage. You will find the Brethren quarterlies a safe guide.

Brother N. V. Leatherman, pastor of our church at South Bend, Indiana, reports the work going forward in a splendid manner since the summer's vacations closed. The evangelistic campaign under the leadership of Brother A. L. Lynn, resulted in a spiritual quickening of the people and the addition of eleven to the membership, with others yet to be received. A splendid special feature of this church's program is their "Family Night," a social affair for the entire membership, occurring once each quarter.

Brother Fred C. Vanator writes of the close of his pastorate at Canton, Ohio, and the taking up of his work at Peru, Indiana. He and his capable wife led the Canton church in the accomplishing of a great work and the Ohio conference had come to look upon them as fixtures and necessities. We have lost them, but only to our neighboring district and to another splendid field where they have already gotten well started in the accomplishing of another good work.

The Brethren church of Louisville, Ohio, where Brother A. E. Whitted is pastor, rededicated their enlarged and redecored church on Sunday, November 18th. Dr. W. H. Beachler of Dayton officiated at the three-fold services of the day. It was Homecoming as well as dedication day, and doubtless many out-of-town friends were present. We are expecting to be able to publish a detailed report with picture of church at an early date. On the Monday evening following dedication Brother Whitted began evangelistic meetings in his new church.

Sister Mary Pence writes for Limestone, Tennessee, where she has been pastor for a number of years. She reports Brother M. B. Early to have accepted the call to become pastor of this church, and to have held a meeting which resulted in the addition of five to their membership. We are glad to learn of the kind of impression that Sister Pence received of National Conference, though not able to attend. In view of that testimony we feel the Evangelist has not been unsuccessful in conveying the conference to the home folks.

Our Ohio ministers will be interested in the date of the Ohio Pastors' Convention to be held at Columbus, January 21-24, 1929. This will be the tenth annual convention and judging by announcements it will be as strong as any, if not the strongest yet held. About a dozen outstanding and nationally known speakers are scheduled to appear on the program. There will be the usual sectional meetings for the discussion of these vital topics: Evangelism, Religious Education, Town and Country Church, Interdenominational Goodwill, Moral Welfare in the Home, Industrial Goodwill, Youth, Community, Interracial Goodwill, and International Goodwill. If any of the laymen wish to bestow a favor on their pastor and one that will redound to the good of their church, they might offer him the money for carfare and hotel expenses and urge him to take advantage of this really great convention.



# GENERAL ARTICLES

## A Thanksgiving Meditation

By H. H. Smith

It is well to have a Thanksgiving Day once a year; but as every day should be a holy day, spent for the glory of God, and not simply one day in seven, so every day should be a Thanksgiving Day, for each day brings its added blessings. A little boy, tired of hearing his father ask a blessing at the table three times a day, said, "Why don't you go down in the cellar and ask a blessing over the whole barrel of pork and save the time of doing it at every meal?" We excuse the little boy for asking such a question, but there are many adults who also believe in "lumping" their thanksgiving and confining it to a single day out of the three hundred and sixty-five.

Ingratitude seems to be a common fault of humanity. "Were there not ten cleansed?" asked the Master; "but where are the nine? There are not found that returned to give glory to God, save this stranger." We are often mere beggars before the Lord, continually asking for blessings, and failing to give thanks for those received. A pastor once decided to have a prayer meeting in which all who participated were to devote their whole prayer to an expression of gratitude for God's blessings without asking for more blessings. It was so difficult for those who offered prayer to confine themselves to thanksgiving alone that the audience was somewhat amused at the effort put forth to keep from falling into the old habit of making the prayer principally a matter of petition for greater blessings.

Some may have had a hard year in many respects and feel that they have little to be thankful for; but upon closer examination they will find many things for which to be thankful. Perhaps loved ones have been called away and we "long for the touch of a vanished hand, and the sound of a voice that is stilled." But let us be grateful to God that we can look forward to a happy reunion beyond this vale of tears. This is one of the great blessings of Christianity. A missionary in Korea lost his little child, and as the funeral procession passed along the street one of the natives remarked, "How sad that the poor man's child has died!" But another native said, "It is not so sad with him as it is with us, for he knows some way to be reunited with the child in the next world." Let us be deeply grateful for this glorious hope of reunion with our loved ones who have preceded us to the Father's home above.

If tempted to think our lot harder than that of others, we should remember those who are so much less fortunate than we are. The story is told of a beggar who was severely complaining that he had no shoes, when, suddenly he saw another beggar on the street who had lost both feet. Then in shame and confusion he ceased complaining and thanked God that he was better off with his bare feet than the beggar who had no feet at all.

Even adversity often has its bright side. Many a person has been brought to God by affliction. The writer recalls the case of an old man about 75 years of age who was seized with an incurable disease. He had been an unbeliever all his life, but, facing inevitable death in a short time, he heartily turned to God and died in the full assurance of faith. On his death-bed he thanked the Lord over and over again for the affliction that had brought him to himself and turned his heart to God. "It is good for me that I have been afflicted," said the psalmist. The frost blights the roses, but it destroys the fatal fever germs; the electric storm may damage life and property, but it purifies the atmosphere and wards off a plague.

Some people are thankful only when they have had a narrow escape from some great evil, and consider that a special providence for which to be thankful. But why not consider the blessings that come unmingled with evil as providential? A man once related to Bishop Whately what he called a case of a wonderful providence.

He said he had been in a ship-wreck and every one but himself had perished. He felt sure that this was an extraordinary providence and a demonstration of special care on the part of God. Whately replied that he knew of a case more wonderful still. Some friends of his had sailed for some distant port and all had arrived safe. And not only they, but all the passengers had arrived safe. And still more wonderful, the crew and the vessel and the cargo had arrived safe; and no loss of any kind had been suffered during the voyage. The safety of all surely testified more eloquently of a divine providence than the bare escape of one.

We show our gratitude to God by our conduct more than by our words. God has given us life with its many privileges and duties. How are we using this gift of life with its accompanying blessings? Are we thankful that

### "WHY EVERY MEMBER OF OUR CHURCH SHOULD CONTRIBUTE TO HOME MISSIONS"

By Dr. Henry V. Wall

*(The following article solicited by our Home Missionary Secretary was omitted by oversight from last week's paper.—Editor)*

Jesus says: "The field is the world." Therefore, there is no such thing as Home Missions except as we choose to use the name in differentiating between the work at home and that in foreign lands.

The program of the church as outlined in the 15th Chapter of Acts means to go into all the world and preach the gospel to every creature. In order to comply with this our members will have to give as the Lord has prospered them; not as each one thinks he has prospered, but in reality as each has been blessed.

This of necessity means sacrifice. In fact the organization known as the church is based upon the greatest sacrifice known to the world, viz: the death of the Son of God on Calvary's cross.

When he went away the only provision he made for carrying on this work was through individuals who are born again and vitalized by the Holy Spirit. If the church fails the program fails. The church will not fail, but some individual members will fail because: "The lust of the eye, the lust of the flesh, and the pride of life," have so completely overwhelmed them that the God-life imparted to them at the time of the new birth is so neglected that it finds but little if any expression in their lives.

Love is the basis of all sacrifice. John 3:16. If you are a Christian, love is a part of your very being. If you have not sufficient love to cause you to contribute to missions you should examine yourself by God's Word and see whether you are really saved.

Saved people have a desire to see others saved, and this desire is prompted by love. Under the leadership of the Holy Spirit love will cause us to contribute to missions.

Let us join in prayer that the Lord will give wisdom to our Mission Board in the expenditure of the funds placed in their care.

Long Beach, California.

we know not what it is to face real want? Then we must not forget the multitudes who have a hard struggle to get bread for themselves and their children. We cannot be grateful for God's blessings and ignore the cry of hungry orphans in other parts of the world. Are we grateful for the Gospel? Then we cannot neglect to send the bread of life to the benighted millions. We are truly grateful to God for all his blessings only when we are using them to glorify him and promote his Kingdom.

We often fail to be truly thankful for our daily bread,

taking it as a matter of course. Have we not worked for it and earned it by the sweat of our brow—or brain? But trace the loaf back to its origin and we trace it back to God.

"Back of the loaf is the snowy flour,

Back of the flour the mill;

Back of the mill is the wheat and the shower

And the sun and the Father's will."

Ashland, Virginia.

## Things By the Way---XVII

By A. D. Gnagey, D.D.

### Temporal and Eternal Things

Over the triple doorways of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses and underneath is the legend: "All that which pleases is but for a moment." Over the other is a sculptured cross, and there are the words: "All that which troubles us is but for a moment." But underneath the great central entrance to the main aisle is the inscription: "That only is important which is eternal."

### Sunday for Donkeys

Years ago Lord Shaftsbury attended a costermongers' exhibition of the donkeys with which in that day they dragged about their provisions and merchandise. There were fifty donkeys as sleek and beautiful as if they had come out of the Queen's stables; and the men told him that every donkey had, each week, twenty-four consecutive hours of rest, and, as a consequence, could travel thirty miles a day with their loads for six days in a week; while donkeys driven seven days in a week, could not travel more than fifteen. Did not Jesus say the Sabbath was made for man? Yes, but also for man's beast of burden. If the donkey needs one day in seven for rest, much more does man who has numerous worries the donkey does not have. Besides the human act, it is a decided material advantage to allow beasts of burden man's day of rest.

### Desire for God Satisfied

The history of the founding of the Wesleyan Missions in South Africa is a notable instance of the fact that the yearning for God shall somehow be satisfied. When, in 1814, Barnabas Shaw landed in Cape Town, with his little caravan he set out for the north, only to meet another caravan, from the north, on its way to Cape Town. This was the chief of little Namaqualand, traveling in search of a white teacher. He knew nothing about the gospel, but something in his heart longed for something better for his people than any religion that he knew. The missionary's coming satisfied that desire. Deeply seated in the heart of every human being is the longing for God. Man must have a religion; he is "a religious animal." The religious instinct is in him and must be met. An instinct may be repressed, perverted, ignored, but cannot be extinguished. God put it there, and only God can satisfy it.

### Where True Happiness is Found

The search for happiness is universal. Everybody seeks it. The trouble is mankind in general seeks for it where it is not, hence the disappointment. Even when man has discovered where happiness is to be found, he seeks for it in the wrong way. Christ's idea of happiness is so different from any mere human conception of it that it is difficult to convince people that Jesus had the right idea. In the very first verses of Christ's great Sermon on the Mount he tells us who may be truly happy, for that is really what blessed means. As we look carefully over

the verses we find that it is not those who have a great deal, for he does not speak about having anything, nor is it those who achieve great things. It is the poor, the meek, the hungry, the kind, the pure, the merciful. Whoever thought of calling such blessed? It is those also who strive earnestly to be true, and who endure patiently whatever suffering or trials may come to them. Unfortunately, unhappiness, like happiness, results not from what we have but from what we are. It comes less from the way people treat us than from how we treat ourselves. We overcome unhappiness by being fit for happiness. The fact is, our happiness grows out of ourselves being men and women whose hearts and lives naturally attract happiness to them. Then let us guard our hearts; let us watch our being and our becoming. For out of the heart are the issues of life. In Christ there is no unhappiness; in him is life's deepest and richest and completest blessedness.

### Bible Reading on Happiness

Apröpos to the above, a Bible reading on happiness will be in order. With your New Testament in hand verify these scripture passages:

Rom. 4:17—Happy is he whose sin is forgiven.

Matt. 11:6—Happy is he who is not ashamed of Jesus.

James 1:12—Happy is he who conquers his temptations.

James 1:25—Happy is he who does as well as he knows how to do.

Rev. 1:29—Happy is every one who knows his Bible and acts accordingly.

Acts 20:35—Happy is he whose heart overflows with generous impulses.

Matt. 13:16—Happy is he who listens attentively to the voice of Jesus.

Matt. 24:46—Happy is every one who is faithful to the trust God has placed in him.

John 12:13—Happy is he who speaks a word of truth concerning Christ and his kingdom on earth.

Rev. 14:13—Happy forever is every one whose life-ending is the end of a life of genuine love for Christ.

Rev. 19:9—Happiness has its greatest development in the future life—if that is lived where God is.

John 20:29—Happy is the man or woman who loves Christ in spite of not having seen him face to face; it must be hard to believe when we can not see or prove, but to do so makes one's life a blessing.

Ecc. 12:13—This is the end of the matter (all hath been heard): Fear God and keep his commandments.

Rev. 22:14—Happy are they that have the right to happiness, and the right to find it both in this life, and in the life to come.

A few search questions and answers: (1) What is the first beatitude of the psalms?—Ps. 1:1. (2) How many blessings were pronounced upon the Israelites in case they should obey God, and what was their character? Count them in Deuteronomy 28:1-6. (3) What psalm closes with a beatitude, and what is it? Ps. 2. (4) What psalm contains a beatitude concerning those in God's house, and what is it? Ps. 84:4. (5) What shows the forgiving spirit of Jesus when his enemies were crucifying him? Luke 23:33, 34.

### When You Go Away from Home

The time comes when every one must go away from home. We can not always remain under the guiding influence of those who love us best. The hands that led us in childhood will one day be removed, and then if we have not the fixed purpose to obey the voice of God we shall find ourselves in difficulty. The strength that holds a man true to the right course comes from the life of God in his own heart. We have a fine example of this in the life of



Abraham. Nothing kept him true to the best light of his life but faith in the invisible God and his determination to follow him wherever he might lead. Nothing kept Daniel free from the vices of a heathen court except his faith in God and his unalterable purpose to obey the law of God as he had learned it in the land of his fathers. Today we are interested in the patriarchs because they were great, and because they were successful. We pay little attention to men who make a failure of their lives, but if they succeed in some of the things which we are trying to accomplish we are drawn to them by a natural curiosity. How did it come about that these Old Testament characters succeeded? Was it an accident? Could we have done as well if we had been in their place? One thing about these Old Testament heroes we can not deny: **they heard God's voice and obeyed it.** Are we doing as well?

#### A Virtue Among Christians

Many of us find it difficult to forgive those who have done us wrong; but it is the privilege of Christians to forgive, and not a duty only. Indeed, we do not know what it is to be truly Christlike in life and character until we can pray for our enemies, and forgive them and do good to those who have done wrong to us. The great apostle urges us to put away all bitterness, and wrath, and anger, and clamor, and evil-speaking and malice. And why should we not be kind, magnanimous, and forgiving? Does not God for Christ's sake forgive us? Is not that sufficient argument for a Christian? Are you willing to forgive, and hold no hatred in your heart toward any one? How do you feel toward those who hold different opinions religiously from yours? What is your attitude toward those whose interpretation of God's word, of Christ's teaching, and Christ's mind differs from yours? Are you friendly with them? Do you manifest the spirit of co-operation and conciliation toward them? Does it ever occur to you that **they** after all might be right and **you** wrong? The one commandment of Jesus more frequently and more violently disobeyed than any other is, "**Judge not that ye be not judged.**" It is the plain word of Jesus, yet it is being constantly violated even by those who profess to be super-Christians.

Altoona, Pennsylvania.

#### Why I Attend Church

By Kathryn L. Abbott

I attend church because in the stillness of a winter night, in January, 1886, I saw, as did Isaiah the prophet, a vision of the Lord, and I said, "Here am I."

I knew that a divine blessing had been given me; I accepted, and increasing fullness of fruitfulness was mine because I obeyed. God planted me by the rivers of living waters that night. I have grown up in his love, yet am ever growing.

I have found that his presence has given to me distinctive qualities, of moral excellence and courage, that I never can possess elsewhere, and that his presence is most keenly felt in his holy temple—the place set apart for his worship. So I became a member of his church, and there I find it a privilege to walk and talk to God. My church has lifted me up, through her teaching and helps me to walk the straight and narrow path, that leads to eternal life.

If I did not go to church I would be a stumbling block, I could not help others, my light would not shine. I want to live that others may see Jesus through me.

Going to church brings to me songs of praises; my delight is to meditate on his laws. By the inspiration thus received I find myself growing in the possession and

power of the Spirit daily. And my spiritual life is thrilled and quickened by the glorious songs of God's love and grace. And I love the place where these songs are sung. I can sing with a true heart:

"I love thy kingdom, Lord,  
The house of thine abode,  
The church our blest Redeemer saved  
With his own precious blood.

"For her my tears shall fall;  
For her my prayers ascend;  
To her my cares and toils be given,  
Till toils and cares shall end.

"Beyond my highest joy  
I prize her heavenly ways,  
Her sweet communion, solemn vows,  
Her hymns of love and praise."  
Dayton, Ohio.

#### Growing Old

By Dr. C. F. Yoder

Psalm 90; Eccl. 12; Isa. 40:28-31

The sunlight falls aslant the ripened corn;  
The apples fall upon the ground at morn;  
The squirrels have stored their nests with winter's food;  
The mother quail no longer guards her brood;  
The black birds form in flocks and fly away;  
The night winds wail as if to mourn the day;  
The cattle seek for shelter from the cold;  
All things proclaim, The year is growing old.

The windows in the house are growing dark;  
The sleeper wakens with the singing lark;  
The mill stones cease their grinding one by one;  
The broken pitcher says, "My work is done;"  
The silver cord is loosing thread by thread;  
The golden bowl lies trembling on the bed;  
A distant voice from out the blue and gold;  
Proclaims to all, The house is growing old.

The eagle mounts in one unending flight;  
The sleeper wakens to eternal light;  
The racer runs and tires not evermore;  
The toiler gathers an immortal store;  
The fountain springeth to eternal life;  
Eternal peace prevaileth over strife;  
A universal song, forever sung,  
Proclaims, The soul redeemed is ever young.

Rio Cuarto, Argentina.

The love of God shed abroad in the heart by the Holy Spirit is the standard Christian love. It is love like God's, God's own love born in man's heart. And it must have the background of purest moral character, unspotted righteous living. Modernists break solemn ordination vows; are guilty of double dealing in ambiguous words and phases deliberately used to conceal their notions for a time; they take salary for offices whose purpose they subvert. How can the love of God remain in hypocritical hearts? The ethics of Christ put hypocrisy or double dealing the most detestable of sins and Christ so thundered against it. How can Christ's people think lightly of it?—Selected.

In the face of a death-dealing world, Jesus Christ took up the impossible. He bridged the dark chasm. Down into its lowest depths he went and up again. Praise his name!—F. E. Brooks.

## SIGNIFICANT NEWS AND VIEWS

### AN ENGLISHMAN'S TESTIMONY

Mr. Arthur Black, an Englishman who has been visiting in this country, recently wrote the editor of the New York Evening Post as follows: "The amusing cartoon in your issue today, suggesting that an American finds it easier to get a drink after 11 P. M. in this country rather than in England, leads me to give my simple witness. I have been in the United States for just a month and have traveled to and from the Pacific Coast, and have been in half a dozen large cities. The chief contrast that has struck me has been the absence of all temptation to the ordinary person to take intoxicating liquors. There are no saloons, no general stores including wines and spirits in their stocks, no liquor advertisements in the newspapers, no signs of liquor on the railroad trains and in hotels. Prohibition certainly has changed the visible social custom of drinking; very different from what I am painfully familiar with in my own country. I sail for home tomorrow, but not because I can't get a decent drink."—*The Methodist Protestant*.

### SOLUTION OF DIVORCE EVIL NOT DISCOVERED

Three years ago the Episcopal church set up a commission to study the divorce evil. This commission reported to the General Convention in session at Washington, that it had failed to reach a solution for the problem and asked for three more years in which to study it.

The commission deplored increasing divorces in the United States, discovered many causes for it, listened to diverse remedial suggestions, but did not recommend changes in the present church laws.

Four major reasons for the great increase in divorces were stated as follows:

- 1—Breakdown of home life.
- 2—Hasty marriages.
- 3—Tension between husband and wife.
- 4—Lack of practical training for marriage.

Contributing factors were found to be lack of children, crowded apartment houses in cities, lack of understanding of the problem by the clergy, lawyers and social workers, and financial tension existing in many families.

It is unquestionably a tough problem and is among the many created by so-called "modernism." Whatever may be the cause or causes, it will never be cured and the family restored to peace, contentment, happiness and sanity until Christianity controls the lives of people. Let deep study and decisive teachings be given to this subject for unless checked divorce will overflow civilization.—*The Christian Evangelist*.

### FOR BETTER OBSERVANCE AND ENFORCEMENT

Following the election which resulted so favorable for Prohibition in the defeat of Governor Smith and the increase in the dry majority in both branches of Congress is no time to say the dry fight is over. IT IS TIME TO START A CAMPAIGN, STATE AND NATION-WIDE, FOR BETTER OBSERVANCE AND BETTER ENFORCEMENT OF THE PROHIBITION LAW.

The political status of Prohibition is fixed for the present, and now is the time to demand better enforcement of the law on the part of local, state and national enforcement officers. There should and must be better cooperation. These officials know what the people expect, and that same people must see that its expectations are realized. INSIST TO THOSE OFFICIALS THAT DRY ENFORCEMENT MUST BE PUSHED.

Hand in hand for better enforcement must be the demand for better observance. The so-called respectable

citizen who patronizes the bootlegger must be given to understand he cannot escape the penalty of his conspiracy to violate the dry law. THAT LAW IS MEANT FOR THE HIGH-UPS AS WELL AS THE LOW-DOWNS.

Get back of the dry law. Get back of its officials. Get back of the organization which stands for Prohibition, its observance and enforcement. Now is the time to insist you meant when you voted dry that you want and expect the country to be dry. LET US STOP DILLY-DALLYING ON OBSERVANCE AND ENFORCEMENT AND DEMAND THAT WE GET THAT FOR WHICH THE LAW PROVIDES. —American Issue.

### "ON MY LAST DAY"

In a magazine article "On My Last Day," the writer tried to point out what thoughts might give him that "priceless sense of peace" at the hour of his departure from this world. The writer seemed to lay great stress upon remembering all the good he had done, all the cheer he had spread, all the acts of kindness that had won him friends, and particularly the satisfaction that he had brought to his mother in being what he felt she had wanted him to be.

All of this may be good, but it is not good enough. For who has a truly correct philosophy of life but he who has discovered that "all our righteousnesses are as filthy rags"; that our striving is vain if we depend only on our own power; that we absolutely need God to supply both motive and direction. On my last day I would rather think on the goodness of God who gave me a rational existence, a free will and a mind to choose between right and wrong; who has saved me for Christ's sake, and will permit me to continue in another world. Only then does death lose its terrors.—*The Evangelical Herald*.

### A Proposal to Renounce War

(Continued from page 3)

the President at Washington, D. C. Use the following form and get as many signatures as possible.

#### A MEMORIAL

To the President and Senate of the United States of America:

We, the undersigned citizens of the United States, profoundly believe that our Government should cooperate to the fullest possible extent with the other nations of the world in taking effective steps toward the substitution of peaceful methods for those of force in the settlement of disputes between nations.

We therefore heartily rejoice that the Pact of Paris renouncing war was signed on August 27, 1928, by the United States and fourteen other nations and that invitations were extended to forty-nine additional nations to become signatories. In giving our enthusiastic endorsement to this multilateral anti-war treaty we declare our belief:

1. That war should be renounced and never again be resorted to by civilized nations as a means of settling disputes, enforcing national claims or seeking national objectives.
2. That war should be made a crime by specific provision of international law.
3. That the settlement of every threatening dispute, whatever its nature, should never be sought except by pacific means.
4. That even regarding disputes which the nations involved may not be ready to submit to arbitration or judicial settlement, they should nevertheless pledge themselves not to resort to war.
5. That solemn engagements pledging the good faith of the nations in these vital matters are essential to the development of the spirit of mutual confidence which must precede a general movement for thoroughgoing disarmament.

We therefore respectfully express to President Coolidge and the Senate our earnest hope and desire that the multilateral treaty for renouncing war as an instrument of national policy, now before the nations, may be promptly ratified.

Names

Addresses

.....  
If this above suggestive form suits you, clip it out and paste on a paper for signatures. If it does not suit, write your own. This is an opportunity to express your Christian citizenship on an issue on which no organization or people have a greater right to speak than has the church and its constituents. And this is an opportunity to let your Dunker opposition to war express itself in ways that will count.



# THE BRETHREN PULPIT

## Thanksgiving and Its Development

*O, Give thanks unto the Lord for his mercies endure forever."*

Like many other good American institutions, we accept Thanksgiving Day very often as a matter of course, with little thought of its origin or significance. It means little to us because we put little into it. It is not surprising; it is human nature to grow indifferent toward our common blessings. Yet it is a thing we may well be concerned about and need to guard against. We need to refresh our minds concerning the origin of things occasionally and be reminded of the price of the things we inherit. Thanksgiving Day, like most other abiding and worthwhile institutions, was the product of a great experience, and this is the story of it—often told, yet worth retelling:

The Pilgrims lived on the "Mayflower" until a log house large enough for all was built. This was surrounded by a high, wooden barricade to keep off the Indians and wild animals. Afterward the men built a house for each of the nineteen families. How their axes rang in the winter air, as they felled the trees for lumber to build these rude houses! How nobly the wives and mothers worked in the bitter cold of their uncomfortable homes, washing, ironing, baking, brewing, pounding the corn, spinning the cloth, and making everything, singing cheerfully all the while!

How bravely the boys and girls tried to bear the cold and the hunger without complaining, and in all the little ways helping their parents to build up a village out of the wild woods! What a hard time they had during the long and bitter winter! Often they did not have food enough. Many Pilgrims were taken ill, and one-half of them died before spring came.

One day a kind Indian walked out of the woods, saying, "Welcome Englishmen!" The Indians showed them how to plant corn with a fish or two in each hill to fertilize it; how to build a birchbark canoe, snow-shoes, and moccasins. The "Mayflower" went to England and returned with plenty of food.

So in the fall about a year after they had arrived, the Pilgrims had food enough to last all the next winter. They were happy then and said, "Let us thank God." So a Thanksgiving meeting was held.

But Thanksgiving as a national custom does not reach back to the days of the Pilgrims. From their day we must leap over many years to the days of the beginnings of the American nation. It was following another great experience, when the hearts of men were filled with gratitude that we find the first national expression of thanksgiving and meet with the first presidential proclamation, setting aside a day for that purpose.

### THE FIRST PRESIDENTIAL THANKSGIVING PROCLAMATION

By the President of the United States of America: A Proclamation  
Whereas, It is the duty of all Nations to acknowledge

the Providence of Almighty God, to obey his Will, to be grateful for his Benefits, and humbly to implore his Protection and Favour: And whereas both houses of Congress have, by their joint Committee, requested me "To recommend to the people of the UNITED STATES, a Day of PUBLIC THANKSGIVING and PRAYER, to be observed by acknowledging with grateful Hearts the many Signal Favours of Almighty God, especially by affording them an opportunity peaceably to establish a Form of Government for their Safety and Happiness."

Now, THEREFORE, I do recommend and assign THURSDAY the Twenty-Sixth Day of November next, to be devoted by the People of these States, to the Service of that great and glorious Being who is the beneficent Author of all the good that was, that is, or that will be. That we may then all unite in rendering unto him our sincere and humble thanks for his kind Care and Protection of the People of this Country previous to their becoming a Nation;—for the signal and manifold Mercies, and the favourable Interpositions of his Providence in the Course & Conclusion of the late War;—for the great Degree of Tranquility, Union, and Plenty, which we have since enjoyed;—for the peaceable and rational Manner in which we have been enabled to establish Constitutions of Government for our Safety and Happiness, and particularly the national one now lately instituted;—for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge;—and in general, for all the great and various Favours which he hath been pleased to confer upon us.

AND ALSO, that we may then unite in most humbly offering our Prayers and supplications to the great Lord and Ruler of Nations, and beseech him to pardon our National and other Transgressions;—to enable us all, whether in public or private Stations, to perform our several and relative Duties properly and punctually;—to render our National Government a Blessing to all the people, by constantly being a government of wise, just and constitutional Laws, directly and faithfully obeyed—to protect and guide all Sovereigns and nations (especially such as have shown kindness unto us) and to bless them with good Government, Peace and Concord—to promote the Knowledge and practise of true Religion and Virtue, and the increase of Science among them and us;—and generally to grant unto all mankind such a Degree of temporal Prosperity and He alone knows to be best.

Given under my Hand at the City of New York, the third Day of October, in the Year of our Lord One Thousand Seven Hundred and Eighty-Nine.

G. WASHINGTON.

But a little more of the history of the day, that is, how

### THANKSGIVING MEDITATIONS

*Praise ye Jehovah!*

\* \*

*I will extol thee,  
O God, my King!*

\* \*

*O Give thanks unto Jehovah,  
For he is good;  
For his mercy endureth forever!*

\* \*

*Great is Jehovah,  
And greatly to be praised;  
In the city of our God,  
In his holy mountain!*

\* \*

*Bless ye Jehovah, my rock;  
My loving kindness, and my fortress;  
My high tower, and my deliverer;  
My shield, and my refuge.*

\* \*

*Bless Jehovah, O my soul,  
And all that is within me,  
Bless his holy name.  
Bless Jehovah, O my soul  
And forget not all his benefits!*

—Otterbein Teacher.

the annual custom grew into being, might be of interest, and here we will let Carl Holliday speak and tell us "How Thanksgiving Proclamations are Made." He says:

When on October 3, 1789, George Washington issued the first National Thanksgiving Proclamation, it was a very simple process with few or no ceremonies. On various occasions Congress or President Washington had announced certain days as times of thanksgiving for the army, and oftentimes the colonies as individuals had chosen such days; but it remained for Alexander Hamilton to suggest a presidential proclamation for the entire nation. President Washington, favoring the idea, suggested to Congress, and when the sanction of that body was obtained he issued a brief statement calling upon the people to set aside November 26, 1789, as a day for thanking God for his goodness to the young nation. It seems that but one copy of the proclamation was made, and the various commonwealths received the information by special messenger and through the few struggling newspapers.

How different the process is today! Since 1864 there has been a national statute making the last Thursday of November the legal and only Thanksgiving Day and declaring it a national holiday, and since that time, of course, no president has neglected to issue the annual declaration.

It is no small task set before the President to try the same old idea in a new way. In this President Washington had a decided advantage. President Harrison and President McKinley, it is said, used to go off to an obscure corner of the White House and write the whole thing out with pencil before having it typewritten; but President Roosevelt and President Taft always dictated the messages directly to the stenographer. Typewritten copies are, of course, made, but they are not looked upon as official. The "genuine" official copies must not be typewritten or duplicated in any way, but must be written out with pen and ink. After the President's draft has been pronounced correct, the important ceremony of affixing the great seal of the United States takes place. This seal is one of the most sacred objects possessed by the government and, according to the law enacted in 1789, shall not be used upon anything except a commission "without a special warrant of the President therefor." The President himself does not handle the instrument, but instead sends the proclamation to the State Department with a note authorizing and directing the Secretary of State to cause the seal of the United States to be affixed. The Secretary of State with proper ceremonial dignity then unlocks the rosewood case, places a round scalloped bit of paper in the little press, and brings down the seal. This circle of paper is then attached to the proclamation, and it is henceforth a finished State paper.

Scores of copies of the document must now be made for the governors of the various States and territories—handwritten copies, be it remembered, on the long blue official paper made expressly for such purposes. It is a time of much fantastic twirling of pens and much display of artistic penmanship. When all have been finished and sent forth to the States and territories and now even to the "isles of the sea," the governors of these communities announce that the President has issued such a declaration, and they each and every one proceed to write a message of their own to their people. And then all of them, the President and the governors and the clerks, are doubtless glad that it is over and with one accord begin to think of turkey and cranberry sauce.

The totality of life is the product of many little things—The Cross.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

**CHANGE YOUR MIND**—2 Cor. 7:8-12. "Repent ye, for the kingdom of heaven is at hand." One of our new translations has it, "Change your mind, for a new age is upon you." This is in line with the translation that Mr. Moody used to give; he would say, "It is a change of mind: a new mind about God." This was the outstanding note at the beginning of Christ's ministry, indicating that men were to enter into something newer, bigger and grander than they had known before. And that, in a sense, was to be their attitude of mind continually. Christianity is a life ever growing into larger and finer things. And Christians should be ever in a repentant attitude, that is, as Ernest Burner Allen says, in "a perpetual attitude of turning toward the light." The Jews needed to change their mind about the Kingdom. Some Christians may need to change their minds about war, or about race prejudice, or about temperance. We need to have right conceptions in order to have right actions.

#### TUESDAY

**WALK IN THE LIGHT**—Isa. 50:10, 11. "Walk in the light of your fire, and in the sparks that ye have kindled." Can you learn a lesson from the thunderstorm? There are those who can. Let us hear what Albert R. Fiske has learned: "We learn that there are negative and positive forces in the earth and in the clouds that persist in striving to unite; that ... these forces generate the spark and the lightning. ... There is a vital application in all this to the realm of the Spirit. Thus, man and God coming together in Christ Jesus produce the spark, the divine flame, which builds character, saves souls, transforms society. Here is the miracle of conversion and regeneration, the negative forces of the human heart uniting with the positive forces of God, the Holy Spirit indwelling in the soul."

#### WEDNESDAY

**IF THE LORD WILL**—James 4:13-17. "For that ye ought to say, if the Lord will, we shall live, and do this, or that." God would not discourage our planning ahead, but he would have us plan with him. He would have us take him into account, and seek to be found in the will of God. It is not a mere form of words that he is concerned about, that we should say, "If the Lord will" and then live as if we never knew the Lord. He desires that we shall be constantly concerned about his plan and purpose being worked out in our lives in all that we do or say or look forward to. We should recognize him as the very Lord of our lives—our time, energy and talents.

#### THURSDAY

**"RADIANT LOVE"**—1 Cor. 13:4-8. "Love suffereth long and is kind." Lillian Stevens has said: "The most remarkable thing about Miss Willard as a reformer was her loving kindness and thoughtfulness." Florence Nightingale exhibited radiant love when she rushed away to care for the wounded and dying. Radiant love will lead us to give ourselves with burning zeal to the service of the Master.

#### FRIDAY

**POWER OF HIS PRESENCE**—Ex. 33:14. "My presence shall go with thee." It was one of the most difficult tasks of history that was assigned to Moses. It is not surprising that he hesitated. Well may he have tarried till assured of the divine presence. We all need that presence to guide us and empower us. Like sheep we know not what the next step may bring us. Yet we can be "strong in the Lord and in the power of his might."

#### SATURDAY

**"HEART-TOUCHED" MEN**—1 Sam. 10:26. "A band of men whose hearts God had touched." A little further on we read, "God gave him another heart." That is the thing that enabled Samuel to say of Saul, "The one whom the Lord hath chosen." That is the thing that made him stand out among his brethren. That God-touched heart is the thing that is necessary today to give power and influence to the Christian life.

#### SUNDAY

**EACH ONE WIN ONE**—John 1:42. "He brought him to Jesus." That is God's program for his disciples and that is what he is counting on you and me doing—winning individuals to Christ as we go through life. If it were the ambition of every life to win at least one person to the Lord Jesus, how much more rapidly would the kingdom be brought in!—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N

## MAGAZINE SECTION

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Ashland, Ohio

## Plans that Increased Efficiency

### As They Have Been Used by Successful Teachers

#### A Class in the Vestibule

By Jennie E. Stewart

At one time our Sunday school found itself cramped for room and the Adult Class that had been using the parlor generously agreed to give it up to the Juniors. Since the Young Married Folks and a class of aged adults were using the auditorium this Middle-aged class thought they would try to make use of the big empty vestibule. It was large enough for their class, which seldom numbered more than forty or fifty, for sixty young people were occupying the space immediately above very comfortably.

But right away difficulties began to multiply. It was cold (who ever saw a vestibule that was not?) The class simply extended the heating plant to warm both ends of the long room and that was solved. There were two big doors in the center of one side leading outside and one door in either end of the other side leading into the auditorium. During the class session many late comers for Sunday school and early comers for church passed through those doors. The class bought several tall, narrow screen frames, joined them and panelled them with nice looking green rep, and set them so as to lead from one outside door to one inside door. This helped but did not quite give the necessary privacy for such a big class. Then they divided into a women's class and a men's class of approximately twenty-five members each. They grouped their folding chairs at either end of the room facing toward the door into the auditorium.

A few more screen panels were bought so as to make a three-cornered little vestibule at the outside door through which men might enter and pass to the back of the men's class and through which women might enter and pass to the back of the women's class. The rest of the screen separated the classes. Since both classes had their backs to the entrance and to each other this was found very satisfactory. The late comers for Sunday school got the benefit of the class without disturbing them noticeably and early comers for church began to come earlier and earlier so as to enjoy more of the class session till many of them decided to enroll and come regularly. In a short time the attendance was raised in the two groups from forty or fifty to an average attendance of sixty. Folding opera chairs were used, some of which were later placed in the back of the auditorium for church service, and the remainder of which were quickly folded back and placed neatly against the end walls by class monitors. This made it possible to clear the vestibule for church in a very short time.

Boulder, Colorado.

#### Outlines and Posters

By Mrs. J. H. Burchard

Mrs. Lee's class of women was much interested in the outlines and posters presented on different phases of the Life of Christ. While a girl in school Mrs. Lee had learned much of her history, physiology, and gram-

mar by means of analytical outlines or classifications, and carried out the idea in presenting the miracles of the Lord Jesus as follows:

I. The Lord Jesus had power over nature, mind, disease, and death.

II. The Lord Jesus performed in three years more than half as many miracles as are recorded in the entire Old Testament. They may be listed on a chart with brackets or as follows:

A. Eleven showing power over nature: six supplying needs (water to wine; Peter's net; 5,000 fed; 4,000 fed; tribute money; haul of fish); two in judgment: (swine; fig tree); three in deliverance (wind and sea; Peter on the sea; men fell backward).

B. Four showing power over mind; man of unclean spirit; man possessed of Legion; Syrophenician girl; lunatic boy.

C. Eighteen showing power over disease; two cases of fever (Peter's wife's mother; nobleman's son); two cases of leprosy (man full of leprosy; ten lepers); five cases of blindness (two at Capernaum; man at Bethesda; man at pool of Siloam; beggar at Jericho; Barthimaeus); two cases of palsy (man born of four; centurion's servant); one case of infirmity (woman afflicted eighteen years); one case of impotence (man at pool of Bethesda); one case of issue of blood (woman afflicted twelve years); one case of dropsy; one case of deafness and dumbness; one withered hand; one injury (ear of Malchus).

D. three showing power over death: widow's son; Jairus' daughter; Lazarus.

Was it significant or only a coincidence that blindness was the most common miracle performed? Is it not typical of spiritual blindness, so prevalent today, yet so literally true of that country even today?

Mrs. Lee's class were surprised to find only two instances of the healing of leprosy. Many other comparisons were made according to Mrs. Lee's Bible outline, records fifty-four in all the time covered by and noted. This was the crowning one: the Lord Jesus alone performed thirty-six miracles—that are recorded. The Old Testament history.

Another helpful outline was the one noting the various charges of the Pharisees against the Lord Jesus. These were added one by one as encountered in the development of the study of Mark's Gospel:

(1) He blasphemeth; (2) He eateth with sinners; (3) He keepeth not our holy Sabbath traditions; (4) He casteth out devils by Beelzebub; (5) His disciples eat with unwashed hands; and always and ever the accusation of his friends, "He is beside himself."

The Parables of the kingdom were presented in poster form: A large sheet of cardboard had a circle of heart-shaped petals of red paper, on each of which was noted one of the "Kingdom Parables," and the reference. These "petals" were arranged around an open circle in which was lettered "Thy Kingdom Come."

A week or so previously Mrs. Lee had

asked the class to find as many as possible of these parables. This created an interest in the study, which was brought to a climax by the poster, giving the list complete. Henryetta, Oklahoma.

### Using the "Children at Home" Stories

By Edith D. Sims

We have taken the Sunday School Times for over thirty-five years and it is like a dear friend, coming as it does from week to week, and we get a blessing from its pages every time we read it. I wonder if any Sunday school teacher has been using the Children at Home stories as I have been doing.

For years I have worked with Junior and Primary children and if any were sick or shut in, I would cut out several stories, paste them on strong paper or cardboard, tie them together with a ribbon, take or send them to the child and they were always highly appreciated. At other times I have taken six or eight pages of strong white paper, made them into the form of a little book eight by ten inches, fastened them at the side of a bright ribbon or card, then selected several delightful stories and pasted them on the pages, together with cut out pictures from old magazines, of children, birds, flowers and animals. Often my neighbors knowing that I do this, bring some pretty picture that I may use. The result is a very attractive little book which will make any child very happy, besides making a sweet, wholesome impression on young lives. Preparing these books will make nice work for Intermediate girls, bringing good cheer to children in hospitals at Christmas and other times.

Thus the Children at Home stories have been working overtime, carrying high ideals into the homes of many children.

San Anselmo, California.

## Redeeming the International System

By Quinter M. Lyon, Editor Sunday School Lesson Publications

At last! You have been waiting for it for a long time. Here it is. A quarter's study in "Some Great Christian Teachings." Naturally we could not take up all of them in one quarter, but the fundamental and pivotal teachings are here.

Run your eye through this array of topics:

Our Heavenly Father.

Sin.

Christ the Savior.

The Holy Spirit.

The Holy Scriptures.

Repentance and Faith.

Prayer.

Christian Growth.

The Christian Church.

Baptism and the Lord's Supper.

The Christian Sabbath.

Stewardship and Missions.

The Future Life.

Some have questioned the efficiency of the International lesson system. But in such courses as these it is redeemed.

The whole International system rises in my estimation when such courses as this occur. The very variety of methods of coming at a study of the Bible, by the way, is a great point in favor of the system. In next quarter's course on "Some Great Christian Teachings," our Bible study will be topical rather than consecutive.

The International Uniform Lessons pro-

vide a great opportunity for teachers to indoctrinate their classes. Among other questions, we shall try to answer the following during the next quarter:

Is God the Father of all mankind, or only of the Christians?

What is sin? Must we sin even after we become Christians?

Is salvation a magical process, or the result of moral influence?

Is the Holy Spirit the same as God?

Are Protestants superstitious about the Bible? Does the Bible need revision?

How can God forgive my sins, and count it as though they never were?

Does prayer actually ever change the mind of God?

What is the ideal Christian like?

Must one belong to church in order to be saved?

How shall we observe Sunday?

How much money shall I give? Is my money all that is necessary?

If a man die, shall he live again?

The Bible Class Quarterly is now in press, and samples can be had for the asking.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for December 2)

### Paul Before His Judges

Scripture Lesson—Acts 24:1 to 26:32.

Printed Text—Acts 24:24-27; 26:19-29.

Devotional Reading—Psalm 25:1-6.

Golden Text—I was not disobedient unto the heavenly vision.—Acts 26:19.

### LESSON LIGHTS

#### Introductory Note

Felix. Felix was a favorite of Nero, appointed procurator of Judea at the request of the high priest Jonathan. His third wife, Drusilla, was a Jewess, a daughter of Agrippa I.

Tacitus says of Felix, "With all manner of cruelty and lust he exercised royal functions in the spirit of a slave."

Porcius Festus. The successor of Felix. Inherited a government mismanaged by his predecessor. His term as governor was short.

Chapters 25 and 26 tell in detail the relation of Paul to Festus and to Agrippa, to whom Paul's case was referred.

Agrippa, son of Aristobulus and grandson of Herod the Great, was a soldier of fortune whose life was a record of extremes of misfortune and high opportunity. He quarreled with Herod Antipas, was imprisoned by Tiberius, but upon the death of Tiberius became ruler of the territory formerly belonging to his uncle, Philip. This was the kingdom lying east and north of the Sea of Galilee, the capital of which was Caesarea Philippi. After the deposition of Herod Antipas Agrippa succeeded him as tetrarch of Galilee and Peraea. Later, his kingdom was extended until it was practically co-extensive with that of Herod I. Agrippa was careful to regard the Pharisaic observances of the Jews, and consequently was popular with them.

The heavenly vision is described in the earlier verses of chapter 26.

Damascus, said to be the oldest city in the world, is still an important place in northern Syria. It had been under the sovereignty of Rome since 65 B. C.

Learning is turning thee mad—Literally, learning turneth thee to madness.

The king knoweth. Paul refers this matter to the king because of his familiarity

with the teachings of his people, with which the Roman officer Festus could not be expected to be so familiar.

With but little persuasion. Otherwise rendered "in a little time." The king seems to have spoken mockingly of the absurdity of Paul's expecting him with so little argument to become a member of the despised Christian sect.

Except these bonds—Implying that, at least for his appearance in court, Paul had been put in chains.—E. Leigh Mudge.

### A Disguised Blessing

Paul was two years a prisoner, but with the utmost indulgence and liberty compatible with his safe keeping.

What was the value of this imprisonment in attaining the great purpose of Paul's life?

1. It was on the way to Rome, under the best circumstances.

2. It was the means of preparing him for his best work when he reached that city.

3. Paul had been in poor health, and he needed the rest under the care of Luke, the beloved physician. And like most men busy about their Master's business, he would not have taken the rest unless he had been compelled by circumstances beyond his control.

4. Every active life needs periods of rest, as trees and plants need the winter rest in order to bear the most and the best fruit. There are two parts to our intellectual and our spiritual natures, and they require rest, reflection, meditation, devotion, as well as active use.

5. During these two years, as well as during his imprisonment in Rome, Paul had an opportunity "such as he never had before, of realizing, digesting, and assimilating in all their fullness the doctrines he had so long proclaimed to others."

6. He was, perhaps unconsciously, preparing to write those Epistles which have enabled him to preach the gospel throughout all the ages, and mold Christian thought for all time.—Illustrated Quarterly.

### Paul's Sermon Before the Royalty


It is worth noticing that Paul condemned the vices by teaching and picturing the opposite virtues. He let the truth convict them. The positive was much the more effective way. For if you cultivate the virtues, you must, by very necessity, root out the vices, but you can cut down the vices and not have any virtues in their place, but only room for a new growth of vice. The seven unclean spirits may take the place of the one cast out (Matt. 12:43-45).

Great courage and faith and desire to save are very marked in the sermon of Paul, as in the case of John the Baptist reproving Herod. He was wholly in the power of these two to whom he preached. As in the cases of Herod and Herodias, and Ahab and Jezebel, the wife was more to be feared than the husband. It was but a short time before this that "the upright Jonathan, to whom he owed his office, ventured to reason with him of righteousness, and Felix hired assassins to murder him."—Ibid.

### Obedient to the Heavenly Vision

Paul declares he was not disobedient to the heavenly vision, but gave himself to the proclamation of the Gospel to the Gentile world that they might turn from darkness into light and from the power of Satan unto God. Paul was not the only one who has had a heavenly vision. They do not all come in the same way, but to every life come at some time or other a vision from God of better things and holier and they who heed are blessed but they who neglect or ignore it are cursed by the increased hardness that comes into their hearts.

The story is told of an English clergyman concerning a dream which he himself had while a mere school boy. He thought he was observing the last great Judgment Day. After perceiving vast multitudes of human beings appear before the throne of God, some were accepted, some rejected, at last beheld his parents and others of the family summoned to appear. Great agitation was awakened in his breast, as he heard them examined individually of the deeds done in the body, and heard the judge say: "Well done, thou good and faithful servant." Mt. 25:21. His soul was filled with horror at the thought that he was not prepared to meet his Judge. When his name was called, he was in dreadful agony, fully expecting to be banished from the presence of God and the company of the redeemed. With a stern countenance the Judge inquired, "Well, what sayest thou?" In his dream the lad fell at his feet and implored mercy, praying, "Lord, spare me yet a little longer and when thou shalt call for me again, I hope to be ready." With a smile which soothed the boy's terror, the Lord replied, "Go then, and improve the time given thee." He awoke, but the vividness of the dream abode with him. He "was not disobedient to the heavenly vision," and became an eminent minister of God.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana  <b>F. C. VANATOR,</b> Associate Peru, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b>  Young People's and Junior Topics in <b>THE ANGELUS</b>	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer  2301 13th St., N. E., Canton, Ohio
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### ATTENTION ENDEAVORERS!

NOW is the time to begin working for Goal number 6. The International Society offers a gold C. E. pin to the society booster who sends in five new subscriptions for the Christian Endeavor World, between now and next June, and also a commission of 25 cents for each subscriber. If you can get ten subscribers you will be awarded a C. E. pocket Testament, plus commission.

Mr. President, you had better appoint a Society Booster and let him get busy. In this manner he will be rewarded, your society will be earning a commission and at the same time you will be gaining your

goal. (Refer to November issue of C. E. World.) **THE SECRETARY.**

### GOING AFTER THE GOALS

at Dallas Center, Iowa

Dear Fellow-Endeavorers:

We just want to tell you about the good times we are having as Christian Endeavorers. There are about twenty-five of us—endeavoring together.

Besides the National goals, we have made some local goals which we hope to reach.

Much interest is shown toward reaching our pledge for the work at Krypton, Ken-



tucky. We have planned an entertainment by which we hope to raise funds, aside from our monthly offerings. Perhaps some of you have heard of "Susie's Kitchen Band." Mother's pots and pans can be used for more than cooking!

We are glad to say that our membership is not decreasing, but increasing.

Wishing you success in the work of our Lord, I am,

MAXINE BECKER, Secretary.

## Committee Suggestions

### A STRING OF CARDS For Birthday Committees

Celebrate the birthdays of members by making them presents of strings of cards. Picture postal cards will do nicely, and used ones will serve quite as well as new. At the top and bottom of each card, at each side, with a sharp knife cut little slits just broad enough to pass a narrow red or blue ribbon through. String the cards on two ribbons, one at each side, taking care that the ribbon passes behind the card. A card with a special birthday message, written by the superintendent, may be attached to the bottom. The ribbons may be tied in a bow at the top, a loop being left for hanging the cards on the wall. At the meeting the string of cards should be given to the Junior whose birthday is being celebrated, and the message should be read.

### BIBLE CARDS

#### For Prayer Meeting Committees

The prayer meeting committee has no more important work to do than to set the

Juniors to reading the Bible and committing its verses to memory. One way of bringing this about is the following. Give to each Junior a card on which a Bible reference has been written. If the Junior fills out this card with the Bible verse correctly copied, and recites it perfectly at the next meeting, he receives the card back again with a pretty picture pasted on the back. After eight of the cards have been won they may be made into a little book, with stiff covers and a picture on the front.

### ENLISTING THE YOUNG PEOPLE

#### For Lookout Committees

In order to get new members, try the plan of inviting in turn, one each month, the different committees of the Young People's society to attend the Junior meeting. Begin with the lookout committee of the Young People's society. Let the leader of the meeting, together with the superintendent, plan to give the visitors some part in the meeting. The chairman of the Junior lookout committee might then tell of what the Juniors are doing to win new members and ask the visitors to help by urging children to come to the Junior society, and by giving the names of possible members. If all the committees of the Young People's society are thus set to work for the Junior society, many new members should be added.

Jealousy is a subtle thing. It lies at the root of much of the evil-speaking that we hear and of the slighting criticism of the work of others. Success awakens enmity quite as readily as ill-doing. It is hard to judge fairly the acquaintance who reaches the goal we have missed.

The charge against Eastern peoples is that they are superstitious and unpractical. My answer is that superstition in one form or another is a common weakness of human nature. Both the West and the East are practical in their own ways. Rather the people of the West are active and statesmanlike in habit, while those of the East are meditative and simple-minded.

Thus we must assert that the East and the West are united through the oneness of human nature and God, though we observe superficial diversity. In the creation of God there is unity amidst a variety of diversities. This is so because God is one, and all things in the universe have been created by him and him alone. Therefore the efforts to establish the superiority of any portion of the human race over the other are futile and unwholesome. Each people ought to examine themselves and study their own weaknesses with a view to improve on them. Constructive and progressive criticism is better than that which is destructive, fault-finding and hatred-producing.

The perfect life has been shown by Christ—the Light of the world. Christ is not the monopoly of either the West or the East. He is the Savior of the whole human race, and his teaching for the whole of humanity is based on truth. Christ was not born among the white races of Europe, lest they monopolize him, and deprive colored nations from receiving the message of salvation. He was not born amongst the high caste Brahmins of India, who degrade humanity by being proud of their own superiority to the seclusion of the lower classes. He also shunned the Pharisees and scribes of Palestine in order to save the Gentiles. He was born in the poor and humble family of a carpenter, in order to enrich the world spiritually. Though he was rich, yet for our sakes he became poor in order that we through his poverty might become rich. (2 Cor. 8:9.) Christ was born in the East and his disciples carried the Light and the Gospel to the West which was enriched and blessed in every way through Christ. At this time the Western peoples are trying to preach Christ to the peoples of the East. In doing so they are simply repaying their debt to the East.

The religion of Christ is a dynamic and active force, not merely static. Therefore churches all over the world that show no energy flowing out to enrich the world and its peoples in the work of evangelization, become dead. Churches must possess inner and eternal life and peace in Christ and must at the same time exert themselves to pass on this life and peace to the restless people around them. All praise is due to those churches that carry on the work of evangelization, and thus are kept alive. Surely none would prefer death to this blessed and healthy activity! This work is a matter of supreme duty and service, as enjoined by Christ on all Christians in the world. Therefore it behooves us to do our duty without any sense of pride and egotism. The best service is to do good to the world, by following Christ.

The East has contributed much to the West, and vice versa, so that they are interdependent on each other for existence and growth. Science, commerce and transportation bind them today more closely than ever, hence separation is quite unthinkable. Moreover the East and West are really twin children of the same universal Father—the Creator of the whole universe. They must continue to help each other. Through this course of action alone, we shall be doing the

## MISSIONS

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

## Floyd Taber's Examination Results

(We will let Brother Taber tell his own story. We believe, however, that any one who has worked so hard and conscientiously as has Floyd Taber, can not really have failed, even though he did not make the grade.—Editor).

23 bis rue de St. Cloud  
Chatillon-sous-Bagneux,

Seine, France, November 4, 1928.

Dear Brother Baer:

Since you were so kind as to publish our appeal for prayer for the examinations, we owe it to you to write the result, which, in a word, is failure. And the strange part of it is that it was the English examination which caused the failure. They gave us a description of a woodland scene in English to be translated into French, and it contained about twenty words for which I did not know the French equivalent—names of kinds of trees, bushes, birds, etc. And so, while my other grades were much higher than they had been in July, the English grade was only about two-thirds as much, and brought my average below passing. In a sense it is a keen disappointment, and yet I feel that the Lord must have some purpose in it, because he could have given as easy an English exam, as I had in July if he had seen best. I don't blame my failure on him, and yet I feel that he is working it out some way to his greatest glory.

Evangelist readers might be interested

to know that since our last letter three new missionaries have arrived who may be reached at our address. Miss Ethel Myers arrived on September 5, Miss Grace Byron on September 26, and Master Charles Russell Taber on November 1. The first two are studying French, and the third will start soon. All are getting along well.

Yours in his service,

FLOYD W. TABER.

### THE EAST AND THE WEST

By Sadhu Sundar Singh, Sabathu, Simla, India

On my return from a world tour I was frequently asked: What is the difference between the West and the East? and Which are the better people?

The simple answer to these questions is that the intrinsic and essential basis of human nature is the same all over the world, with a few outward differences of social life and organization.

Many in India believe that materialism reigns supreme in the West, while spirituality has its exclusive monopoly in the East. This is a false and narrow outlook. Materialism and spirituality go hand in hand everywhere. It may be that Western materialism overloads and obscures its healthy and vigorous inner vein of spirituality, while on the other hand too much meditative, disorganized, half-illuminated aesthetic and idealistic spirituality looms large in the East.

will of God, on earth, and fulfilling his purpose in our life.

Finally, the Word of God says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Had there been life in the bread itself, then none would have died in the world, because everybody eats bread. Few have died from starvation, but all are seen to be dying, yet having sufficiency of bread. The same Word which is spirit and life (John 6:63) who has created bread for

maintenance and nourishment of the body, can keep us alive for ever, even without material bread. If we live in that Spirit who is the source of all life, then we shall be led and enabled by the same Spirit to bring others to God.

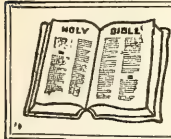
As there is only one material sun giving light to both East and West, so there is only one "Sun of Righteousness," Who alone gives light and life to all in the East and the West. Walking in his light, we will reach our destination safely.

Ashland losing two games, but being outplayed in but one. The best of spirit prevails and the discipline of the school has been unusually good. The 24 piece band helps in so many ways that we could not do without it.

Dr. Bame, the local pastor, is back again from his work in the West and it seems good to have the pulpit regularly supplied.

It appears from reports received here that the enrollment in many schools shows a marked decline this year. So far as Ashland is concerned, this decline has not reached us, our enrollment being a bit larger than formerly. There are several reasons why school enrollments do decline from time to time but such reasons have not operated here this year.

EDWIN E. JACOBS.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### 100 SUNDAY SCHOOL WORKERS RALLY AT BRETHREN CHURCH

Friday night, October 26th, one hundred workers from the Sunday schools of Warsaw and Winona Council gathered at the supper hour in the dining room of the Brethren church. The room was decorated with the International emblems and autumn flowers. Across the front was a huge banner bearing the closing sentence of the World's Sunday School convention—"The Hope of Civilization Depends Upon Teaching the Gospel of Jesus Christ to the Childhood and Youth of the World." A committee of women from the various schools supervised the supper. During the supper, Mrs. Joyce Saylor, Mrs. Clase and Mrs. Miller entertained with readings and solos. After the supper hour, practical talks were given by superintendents of the schools. Among these was Floyd Robbins, our own general superintendent whose counsel and help is highly respected in this community. The president of the county displayed a gold-crown banner which was won by our county in the state convention.

Miss Estelle Hetter of this city gave an inspiring report of the World's convention at Los Angeles.

Steps are being taken already for the annual county training school for this winter. This gathering was conceded to be an eventful occasion in the history of the Warsaw-Winona Council.

E. M. RIDDLE,  
Pastor of the Brethren church.

### BRETHREN GOSPEL HALL New York, N. Y.

Dear Evangelist Readers:  
Greetings in Jesus' Name. God willing we expect to celebrate our first anniversary November 3rd, 1928. We want to thank God for his faithfulness to us and are looking to him to continue to guide and use us. We hope to celebrate from the 3rd to the 11th, inclusive.

Rev. Hertzler of the Church of the Brethren who baptized seven adults for us October 7th and who has been speaking for us promised to assist all he can. He will bring with him from his Brooklyn, New York church singers and we expect a precious time at least one night with them. We also have the promise of other speakers and singers.

We ask the prayers of the Brethren for this hard, needy and worthy field that God may make plain his will for us all.

We want to express to Almighty God thanks for using us to feed and house some, find employment for a few others, and pre-

vent the suicide of three women, help restore some backsliders, and win many precious souls to Jesus—from which a few have joined us and others are thinking it over.

Our expenses are nearly two hundred dollars each month and it is a miracle to us how God supplies each month's needs.

Enemies of the Truth have battled against us but we have an anchor that keeps the soul and "Hall."

Please pray that God may lay the work on the heart of some Brethren evangelist who will come and hold us a meeting and preach Brethren Bible Doctrines without any apologies.

Yours in his holy service,  
EMMA M. ABOUD AND OTHERS.  
at 315 W. 57th Street.

P. S.—We went to hear Mr. Herbert Hoover tonight at the Madison Square Garden. It was a most wonderful sight, a mass of humanity which numbered about twenty-five thousand who went wild, then frantic over him. We were very fortunate to have been favored with two seats.

I wonder how we will act when we shall see the "King" in all his beauty. God hasten the day.  
E. M. ABOUD.

### NEWS OF THE COLLEGE

Dr. Bell has just returned home from his canvass of the churches in Illinois and he was well pleased. He plans next to go on to Iowa where he will be for some weeks. The weather and roads will soon slow up the work but he is pushing on as every week counts.

Professor Monroe and Professor Stuckey are engaged from time to time in county Sunday school work, both recently speaking before the annual county Sunday school convention.

The mid-semester has just been passed. The Thanksgiving recess begins with Thursday and ends the following Sunday, i. e., school takes up again Monday morning following Thanksgiving.

The men and boys of the local church celebrated Father and Son week with a supper in the church basement this past Thursday. There were about 70 present, and a good time is reported.

We held our communion last Sunday evening and so far as I can recall, it was probably the largest within recent years. The students and college people generally turned out well and it was a very refreshing occasion. Several isolated members were present.

Saturday saw the final football game of the season when Ashland defeated Defiance 26 to 13. This was a most successful year,

### CANTON, OHIO TO PERU, INDIANA

This is a long delayed report, but, then we were a long time leaving Canton and a long time coming to Peru.

I am not writing this report that I might "blow a horn" but rather that Mrs. Vanator and myself might express our appreciation of the fine spirit of cooperation and self-abnegation that we have found in both of these places. It is only such a spirit existing between pastor and people that will make for advancement in any church. We found it in Canton and we find it in Peru.

Of course all will realize that in a long pastorate such as we enjoyed at Canton one cannot devote sufficient space in such an article as this to even think of making a "report." We only pause long enough to say that going, as we did, to Canton a "green" (not as to age, but as to experience) pastor right out of school, the folk there took us under their wing and were very kind and indulgent in all our mistakes and shortcomings. They helped and they did not criticize in a destructive manner. When kindly told of our mistakes we knew it was in a spirit of helpfulness and love. The Canton church did go forward. But it went in this direction because "the people had a mind to work." Let me say right now that no pastor can make a success of any work if the people do not work with him. He cannot pull the whole load. It was a "we" spirit and not an "I" spirit that ruled the progress of this church. While at Canton we had a peculiar experience in that we were called upon to do practically everything that falls to the lot of a pastor: we burned a mortgage not from our own effort but as a result of the work of our predecessor, Brother Belote; but we had the service; we ordained deacons and deaconesses; ordained one minister; sent a missionary to the home field; laid a cornerstone; dedicated a church; set many lives aside for life work; helped organize a church (Springfield Center); this together with the regular duties that fall naturally to the pastor. It is hard to realize that so much can be crammed into so short a time. Brethren at Canton, we express again our appreciation of your love and good-fellowship in those eight and one-half years that we spent in your midst, and with this goes our thanks for the many material expressions of your appreciation throughout the years and especially in the closing days of our ministry. Fight the Good Fight! Finish the task unto which you have been called! And he, the great Leader and Guide, will reward you in that day.

Welcomed to Peru? It seems we have had nothing but a continual welcome since our arrival. It began with a farewell to Brother Maus and a reception to ourselves



and has not ceased. The field is fine, and is fertile. A great work has been done here in the past. Every day this conviction grows upon us. The seed has been sown; the ground has been watered; it is our task to work for the Great Harvester who giveth the increase. It seems that the work has been nothing but "bright spots" since our arrival. We inherited a great Unified Evangelistic Campaign into which we have entered. The preliminary work has been done these past few weeks—we work for results this coming week (November 18-25). Our Rally Day was both a surprise and a gratification. We asked for an attendance of 200. The result was 262, which is by far the best record in the history of the church. We look forward to great things with these brethren, who like unto our last flock "have a mind to work."

Brethren, unite your prayers with ours for the work here.

FRED C. VANATOR,  
12 South Clay Street, Peru, Indiana.

#### NEWS FROM SOUTH BEND, INDIANA

The South Bend church has a good start in her year's work. Of course the first efforts were to stage a comeback after the summer's season of vacations, visitations, etc. The means used in the pulpit to help stage this comeback was the preaching of two series of sermons. The one for the mornings was on the general theme, "Practical Application of Fundamental Doctrines," such as, "The Crucifixion and Death," "The Resurrection and Life," "The Ascension and Worship." The series for the evenings was on the general theme of "Church Appreciation," such as, "The Message of the Church," "The Mission of the Church," "The Church Militant," and "The Church Triumphant."

One of the very fine things in this church's program is the observance of Family Night. We have four each year. This is distinctly a church social gathering. All auxiliary organizations are asked to consider this occasion as their social for the month. A pot-luck supper is brought and a program is provided that aims at mixing the members up in a way to get them all acquainted with each other. The first one this year was on September 26 with a large attendance and a very fine evening enjoyed by all.

The Bible school program also sought every means to get her constituency back in the classes. September 16 was Homecoming Day; September 23, Leadership Day; September 30, Promotion Day; and October 6, Rally Day. At the present time our school is working in conjunction with a city wide campaign in what is termed a 10% Increase Membership Campaign. According to the rules of the campaign our school has already reached the 10% increase in membership. But at that we are not above par at all, according to our previous attendance and our own standard.

We have here a W. M. S. whose members are as interested in the real things of the church as can be found anywhere. They have had very successful devotional meetings so far this fall. The other auxiliaries of the church are manifesting a keener interest in their work even than previously.

Our revival effort which began on October 14 and concluded November 4 was spoken of by many of the members of the church as one of the best they have had. Brother A. L. Lynn was with us from October 16 and gave us wonderful evangelistic sermons each night. Brother Lynn soon made his way into the hearts of our people

here. His rapid fire preaching, and enthusiastic manner of address brought those who once heard him back night after night. Many there were who never missed a night all through the series. As a result of the meetings, besides that which is, in this case truly implied in the term revival, eleven have already been received into the church, two letters are at hand for two others to be received, and six others are pending. Then too there are other prospects who have, we believe, been made better prospects because of these services. The music was led by our own choir director, Mr. Lewis Long, in conjunction with Mr. Howard Steel. Too much cannot be said in praise for those who sang in the choir. Night after night they were right in their place. A fine spirit was manifest throughout.

The last items of interest was a communion service Sunday evening, November 11 with 146 communicants. A Father and Son Banquet service Friday evening, November 16 with Prof. J. Raymond Schutz as speaker, 136 at the tables. The service for this Sunday morning will have Miss Johanna Nielsen to tell us of South America. The Sunday evening service will be a Father and Son worship service with a preliminary symposium on the subject, "The Boy of Today in the World of Tomorrow."

N. V. LEATHERMAN.

#### UNIONTOWN, PENNSYLVANIA

In the midst of the things of life that perplex and confuse us God is kind to introduce those things that encourage and, sometimes, enthuse us. We have many reasons here in Uniontown to be thankful to him. We are beginning to see realized our hope of having a house of worship. Work upon the building was started at an opportune moment. God has blessed us wonderfully with good weather. The work has gone forward with unusual rapidity. Everything has moved finely. Members, friends and neighbors alike rejoice that the work is being so splendidly completed. Surely God is with us; well may we rejoice. May we ever be found within his will.

Our Sunday school is slowly growing. God is able to overcome all obstacles to accomplish his will. If we could only fully learn that fact and always apply it to our lives how much wasted energy and time we might save to devote to the successful prosecution of his work.

Our hearts have recently been gladdened by the public confession of one of our Sunday school boys. We pray that more may follow in this step, walking in the pathway of our Lord. The Holy Spirit with the aid of the Word is able to convict. Jesus Christ is abundantly able to save. God is willing, as Father, to receive those who come in the Son's name. What is to hinder? Only man himself.

We are praying that the Lord will win a mighty victory for himself here in our midst. He is able to do so, and is worthy of the glory of such.

FRANK GEHMAN.

18 Bryan Street.

#### PIKE BRETHREN CHURCH, PENNSYLVANIA

On October 8 and concluding October 28 with a communion service, we began a revival and evangelistic campaign at Pike Brethren church. Elder J. L. Bowman who is a teacher near Conemaugh, Pennsylvania, is the pastor both at this place and at Vinco. This is not the first time that we have labored together in this capacity, for in the

spring we assisted him in a meeting at Vinco. We are agreeing with the Pike Brethren that the meeting was a decided success. The spiritual condition of the church was deepened and the membership of the church was increased. Brother Bowman will, no doubt, report in a later issue concerning the results.

As far as the evangelist is concerned the association with pastor and people was most congenial. Bowman makes a splendid yoke-fellow. The people of the church know how to care for the needs and desires of a preacher. There is a wonderful field here for a much larger church. Awake thou and take the field.

We are looking forward to our own revival in January with C. H. Ashman as evangelist. We expect to make December a month of thorough preparation. Pray that there might be a complete submission to God's will and a yielding to the leading of the Holy Spirit. J. L. GINGRICH.

#### LIMESTONE, TENNESSEE

As some of you may know the church here has been looking for a pastor for some time. The apparent difficulty was the financial one. Two very desirable men could not come on that account. But when Brother M. D. Early came to us for a meeting the latter part of October we renewed our first quest for a pastor in the person of Brother Early himself. The financial side as well as that of a pastor's home having cleared to a great extent at least, he was elected pastor without a dissenting vote.

We do feel to praise the Lord for hearing our prayers, rewarding our faith, for helping our unbelief, and for crowning our efforts. I especially am grateful that the Lord has raised up one so consecrated, capable and experienced, one with the shepherd heart, to feed the flock and generally tend it, among which are some of the dearest souls to me I ever expect to find upon this earth. I have constantly prayed that a stronger and better might be raised up to take my place here. I feel Brother Early with his wife is the answer to our prayers. The Apostolic order was elders "in every church." I believe it is a duty of any one giving up a charge for any reason to help as far as possible in securing pastoral aid. How churches have suffered from the lack of that very thing.

Some changes are being made in the Kentucky work whereby the Board can release Brother Early to take up this charge as soon as his year is out there. Until he can move here he will come over once monthly. Arrangements are made to carry on all the work of the church until he locates on the field.

The church has asked me to do some supply work until Brother Early can be here all the time, yet it is not considered binding in case the Lord desires me to be elsewhere. I hold myself subject to his will as to where I serve.

Brother Early preached about eighteen splendid sermons for us which were well received. Five promising persons, a man and wife, and three quite young people were received into the church by baptism. We believe there is also a future harvest. We were about weathered out three nights and a fourth and worst night of all our communion came. But the members showed their loyalty by nearly all the resident members braving the storm to partake of a real heavenly feast.

We look forward to a reorganization of all departments which will help promote the

work. We are planning for the usual observance of Thanksgiving and Christmas.

We do thank our many friends who have shown an interest in this church by timely counsel and prayer. Both pastor and flock desire your continued interest.

In closing we want to add that persons present at our Annual Conference are often asked to give their impressions. Our good Editor seems to forget that those of us who stay at home get impressions too. And we can truthfully say we think it one among the best Conferences we have ever had. That is our impression. And the thing that made it great was the loyalty to the Word of God. For our brotherhood to so stand is great encouragement and inspiration, even to loosening purse strings.

Limestone, Tennessee MARY PENCE.

### A SOCIOLOGIST RAMBLES ABOUT JERUSALEM

We had not been able to visit the Mosque of Omar because of the Mohammedan Feast of Ramadan. It closed yesterday, but we had other plans so had to wait until this morning to go. Rejecting all guides who waylaid us we made our way to the former Temple Area. There we accepted the services of a man who was worse than most we have had. It was a poor investment.

The Mosque stands on the site of the ancient temples of the Jews from the time of Solomon down to the destruction of the third, or Herod's temple by Titus in 70 A. D. There are a number of gateways into the Mosque. We found our ways down through the narrow, often dark streets to the west gate. As you go inside there is a large stone flagged area, and then steps lead up to the stone platform on which the Mosque stands. I suppose it is the largest open area in the city. Large gates built of slender stone arches stand across one's way up.

The Mosque of Omar is but one of two mosques within the area. The other is a much inferior one at the southern end of the area made out a Crusaders' church. Omar is very fine. It is all colored tiles above the stones which extend up perhaps thirty feet. The dome itself is very impressive as it is made of copper which has turned black and dirty. The inside is splendid with its rich carpets, its richly carved columns, its brilliantly decorated walls, and its fine stained glass windows. The dome inside is very fine, vaulting beautifully upwards from the supporting pillars and drum on which it rests. But the most impressive thing in the whole place is the immense rock, right under the Dome. This rock marked the ancient threshing floor of Auranah. It was here that Abraham is supposed to have been about to sacrifice Isaac. On the rock the ancient sacrifices were made. There is a hole down through it into a grotto below, and from the bottom of the grotto a channel in the stone down to the Kedron through which the blood of the sacrifices flowed away. It is from this rock that Mohammed is believed by the Mohammedans to have ascended to heaven. Eastward was in the time of Jesus, the Beautiful Gate of the temple. So this is a very sacred place for both Jew and Mohammedan, and less so for the Christian.

It is literally true that not one stone is left upon another of the Temple which stood there in the days of Jesus. All has gone. The holy vessels of the Temple were carried to Rome in the return from the destruction of Jerusalem in 70 A. D. They are pictured on the Arch of Titus in the Forum

at Rome as being carried in the triumphal procession. Even the walls of the city were for the most part torn down. Today in the walls only on the south side can some of the large stones of the ancient wall be seen.

What memories gather around this Mt. Moriah! What tragedies has it seen! How closely has it been identified with the progressive revelation of God to the world! In the traditions of the Hebrews it is connected with Abraham. Probably it was a high place when David took it from the Jebusites. Then it became the site of the Temple of Solomon. When Jerusalem was first destroyed by Nebuchadnezzar in 588 B. C. that fine temple was destroyed. Then the returning exiles rebuilt it. Finally Herod the Great built, or rather rebuilt it in a much more splendid style. Then it was finally destroyed by Titus in 70 A. D., and now on its site since the 7th century the mosque of Omar stands. It is the third holy place of Mohammedanism—Mecca, Medina and Jerusalem. The first where is the most holy place with its Kaaba, Medina the birthplace of Mohammed, and Jerusalem from which Mohammed ascended to heaven.

In the afternoon we went to visit what is called the tombs of the Kings outside the city wall to the north. They are not tombs of the Kings of Israel, but were made by some kings of a much later date, in the fourth century A. D. They are of interest chiefly in throwing light on the shape of the tombs common at the time of Jesus. There we saw the round stone like a great millstone, which was set in a groove, and was rolled in that groove across the opening to the tomb. It was discovered only in 1857, and thus preserved for us in good condition such a tomb as that in which Jesus was laid.

I forgot to mention one of the sights we saw on a previous day. I refer to King Solomon's Quarries. This is a series of underground excavations under a part of the city near the Damascus Gate. It is supposed that from this quarry Solomon got the stone for the building of the temple. There is no question that it was a quarry at one time, for some of the blocks are still fast to the wall and only awaiting the splitting off from their original setting. These quarries are of particular interest to Freemasons for it is in their traditions that it was here that Freemasonry originated at the time of the building of the Temple. Like so many other traditions which cluster about this old city, this one may be taken with a grain of salt.

### The Life of the City

Of vastly more interest than these old buildings to the sociologist is the life of the people as he sees it in Jerusalem today. Every morning I am awakened by the braying of an ass somewhere near this hotel. That starts others, so that we have a jack-ass chorus in a short time that would wake the dead. Cocks crow here as they did so long ago when Peter denied his Lord. There are no trolley cars to rend the air, no autos can get down into these old streets. In fact our luggage from the train had to be got out of the car at the opening of David street and carried down to the hotel on the backs of men. The only burden bearer besides men who can penetrate the narrow streets of the old city are donkeys. David street at any time I have gone through it has been crowded with people, with a fair mixture of donkeys bearing on their backs the things needed in the bazaars. Sheep and goats are seen tied by some little stores in the narrow streets. David street and many others like it, besides being very nar-

row are in steps, the hill is so steep.

To go through these old streets of Jerusalem one thinks that he is in a series of caves. So many of them are covered with arches that it is dark in them even at mid-day. Moreover, the stores, or bazaars as they are called everywhere here in the Orient, are little caves in these covered passageways. Here are both what we should call stores and manufacturing shops. All shoes here are hand-made. All around the hotel as we walk out we pass these little shoe shops. They make very fine looking shoes. One must not think, however, that modern industrialism has not permeated even Jerusalem. One finds Holeproof socks here, also factory made shirts, Palm Olive soap, tooth pastes made in the United States. Germany has penetrated industrially very thoroughly here. Doubtless, since England now has the mandate over Palestine, English goods will come in in greater quantities. Most of the autos are from Holland or the United States. They are used much more here than in Egypt, although even there the auto is to be found everywhere. Gasoline costs about 70 cents a gallon here.

Blindness all over the Orient is very prevalent. This is especially true in India, Egypt and here. Blind beggars abound especially around the churches and the mosques, although you meet them on the streets also. The most important cause I am told is trachoma. In Egypt the flies are so thick that doubtless they carry infection from eye to eye. Here the flies at this time of year are not so bad. But the people are so dirty that doubtless they infect their eyes from their hands. Moreover, many cripples are to be seen on the streets and at the various holy places. Everywhere the children clamor for backsheesh.

The variety of garb to be seen on the streets here is greater than we have observed anywhere else. The Mohammedan women wear veils over their faces. It looks strange to see a woman dressed in modern dress except for her veil. She wears short skirts, silk stockings, modern clothes and high heeled shoes, but her face is covered. Judging by some of the faces that one sees uncovered he may be thankful for the custom. I have seen very few handsome faces. Some of the women wear a high bonnet covered with a white cloth which hangs down behind. It is not unbecoming. The men are as varied in their dress as the women. The most of them except the Jews are native to Jerusalem and the Arabs from the desert wear the Turkish fez. The man may have a neatly tailored suit, modern shoes and then top it off with a fez. The orthodox Jews often wear a very peculiar costume,—a flat hat, their hair cut with a curl hanging down by each ear, and their beards uncut. Young men just coming into adolescence with their fuzzy whiskers and the curl on each side make a funny appearance to Western eyes. Most of these old-fashioned Jews wear a coat hanging to their feet. Thus the ancient is found all mixed up with the modern.

J. L. GILLIN.

Jerusalem, March 25, 1928.

(To be continued)

The most inspiring message from a head coach to his men is attributed to the football mentor of a North Carolina eleven just about to face Harvard. "I want you boys to remember," said he, "that every man on the Harvard team is a Republican."—*New York World*.



## OUR LITTLE READERS

### THE LITTLE WHO WANTED TO WORK

"Please read me a story, mother," pleaded little Edith.

"I would like to, dear, but I must finish the ironing and then put the baby to sleep."

"I know you have a lot to do mother, but you will never let me help you," pleaded little Edith.

Edith's mother laughed. She knew that her little girl was always asking to help, but she did really think that Edith was not big enough. She was only seven.

"Well, I'll tell you what I'll do," said mother. "When I am rocking the baby to sleep, I will read you a short story."

So mother read the story about the woodcutter who did not like to work. This woodcutter was so lazy that he went to a wise man and asked for a giant to do his work for him. The wise man gave him a giant, but told the lazy man that he would have to keep the giant busy, or else the giant would kill him.

The lazy man told the giant to cut down all the trees in the forest. In five minutes the task was completed.

"What is there for me to do?" roared the giant.

"Find all the pearls in the sea," commanded the lazy man.

In five minutes the pearls were in great banks by the sea.

"Quick! What is there for me to do?" roared the giant.

The lazy man now became thoroughly frightened and could think of no more work. Just then he noticed his dog. "Take the curl out of my dog's tail," he ordered.

The giant tried and tried, but the dog's tail remained as curly as ever.

At last he said to the lazy man: "If you will let me off this time I will never trouble you again."

The lazy man was glad to let the giant off and go back to his own work. He had had a hard lesson.

Mother put the baby to bed and was just stooping to pick up some scattered toys when little Edith caught her around the waist and exclaimed: "I am the big giant. What is there for me to do?"

Mother smiled. "Well, Mr. Giant, you may pick up the playthings."

Little Edith went to work with a will, and soon all the playthings were neatly packed in their box.

"What is there for me to do?" roared little Edith again.

Mother entered into the game and said: "Go and get me a bucketful of chips."

"Here is your bucketful of chips. What is there for me to do?" roared little Edith in a few minutes.

"I believe that is all," said mother. "Quick!" roared little Edith, deep in the game. "What is there for me to do?"

Mother looked puzzled. "Fold these tea towels and put them in the cupboard."

"What is there for me to do?" roared little Edith.

"The work is all done now," said mother. She sank into a chair and pulled little Edith into her lap. "My dear little giant, you will have to take the curl out of the puppy's tail."

Little Edith's face grew long, and she said: "O mother, dear, I'm like the giant in the story. I can't do that."

"Well, never mind, dear," said mother. "I am very proud of my little giant, and

I shall call on her every day after this to help me keep the house in order."

So every day after that little Edith played the new game with mother and found that it grew more and more fun as the giant learned to do harder and harder things to help.

—Woman's Home Companion.

## THE TIE THAT BINDS

MCCAY-LENTZ—On Saturday evening, October 27th, between 6:30 and 6:50 o'clock a very large audience filled the church witnessed the beautiful wedding of Miss Ida Lentz to Mr. Oscar McNay. The double ring service was used. Miss Alice Bell was present and ably rendered two fitting vocal numbers. Mr. Robert Kline contributed a delightful part at the organ. Miss Lentz is a highly respected member of the Dayton congregation. Both are deserving young people of worthy character and they begin their married life with the very best wishes of a very large circle of friends. The ceremony was performed by the Rev.

WM. H. BEACHLER.

## IN THE SHADOW

REIKER—Charles Reiker, a member of the Dayton church, died after a long illness, at his home, October 17th, 1928, at the age of almost 53 years. Brother Reiker suffered much, but with it all he was very patient, and resigned to God's will. His wife, a daughter, a sister and a stepson remain to mourn his passing. The funeral was in his church, in charge of the pastor. May God comfort those who mourn.

WM. H. BEACHLER.

KUNKELMAN—On October 23rd, Brother George V. Kunkelman departed this life at the age of 77 years and 5 months. Brother Kunkelman became affiliated with the Brethren denomination many years ago in what is known as the Miamisburg Brethren church. He later became a Resident of Dayton and transferred his membership to the Dayton congregation. This was back in the early history of the Dayton movement when the church home was on Conover street. Brother Kunkelman has a long record of faithful, sacrificing devotion to the church. His church was first in his life and interests. Three daughters remain to mourn the death of their father. The funeral service was in his home, in charge of the pastor. May God richly comfort the daughters.

WM. H. BEACHLER.

SMITH—Reachel J. Innes-Smith, daughter of William and Delilah Meek Innes, was born April 11, 1840, and died September 27, 1928, aged 88 years, 5 months and 16 days. Death was due to heart trouble. The deceased was a member of the Highland Brethren church. Her life was lived entirely in and around Marianna, Pa. The husband of the deceased preceded her to the great beyond many years since. Mrs. Smith was the youngest of eleven children, all of whom have gone beyond. There remain to mourn the departure of Mrs. Smith the following children: A. J., John H., William L., Samuel H., Walter C., Phillips, Mrs. E. L. Montgomery, Mrs. H. F. Montgomery, nineteen grandchildren, nineteen great-grandchildren, besides a host of friends. Mrs. Smith's life was of long and useful extent. Services by J. L. GINGRICH, Johnston, Pa.

REPP—Mrs. Mary Riffle Repp, daughter of Barney and Susan Riffle, was born October 7, 1870, and died October 12, 1928, aged 58 years and 5 months. Death came as a relief to a long illness which the deceased bore in patience. Mrs. Repp was a member of the Third Brethren church since April, although she has been a consistent Christian since early youth. Besides the husband, James G. Repp, she is survived by two brothers—Michael and David; three sisters—Mrs. L. A. Hildebrand, Mrs. Herbert Johnson, Mrs. D. E. Reed; the following children—John H. Reed, Mrs. Maurice Bridge, George E. Reed, Mrs. George Reed, D. E. Reed, Mrs. Harry Mack, Mrs. John Peterson; two stepchildren—Thomas Repp and Jean Repp, also seven grandchildren. Services by the writer. J. L. GINGRICH.

BOWERS—Amos Bowers, son of Mr. and Mrs. John Bowers, was born May 21, 1850, and died November 6, 1928, aged 77 years, 6 months and 15 days. Death was due to heart and kidney trouble. The deceased was a member of the Methodist church. He very recently renewed his relationship with Christ by a confession made to the writer and by the observance of the anointing service. Mr. Bowers knew that the end was fast approaching and was completely resigned to that fact. Deceased is survived by one brother—William Bowers; one sister, Mrs. Jeannine Barr; the following children—W. H. Bowers, Mrs. Maude Horner, Mrs. Grace Shuman, and Mrs. Bertha Bager; twenty-one grandchildren, three great-grandchildren. May we all completely resign and submit to his will. Services by the writer, J. L. GINGRICH.

GARBER—Samuel R. Garber, only son of L. D. and Mary A. Garber, was born in Center township, Decatur county, March 6, 1890 and died at home November 8, 1928. His living sisters are Mrs. Garfield Bunch, Mrs. Ralph Ridgway and Mrs. Roy Dale, of Leon, Iowa, Mrs. Calvin Ryan, of Corydon, Iowa, and Mrs. Clyde Stephens and Mrs. Henry Peters, of Pine Bluff, Wyoming. His entire life was spent at the parental home in Center township. At the age of twelve years he was converted and united with the Brethren church at Crown Chapel. After a few years he became quite active in the work of the church and Sunday school, first as a singer, then as Sunday school superintendent. Under his leadership the Brethren Sunday school in Leon became a great success and Sam is loved by hundreds of children and older folks who came in contact with him in the Sunday school. During his work in the Sunday school he was often called on to fill the pulpit in the absence of the pastor and later he became pastor of the Brethren church at Udel,

Iowa. He served as pastor at that place until his death. He was a forceful, logical speaker and was a devoted follower of the Master. He had very definite opinions and was fearless in expressing them, being honest with himself, he hated hypocrisy in others. To those of us who knew him as a baby in his mother's arms, as a child beginning to talk, as a schoolboy fearless and strong, as a Christian faithful and true, and as a friend long and true, his death comes as a mighty sorrow, and the memory of the times when we knelt with him at the altar of prayer or joined in the solemn ordinances of the church, or stood by his side while he sang the songs of comfort to those who mourned will remain with us as a sacred experience never to be forgotten. He has been a great sufferer for the last four months and his greatest worry as he approached the end was the knowledge of the greatest grief which would come to his father and friends by his death.

May the hand which led him through the dark waters be with us while we linger here and help us across death's river, where God grant that no more sorrowful partings will ever come.

A striking incident in his death was that he passed away while his Aunt Mattie was reading from his religious calendar the following: "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

The funeral service was held at the home, November 5 and his body was laid to rest by the side of his mother in the Leon cemetery. J. F. GARBER.

REED—Mrs. Miller W. Reed, aged 65 years, departed this life, November the 11th, at four o'clock in Uniontown, Pennsylvania. Mrs. Reed was born in Markleysburg, Pennsylvania, November 17th, 1863. She was united in marriage November 17th, 1886. To this union were born three daughters, all of whom died in infancy. She gave her heart to God from the age of 16. She was a member of the First Brethren church at Uniontown, Pennsylvania, and lived a devoted life till death. She leaves to mourn her loss, her husband, two brothers, I. M. Thomas, and A. M. Thomas, both of Markleysburg, Pennsylvania, and three sisters, Mrs. C. F. Knapp of Washington, D. C., Mrs. Stiles of Pittsburgh, Pennsylvania, Mrs. Catharine Frazee of Oakland, Maryland. Also many other relatives to mourn with them. Unsurpassed, through her kindness and love to others, had a wide circle of friends, as well as elsewhere. Her funeral services were conducted by the pastor with the kindly and appreciated assistance of Brother Hamstead of the Church of the Brethren of Morgantown.

(Pastor) FRANK H. GEHMAN.

BENTZ—Harry C. Bentz died October 6, 1928, aged 60 years. He was for many years a trustee in the church, and of late years a deacon. A Sunday school teacher, a member of the choir, indeed a faithful and useful servant of the Lord has gone home. He was a Christian gentleman, a devoted husband and son, a faithful friend, a good citizen, and successful business man. He was for many years a prominent member of a Hagerstown business firm. He will be greatly missed, but his influence and good works will continue to do good. He leaves his wife, aged mother, one sister and one brother, besides other relatives and a host of friends. May the bereaved find real comfort in God whose grace is all-sufficient, and may other men rise up in the church to fill the places made vacant by his going home to God. The funeral was conducted by the writer, assisted by Dr. W. M. Normen. G. C. CARPENTER.

BENNETT—The Brethren church at this place has again been called upon to part with one of the old stand-bys of the organization since the days of the ministry by our beloved Brother Bell.

John W. Bennett, aged 66 years, 6 months and 25 days, after a short illness of a few hours, responded to the call, and passed from this life. Being one of the oldest of the charter members of the church, as well as one of the Trustees for a number of years, he always insisted upon the correctness of the Brethren teaching, and unflinchingly held to the faith once delivered to the saints.

As a husband and father, the work of his hands always brought full and plenty to provide for his faithful companion, Mamie E. Bennett, as well as for the children that came.

The strangers within his gates, also enjoyed his liberality in sharing the common comforts of life; if hungry, he fed them; if thirsty, he gave them drink; and if sick, he ministered unto them. And thus he has been the Master's witness, ringing down through the centuries. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me," enter into life eternal.

The services were conducted at the home November the 8th, by the writer, assisted by the present pastor, Rev. C. C. Collins, and interment was in the Mount Pleasant cemetery.

May his mantle rest upon the worthy members of his family, that his name may be perpetuated and the world made better because of his having passed this way.

WILLIAM A. CROFFORD,  
1014 Ash St., Johnston, Pennsylvania.

## ANNOUNCEMENTS

### YELLOW CREEK CHURCH, PENNSYLVANIA

The Yellow Creek Brethren church will observe communion on Sunday evening, November 25, at 7:30. We invite all neighboring Brethren to observe this feast with us. ELMER KECK, Pastor.

### RAYSTOWN, PENNSYLVANIA

The Brethren church of Raystown, Pennsylvania, will observe communion on Sunday evening, December 2, 1928. This service was postponed from November 11, because of a meeting being held at our New Enterprise appointment by Brother Cook.

ELMER KECK, Pastor.

Volume L  
Number 46

December 1  
1928

# THE BRETHREN EVANGELIST



*"God is great and God is good  
And we thank him for our food."*

—Courtesy Near East Relief

The grace sung before meals in Near East Relief orphanages.



Remember the Orphans on  
Golden Rule Sunday, Dec. 2nd.



# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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George S. Baer, . . . . . Editor  
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## EDITORIAL

### Self-Interest or Loving Service

Two diametrically opposite philosophies of life are abroad—one is selfish, the other is altruistic; one seeks supremely self-interests, the other the service of one's fellowmen. In an address before the students of Glasgow University a few years ago, Lord Birkenhead said: "The school of idealism is the very antithesis of the school of self-interest, and yet nothing is more apparent than that, politically, economically and philosophically, the motive of self-interest not only is, but must be, and ought to be, the mainspring of human conduct." That sounds quite natural and reasonable; it is very human. To use a figure, it is a good cross-cut of human life as we find it. But is it as it ought to be? Because we find men naturally selfish, are we ready to say that it is right, that they ought to be selfish and self-seeking? Is self-interest the proper first concern of life?

Listen to the Spokesman of the school of idealism. More than nineteen hundred years ago the Lord Jesus said to a little group of students whom he had gathered about him to train for the greatest mission that ever faced mortal man: "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:25-27). Luke records an additional and pride-rebuking illustration, given by the Master on the same occasion: "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth" (Luke 22:27). In other words, he who was greatest of all had assumed the role of a servant, thus exemplifying the principle that he in his infinite wisdom was determined to build into his kingdom. On another occasion this same great Teacher was discoursing on the qualities that should characterize the members of his kingdom and he said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven . . . Blessed are the meek, for they shall inherit the earth" (Matt. 5:3, 5). Surely there is no self-seeking or self-assertion there. However natural selfishness may be, however men may seek to excuse it, or to justify it, they find no warrant in the Word of God for saying that it ought to be, or that it is right and proper.

Jesus not only did not countenance self-interest as the supreme

motive of life, but challenged it and held forth in contrast to it the ideal of loving service. He summed up all the law and the gospel in two words—love for God and love for man. The second greatest commandment—"Thou shalt love thy neighbor as thyself"—Jesus made very practical by that marvelously striking parable of the Good Samaritan. It is a love that is to show itself in service. It is a love that is like unto the love of Christ for us. For he said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another" (John 13:34). A love that is so deep and strong as that will not stop short of any service or sacrifice that may be required. There will be nothing of selfishness or self-interest about it. It is all outgoing, it is demonstrative, it is outwardly manifest,—so much so that Jesus declared, "By this shall all men know that ye are my disciples." A love that is so much in evidence cannot be a mere sentiment. It is the kind that pours itself out in service.

The great Apostle Paul followed hard after his Master Teacher, urging that men should "be kindly affectioned one to another with brotherly love; in honor preferring one another" (Rom. 12:10). That is the very opposite of self-interest and self-seeking. Again in his letter to the Galatians (5:13) he admonishes them that they shall "by love serve one another." Christian teaching does not countenance the strong grinding down the weak; it does not favor the theory of "the survival of the fittest;" it places a premium neither upon brute force nor intellectual scheming, but upon human sympathy, upon love and service. "We that are strong ought to bear the infirmities of the weak, and not to please ourselves," Paul tells the Romans (15:1). Again to the Galatians (6:2) he says, "Bear ye one another's burdens, and so fulfil the law of Christ," which law is, as he had already reminded them in the previous chapter, "Thou shalt love thy neighbor as thyself" (Gal. 5:14).

It should therefore be clear that self-interest is not the Christian philosophy of life. It may be the most widely prevailing motive and theory of conduct, even among professedly Christian people. But that is to their shame and not an argument that it must be and ought to be. The truth is, if the Word of God is to be relied on, that this selfish attitude and view of life need not be, ought not be, and by the grace of God finally shall not be. To bring that to pass and to counteract the present widespread acceptance and practice of the theory that self-interest is the mainspring of human conduct, is a challenge to every Christian man and woman. It can be done not by argument, but by life, by being actuated not by selfish motives but by loving service.

### "What Is the Real Situation?"

That is what an Evangelist reader is asking with regard to the results of the recent election. Of course, the interest is in the moral situation. The Evangelist took an active part in the campaign, so far as the moral and religious problems involved were concerned, but we were content to let our people get their figures from the daily press and from secular magazines, as seems fitting. However, in some quarters it appears to be difficult to get the exact wet and dry situation from the daily papers. Of course everybody knows that a sweeping dry victory resulted. What is wanted is a brief summary and we quote the following from the Religious Telescope:

A check-up, based on practically complete returns, shows that the vote in the next Senate will be eighty to sixteen against any measure to repeal prohibition, and at least eighty-five to eleven in favor of enforcing the Eighteenth Amendment. In the House the vote will be 328 dry and 106 wet. This is a dry gain of six in the Senate and eleven in the House. Even more significant than the figures of comparative wet and dry strength is the fact that the wet leadership in Congress has been practically annihilated. The famous B-E-E-R quartet has been reduced to a solo performance, only Edge remaining of the Bruce-Edwards-Edge-Reed combination. And Edge was not up for reelection this time. Dry majorities have been maintained or increased in practically all of the State legislatures, and there will be only five wet governors in the entire Nation. An overwhelmingly dry Congress to support the enforcement program and the unmistakable expression of public sentiment in the election will be expected to give the full support of the Federal Government to the Eighteenth amendment. This will give local and State officials, with primary enforcement responsibility, the cooperation necessary to make the law effective. The election of dry local enforcement officials in cities like Chicago and Cleveland gives further assurance of better enforcement in these large centers. Prospects indicate marked progress in prohibition enforcement during the next four years.

To this we would add that in our opinion the recent election has demonstrated two things—first, that a pronounced wet candidate cannot be elected president of the United States and second, that a candidate who gives loyal allegiance to a religious institution that claims political power, such as the Roman church does, cannot be elected to the highest office in our American Republic—at least not yet. Let the Catholic church renounce its claims which conflict with the proper functions of our government and those individual rights which our democracy guarantees and a worthy Catholic will have a chance at the Presidency. With regard to the liquor traffic, politicians are now convinced that it is a drag about the neck of any political aspirant, and if the church keeps awake and maintains adequate temperance instruction so that the oncoming generations will not grow up in ignorance of the evil effects of alcohol, it ought not to be faced with such a severe struggle again soon as the one through which it has just passed. We gained a great victory, but the threat was menacing enough to warn us not to drop back again into our former relaxation and indifference.

## Are the Sermons Too Long?

The complaint was laid against a certain preacher that he preached too long, and that reminded us that it is a rather common complaint where the sermon goes past the allotted thirty minutes. If a man has been criticised for the length of his sermons, he need not feel lonely about it; he has much company. That is not to suggest that the criticism is unjust; it may be, or it may not be. The length of a sermon depends on many factors, but mainly two—the preacher and the hearer. A preacher may give the impression of having preached a long time at twenty minutes, or only a short time at forty minutes. Many preachers can shorten their sermons without materially lessening the amount they say, and some, without shortening the time length.

On the other hand, a listener can make the sermon long or short, to him, depending on his state of mind, his physical condition, his spiritual earnestness, the sympathy with which he lends himself to the preacher and many other things. Many of our long and wearisome sermons are long and wearisome because something is wrong with the audience, or with portions of it. It is no alibi, but an actual fact, that the listener has much to do with the way the sermon takes with him and some of the complaint against long sermons is judgment upon the one complaining. We are ready to agree that some sermons are too long and some preachers are in the habit of preaching too long. But let us not, those of us who are among the listeners, make too much fuss about it until we have examined ourselves, and also considered our readiness to sit two or three hours at other events without a word of complaint. The Richmond Christian Advocate protests:

We have petted our nerve strung people too much by yielding to them in their demands for sugar-coated sermonette sandwiches. They go to the theater and remain in their seats three hours and think it is grand. They sit in the bleachers four hours and yell at the fellows on the ball ground. They are not worn out in their ordinary walks of life, but when some of them get to church they cannot stand over twenty minutes of preaching. They need to be discouraged in this foolishness.

But our opinion is that occasion for complaint is mutual, and that correction should be mutually applied. It needs no argument that a preacher should not presume to speak for God without the most conscientious preparation. But it ought to be just as evident that a worshipper cannot successfully worship God nor be greatly inspired by the preaching of his Word without preparation also.

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## EDITORIAL REVIEW

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We have in hand, too late for this issue, a report of a very successful evangelistic campaign at Goshen, Indiana, where Brother H. F. Stuckman is pastor and Brother C. H. Ashman was the evangelist. It will be good news next week.

Brother E. M. Riddle began an evangelistic campaign in his church at Warsaw, Indiana, on November 25. He is being assisted by Mr. and Mrs. Harry Richer of Peru. The churches of Warsaw are in a simultaneous campaign of evangelism.

Brother H. C. Hammond, pastor of the church at Vandergrift, Pennsylvania, writes that the work there is moving forward in an encouraging manner. Following the enlargement of their Sunday school facilities, their young people have manifest a greater interest and leadership.

The Christian Endeavorers will find something of interest in their department this week. Mrs. Saylor is promoting a most important phase of Christian Endeavor work. There are a goodly number of communities in which the teen aged boys and girls are being neglected and an Intermediate society would solve the problem.

A Bible conference on Prophecy and the Jews and extending over four days was conducted in the First church of Philadelphia, where Brother R. Paul Miller is pastor. It was under the auspices of the American Board of Missions to the Jews and Rev. Leopold Cohn and Rev. J. Hoffman Cohn of the New York Mission to the Jews were the principal speakers.

Dr. W. S. Bell reports an endowment campaign gift of \$1,000 from the Brethren at Cerro Gordo, Illinois. This is a most encouraging gift in view of the local discouragements these people have had. They are without a pastor, but are doing their best to maintain interest through the Sunday school. This gift brings the total of the Endowment Fund to \$190,565.20.

Brother Homer Kent, pastor of our church at Washington, D. C., is leading his people forward in a fine way. As a result of an evangelistic campaign with Brother W. C. Benshoff as the preacher, twenty-one souls were added to the church by baptism and seventeen came forward for re consecration. The meetings were highly successful in every way and the evangelist was greatly appreciated for his forceful Gospel preaching.

The Business Manager calls attention to an opportunity to get a very practical and valuable article for the kitchen, now being offered in connection with Evangelist renewals. Turn to his "Corner." By all means do not neglect the renewal of your subscription. And if you want to make a Christmas gift that will be appreciated the whole year through, give your friend a subscription to the Brethren Evangelist.

Dr. Bauman writes of the exceptional missionary spirit displayed by the First church of Johnstown, Pennsylvania. What these energetic people are doing for foreign missions is indeed an example to the brotherhood. Perhaps their zeal may be partially understood when it is remembered that their pastor, Brother Charles H. Ashman, is one of our leaders in Foreign Mission promotion and an enthusiastic member of the Foreign Board.

THE WHITE GIFT OFFERING for the support of the work being carried on by the National Sunday School Association is the next general interest demanding our attention. Our Sunday School Board is doing a great work and they have a large program laid out before them this year. Let every school prepare to observe Christmas by making a generous gift to this worthy cause. They are counting on you and they have merited your confidence and support.

A most encouraging report of the progress of our mission work in the Argentine is to be found in this issue over the signature of Dr. C. F. Yoder. As a result of his meeting at Tancacha fifteen souls accepted Christ. A new church building was dedicated at that place, costing \$2,500 and the entire amount being taken care of by the local church. The revival was significant both because of the marvelous transformations recorded and also because of the splendid character of some of the converts. Several confessions were received also as a result of a four days' meeting at Rio Tercero.

An important cablegram was received by Dr. L. S. Bauman under date of November 20, 1928 from Dr. Florence N. Gribble of Africa, and was relayed to Dean Miller at Ashland, stating:

"Tribes revolted. Military occupation Yaloke, Bassai. Missionaries ordered evacuate. Reconstruction possible January. Hathaway urgently needed. Advise sending him and available candidates immediately."

Brother Bauman says in his letter: "I am glad that there will be military occupation of our two stations, for that will give us some assurance that our property over there will be somewhat protected from the ravages of the natives." He solicits our "most earnest and definite prayer on behalf of our workers and the work in Africa at this trying time."



## GENERAL ARTICLES

### The Church's Responsibility in this Present Age

By Frank G. Coleman

(Moderator's Address before Indiana District Conference at Goshen and voted published in *The Evangelist*)

I believe that you will agree with me when I say, We are living in peculiar and unprecedented days. The work of the ministry is becoming increasingly difficult. The church, also, is finding her task difficult to perform.

Whether these are the closing days of the church age, is not to this message, of supreme importance. Certainly there is, however, confusion on every hand. Perhaps it would not be missing the mark too far to say, We have come upon days of the confusion of religions. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrine of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:1, 2). It is very evident to us all that there is a vital connection between this departure from the faith and the appalling wave of sin that is sweeping our land. Corruption and prostitution of office upon every hand; disregard for law; total lack of interest in things of God; an exodus from most of the churches, to say nothing of the murder, drunkenness and baser immorality that is rife throughout the land. Thus we might go on increasing the list of human woes, but we forbear.

Amid all this the church stands halting and defeated. Her great missionary zeal is waning, or has been turned aside entirely by this very confusion among her missionaries. We believe that the reason why this is not true of the Brethren church, is because we have held, almost to the man, in the blessed Old Book. But even our zeal for missions is not what it should be. This is not due to any confusion among our missionaries or ministers, but is because of an unawakened laity.

I freely grant that we are living an entirely different life to that of a score of years ago. Life is becoming more complex with each year. Greater demands are being made upon our time, and even on our children's time, than ever before. You are all too familiar with the underlying causes for me to name them here. This condition is undoubtedly the source of much anxiety among the people of God. There is no profit or solution in our stubborn refusal to face the facts as they are. Many are trying to blind themselves with a foolish optimism and have seemingly adopted the slogan, "Every day in every way the world is getting better and better." I wish that I might believe this, but I am met every day with a preponderance of evidence that such is not the case. I stoutly maintain that I am an optimist, and refuse to be styled a pessimist simply because I fearlessly face the present status and seek a solution to the problem. Dare these "blind leaders of blind" maintain such a contention when they look at the empty pews on Sunday evening, or at the pitiful few at prayer meeting on Wednesday night?

Our subject for this paper is, "The Church's Responsibility in this Present Age." Before going further let us see just what is the divinely appointed task of the church. Some may say, "The church is here to promote social reform;" others may say, "The church's task is to teach men to live at peace one with another;" Others will say, "The church is an institution of religious education." But those who know will say, "The divinely appointed task of the church in this present age is evangelism." And so it is. To bring, by the proclamation of the Gospel, men and women to experience the new birth in Christ

Jesus. While it is true that all morals belong to the church, but these must proceed from and never precede the work of the Holy Spirit in the new birth. The task of the church then is nothing less than the preaching of the Gospel to every creature, in every generation, until Christ comes. This must necessarily remain an individual responsibility. That it is not the work of a committee or some organization to whom we can look to discharge the work is clearly set forth in the Word of God.

If you agree thus far you must agree with the next statement. Our methods have failed to net the results for which we have hoped and prayed. Certainly the church is not in the flush of victory. There is very little enthusiasm manifest among God's people today. As we look back at the meager results of the past

score of years we are not overly optimistic of the future. The question which arises immediately is, What is the cause? As I see it the cause is a two fold one.

First, and I fear that I am to part company with some of you now when I say, The old style textual and topical sermon has outlived its day, providing it ever had one: I am persuaded that we are reaping the only possible harvest from such sowing. Our people have come, have listened, and have gone out to forget what we have said. They are not altogether to blame for many of our sermons have been so ambiguous that they have conveyed little if any definite statement of truth. Ask each of a group of preachers what they preached about last Sunday and they might have difficulty in recalling their sermon. I have had to refer to my notebook on more than one occasion to be certain. Can we criticize our audiences for not remembering what we have preached?

The further cause is an unawakened laity. The leaven of indifference and unconcern has well nigh leavened the whole lump. The church has risen up and gone out to play. They have left the work of the church to an already overburdened few. They have time and money for everything but the work of the church. They expect far more from their pastor than they are willing to give.

#### MY CHURCH

*My church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed. It should be the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affection, and the inspiration of my daily life. Having united with the church in solemn covenant, I will advance its interests by my faithful attendance at its services, by studying its Holy Scriptures, by observing its ordinances, by contributing to its support, by encouraging its members and its leaders and by joining with them in all good works! By thus honoring and serving God I shall share with many others the life of the kingdom of heaven.—Adapted from F. Hyatt Smith.*

They insist that he walk worthily of his high calling, while they rebel at the restraint of the church, and persist in following the "course of this age." Too many spend more time in the movies than in the prayer meeting. Too many are serving the foolish demands of society rather than the commands of their Lord. In fact, with a large percentage of our members, it is everything else ahead of the church. Little wonder that the church cannot interest the unsaved in the things of God.

How shall the individuals from our churches go out to win souls for their Lord when they have, at the most, but a feeble conception of the great revelation of the plan and purpose of God? They cannot nor do they have a desire to do so. Let that individual get a working knowledge of God's Word and you will see him buckling on his armor to sally forth to the conquest. I quote from an article appearing recently in a religious magazine, "When it is recognized that Bible questions are best elucidated by the Bible itself, a wholesome condition is at once produced. Let the self-interpreting fact of God's Word be known and acted upon and a strong, sturdy race of believers is at once in evidence, having in their number a minimum of cripples and skeptics." Brethren, I am persuaded that the need of the hour is expository preaching—interpreting Scripture by Scripture. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works."

Into the hands of the church has come this perfect, final revelation of a perfect God. The church is commissioned to teach it to the farthest outposts of human life. The promise is that, "Faith comes by hearing, and hearing by the Word of God." Then Paul asks the searching question, "How shall they hear except they have a preacher?" God's Word is "Forever settled in heaven." "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it." In ages past he has protected it from the hatred of its foes. This is one of the greatest miracles. Kings have combined their strength to destroy it, but their intrigues have come to naught. Its enemies have piled it high and burned it with much rejoicing, but, Phoenix like, it rose from its own ashes. The Romish church tried to keep it chained, but it broke its shackles. "Heaven and earth may pass away but my Word shall not pass away," is the declaration of divine revelation. Therefore it brings its message to us today unchanged by the persecutions of the past. It is the same Book unchanged without alloy through the years. Indeed, "Settled in heaven." What a message and what a mission the church has committed unto her! Nothing less than "Ambassadors for Christ."

What about the future? How shall we accomplish our heavenly call to evangelize? What about the crass ignorance of God's Word in the churches? How may we arouse the people to whom we minister? No doubt these and many other questions are forcing themselves upon you. Paul's advice to Timothy may be of value to us at this point. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (II Tim. 3:16, 17-4:1, 2).

Exhort with all doctrine: Not just what we call our peculiar doctrine, but all doctrine. What average layman can give you a very clear summary of the great doc-

trines of God's Word? Please do not misunderstand me to say that we should teach theology, but "Adorn the doctrines of God." Teach the Word attractively. This will call for a great deal of careful and prayerful preparation upon our part, but results are what we are after. I am reminded of what a noted Bible teacher remarked to me a short time ago in Chicago. He said, "The hardest thing the preacher has to do is keeping his message simple enough for his audience to grasp it, for we must remember that the average listener has an eighth grade mind regarding the Word of God." I thought of the old dorky telling his pastor that he had the fodder a little too high for the lambs. Controversial questions need not be discussed at length by the preacher; let him teach the Truth of the Word and his people will be able to recognize error wherever they encounter it. The alarming increase of Isms in this country is due to the failure of people to recognize error.

Perhaps the best time to teach by exposition is at the morning service. The evening service can still be kept for the special evangelistic message. This is the service when the outsiders attend, and it also keeps the evangelistic fires burning in the hearts of God's people, keeping before them the Divine purpose to evangelize. Mass evangelism must always remain with us with, perhaps, some changes through the years. The thing that has been wrong with our evangelism in the past has been the lamentable neglect of our new converts. Too many of us have failed to take these and teach them the Word, but have left them shift for themselves, feeding as best they could on the diet we set before older Christians. Few have ever gone beyond their conversion. No wonder they, who were the objects of so much concern and attention until gotten into the church, should pine and die in the face of such neglect. I believe that there should be a course of training for these that will ground them in the Faith. The pastor is the key man here. They cannot get it in the Sunday school for the average teacher is unable to put over a program of instruction for these with the lesson helps that are furnished. If a class cannot be maintained in the church then the pastor must do this teaching in the home. Much of the ground may be covered in the morning exposition.

I am convinced that the dearth of personal evangelism is due to the failure of the leaders to really teach the Word. I know, and so do you, scores of people that have gone to church and Sunday school all of their lives who know absolutely nothing about the Bible. If you doubt my word ask your people a number of the most simple questions on the Bible and see how many answers you will get. There is not much "reason for the hope within them." May I repeat that the unconcern, indifference, and worldliness among God's people is due almost wholly to this ignorance. There are exceptions but they only strengthen the argument.

The mid-week service would be a splendid time to correct this, but how will you get that class to attend this service? Perhaps you can, but I confess my failure and inability to get those that really need it to attend prayer meeting. That the church needs to know the Word is evident; That they must know it, if they are to accomplish their God given commission, is still more evident. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his Kingdom; Preach the word; Be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine." May we add, "That the man of God may be perfect, thoroughly furnished unto all good works."

Flora, Indiana.



## Two Books Reviewed

By E. H. Cherrington, LL.D., Litt., D.

(Director of Department of Education, Anti-Saloon League of America)

Dr. Cherrington is performing a real service to the ministers and others of religious and moral leadership by reviewing the large number of books that are being published dealing with subjects related to temperance and moral reform. This he is doing in the interest of more widespread instruction in temperance and moral welfare. There has been a let-down in temperance instruction in the last ten years and we are being called to reap the fruits of our neglect in the appearance of a new generation that knows neither the evils of the saloon nor the comparative benefits of sobriety. And the revival must begin with the leadership. Following we are reproducing two of Dr. Cherrington's latest book reviews).

### Prohibition Quiz Book

(Review of "Prohibition Quiz Book," published by the American Issue Publishing Co., Westerville, Ohio)

While Artemus Ward was not speaking about prohibition when he uttered his immortal saying, "It ain't that people don't know enough, but they know too many things that ain't so," it is true about this great social policy. Even those who have spent a lifetime in the active campaign for this "salutary measure" as Presidents Wilson and Coolidge have labeled it, are sometimes at a loss to know where to find the exact fact they need to refute some specious but false statement of the adversary.

The "Prohibition Quiz Book" is designed to answer the questions most often asked by those who are seriously interested in this great movement. The sub-headings give a rough idea of the scope of the book. They include "Beer and Wine," "Citizenship," "Crime," "Drugs," "Drunkenness," "Economic Benefits of Prohibition," "Health and Mortality," "History," "Law Enforcement," "Legal Status of Prohibition," "Liquor Consumption," "Liquor Cures and Inebriate Asylums," "Medicinal Use of Liquor," "Prohibition and the Church," "Schools," "Smuggling," "Sobriety in Educational Institutions," "Social Conditions," "Views of Public Men."

Under each of these sub-headings, the fullest, latest and most accurate information is given in the form of replies to questions. The authorities for the various statements are very carefully given except in cases where a citation of official data would not add weight. One might quote just as a sample the following which appears under the head of "Liquor Consumption:"

"How much liquor did we drink in 1917?

"A—2,095,535,005 gallons of all kinds of liquor, or an average of 19.95 gallons for every man, woman and child to the tiniest baby in the United States."

"At the same rate, how much liquor would we be drinking in the United States in 1928?

"A—2,400,000,000 gallons.

"If, admittedly, very little liquor is now being transported by rail, how many automobiles would be required to transport this stupendous quantity?

"A—If each and every automobile in the United States were to transport 100 gallons of this liquor there would still be 100,000,000 gallons untransported. Allowing eight feet between cars, this would mean 136,363 miles of cars, or over 45 strings of automobiles stretching across the United States to carry the liquor that would be consumed in the United States in 1928 were it not for Prohibition."

Not alone interesting but of great value to those who are concerned with the reactions of American leaders to this movement is the section entitled "Views of Public

Men" where a selected list of outstanding Americans are quoted concerning their opinion of prohibition.

A bibliography of books and pamphlets adds greatly to the value of the publication. Both the need and the demand for such a book is so great that I am sure the mere mention of its compilation will assure it an extremely wide circulation.

### The Story of Youth

(Review of "The Story of Youth" by Lothrop Stoddard; The Cosmopolitan Book Corporation, New York).

Slanderers of the undergraduates of today who persist in misrepresenting our youth as drunken and debauched, should read "The Story of Youth" by Lothrop Stoddard, published by the Cosmopolitan Book Corporation. After quoting Gibbons' statement that his college years were "the most idle and unprofitable of my whole life," Mr. Stoddard writes:

"A generation later, Adam Smith, the noted economist, states that in his day most of the professors had 'given up altogether even the pretense of teaching.' Another noted Englishman wrote during his varsity term at the close of the eighteenth century: 'Except praying and drinking, I see nothing else that it is possible to acquire in this place.' Finally, another student, later to become a famous scientist describes Oxford in the year 1802 as 'a perfect hell upon earth,' and states that he often saw his tutor carried off dead-drunk to his rooms.

"Hard drinking was, indeed, a besetting sin in university circles. Yet, with neither intellectual interests nor organized athletics to absorb their energies, it is not strange that college students should have drunk far too much. Cock-fighting seems to have been their chief sport, while 'town-and-gown' rows occasionally enlivened their existence—as had been the case for centuries," to which he adds:

"Half a century later, things were no better, for Adam Smith states that such lads 'commonly returned home more conceited, more unprincipled, more dissipated, and more incapable of any serious application either to study or to business than he could well have become in so short a time had he lived at home:'"

Discussing "Children of Young America," a chapter devoted to our Colonial forbears, Mr. Stoddard says: "Supper also was a substantial meal, much like breakfast in character. In winter, hot drinks would probably be served—hard cider, 'flip' or rum-toddy. Our colonial forbears liked their liquor, and boys and girls were allowed to partake, in moderation, from a relatively early age."

While he does not bring his history down to the present epoch, the writer finds the Nineteenth Century witnessing a revolution, especially in the discontinuance of alcoholic beverages for children, as follows:

"Beer and improper foods became taboo. Nursery tables were set with simple fare such as porridge, eggs, milk, cocoa, and bread or toast sparingly spread with marmalade or jam. Nurses had to have some professional training, while competent doctors were called in as a matter of course whenever illness appeared."

Mr. Stoddard gives most charming pictures of children in all ages of the world's history from the period of Babylonia, Egypt, old Greece, ancient Rome, Scandinavia, the Anglo-Saxons, the Middle Ages, the Elizabethan Age, Cavaliers and Puritans, down to the middle of the last century. Our latest fads and follies he finds were old in the days of Egypt and Assyria. Girls in that far-off age

passed through the same cycles of long hair, then bobbed hair, with the inevitable return to "the crown of glory." While Mr. Stoddard's theme is "The Story of Youth," what he has written has been the story of human civilization told with simplicity and charm. Not only will leaders and teachers of the younger generation find in this book much that will be of value to them, but youth as well as age will read it for entertainment as well as instruction.

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## SIGNIFICANT NEWS AND VIEWS

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### HOOVER ASKS COOPERATION

We like the way Mr. Herbert Hoover received the decision of the American people. A man is tested even more by the spirit with which he accepts victory than by the way in which he accepts defeat. When it was known that he was the choice of his fellow-citizens for the presidency, he prepared the following note in which the spirit of humility and service and the bid for cooperation are outstanding:

"I can make no adequate expression of gratitude for the overwhelming confidence of our people who without regard to section or interests have selected me for President of the whole United States. There has been a vindication of great issues and a determination of the true road of progress; the Republican party has been assessed with a great responsibility. In this hour there can be for me no feeling of victory or exultation. Rather, it imposes a sense of solemn responsibility of the future and complete dependence upon divine guidance for the task which the greatest office in the world imposes. That task is to give the best within me to interpret the common sense and the ideals of the American people. I can only succeed in my part by the cooperation and unity of spirit of all leaders of opinion and of action for the common service of our country."

### PROPOSAL FOR CHURCH UNION APPROVED

For the last two years commissions on unity, representing the Congregational and the Christian churches, have been working out a plan of union of these two churches. At recent meetings of these two boards favorable actions have been taken toward the consummation of church union. In New York City the general council of the Congregational churches passed a resolution in favor of union, and it is believed that the denominational board will take favorable action at the next National Council meeting, held next May in Detroit. In Dayton, where the general board of the Christian church was recently in session, a resolution was unanimously passed, adopting the proposal for union and recommending favorable action by the General Conference of the church, which is to be held next year. There is much to be said for the merger of these two churches, which are alike in so many respects. The Congregationalist church is the larger of the two and feels the need of a stronger conectionalism. The independence of one Congregationalist church of another and of all others has its disadvantages as well as its advantages. The leaders of the denomination have felt for some time the weakness of their church at this point. The Christian church has a fine history, but is, along with other small denominations, feeling the need of union. From the reports of these two Christian bodies it would seem that their merger is assured. While arguments for all Protestant bodies to get together in organic union are by no means convincing, there is every good reason why the smaller bodies of Christians of like faith and government should combine in their own interests and in the interest of the Kingdom. Movements

looking toward forcing the smaller denominations to unite or quit the field will, however, in the end prove futile.—Religious Telescope.

### AMERICAN LITERATURE AND CATHOLIC FAITH

The literary editor of "America," Rev. Francis X. Talbot, S. J., speaking of the Catholic Book Club, very frankly warns his hearers and readers of the dangers to faith and morals which contact with American writings may bring. The clear intimations of the address quoted as given to the Federation of Catholic Alumnae of the New York State Chapter, leaves little to be desired in striking frankness and a conscious superiority in the realm of high morals. All of us can remember what is now a silent note, the public and private warning of youth, not to permit a Catholic country like France to pollute our morals with its tainted literature. Father Talbot says: "It may be stated quite frankly that the literature of the United States in general is not favorable to Catholic beliefs and practices. The great majority of the books published today by non-Catholic authors are written from a viewpoint either directly opposed to that of the Catholic church or ignorant of that of the Catholic church," which, he adds, may be unsettling to them "or destructive of the purity of their concepts."

Many of us share the concern for the moral taint that is inevitable in the reading of much modern fiction, but we do not welcome the Pharisaic attitude of those who thus write, whether Catholic or Protestant, when they assume that it is the American spirit alone which endangers morals. Those of us who keep close to life know that it is the un-American and often the distinctly foreign and alien morals that stain our pages here.—The Presbyterian.

### RUSSIA TURNING BACK TO RELIGION

New attempts are being made to suppress religion in Russia. The Y. M. C. A. "Information Service" reports: "A new law has been published, by which it is intended to limit, by force, even private worship. Every gathering or meeting of a religious nature of women, children or young men is to be forbidden. Religious libraries or reading rooms are no longer to be maintained. All objects used in religious worship are to be declared national property, and may only remain in the hands of religious communities under the form of a loan. Every practice of worship in public squares—likewise all festivals in hospitals—are to be forbidden. In the latter, they may be practised only for those who are seriously ill, and who expressly ask for them. Similar decisions have been made in regard to the prisons."

It also states, from information published in the Bolshevik paper, "Isvestija," that the reason for this new assault upon religion lies in the strong growth of the religious communities and societies in the large towns. The re-establishment of churches is making constant progress, and the welfare work of the Christian churches is again developing. In spite of the fact that there has been conspicuous failure in anti-religious work, and the manifest public feeling of the public for religion, the rulers leave nothing undone to continue their suppression of this instinct of the people for worship.

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God is not far away, the Infinite Goodness is not far off, but near us . . . the evening shade, the guarded sleep, the morning resurrection, every bounty that falls from heaven, every bounty that springs from earth, every loving heart that blesses us, all these are the revelation, the manifested love of the one, all-holy, all-perfect, whom to know is life.—Dr. Dewey.



# THE BRETHREN PULPIT

## The Gospel of Forgiveness

By the late Dr. J. H. Jowett

**TEXT:** Take heed to yourselves; if thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee saying, I repent; thou shalt forgive him.—Luke 17:3, 4 (R. V.)

"If thy brother sin against thee." But, first of all, let us be sure of the sin. We are the victims of such fatal misunderstandings. The crookedness which we think we see in our brother may in reality be in ourselves. The optical instrument through which we gaze upon another may be of itself untrue, and the monstrous deformities which it presents to us may be of its own creation. The defect in ourselves misrepresents our brother, and makes his innocence appear as sin. The medium may account for everything. The scales of jealousy can pervert our judgment. "And Saul eyed David from that day forward." And consequently he saw offenses everywhere.

The spirit of suspicion can make our judgment blind. Suspicion communicates malicious significance to everything. If you smile, it is the smile of a villain, and beneath the outward affability there lurks an iniquitous conspiracy. If you are reserved, the detachment suggests the breeding of some foul offspring, which, at the opportune moment, will merge into light. Every appearance is shadowed and clouded by suspicion, and approaches us wearing the black front of the evil one.

Then, again, our dislikes will pervert our judgment. If I dislike any one "he can do nothing right." His very courtesy is offensive, and his success is nothing less than crime. And so, I say, it may be the lens which is wrong through which we look at one another. I stood in a small cottage the other day whose window looked down the village street. I gazed through a pane of bottled glass, and in that village there was not a single straight line! There was nothing upright; everything was askew! And so it is with the medium-pane of many a man's sight. Nobody in the village is right! There is none upright; no, not one; all that is straight appears crooked, and everywhere there is scandal and offense.

So here is a remarkable piece of counsel from the Lord! "If thy brother sin" . . . "take heed to yourselves." That is to be my first inspection. Is the lens right? Is the medium true? Are they sins at all, or only misinterpreted kindnesses? Are they sins at all, or only unintentional and most pardonable mistakes? Take heed to yourselves. Is your window clean, or is it the unclean window which throws the appearance of defilement upon the driven snow? What about your temper? What is the quality of your emotions? What is the standard of your spiritual refinement? Examine yourselves, and that not cursorily and superficially, with swift and careless inspection. Subject your moods to diligent, painstaking, and thorough investigation, before even you begin to deal with your brother's apparent sin.

But, assuming that the self has been inspected, and all falsifying media removed, and in the cool, corrected sight the trespass still remains, what then shall be the procedure of a Christian? "**Rebuke him.**" It is surely worth noting, in passing, that the whole matter is confined in the first place between the trespasser and his victim. There is no talking about the trespass, no stirring up of scandal, no flinging broadcast of inflammatory words, no setting the heather on fire. It is the confidence of two. He has wronged thee; do not raise the countryside; "rebuke him."

But then, there are rebukes and rebukes. One man rebukes you, and your heart melts like ice under the rays of the noontide sun. Another man rebukes you, and you stiffen in resentment. There must, therefore, be a right way of approach, a certain and special peculiarity of mood, if the offered rebuke is to be spiritually fruitful. And this peculiarity of mood will most assuredly be helped by just such a self-examination as I have described. It will tend to remove superciliousness, and disturbing patronage, and all those rasping irritabilities which so frequently tear and rend human intercourse into sore and galling divisions.

But even self-examination is not enough. The rebuke itself must be deliberately tipped with definite spiritual purpose. And to this end let us think aright. In all wrong inflicted by men on men, the most deeply injured is the sinner himself. If a man takes away my reputation, the desolation may be wide-spread, but inherently and essentially my injury is only superficial. He has injured my reputation, but he has murdered his own character. Mine is a skin disaster, his is a vital one. In the eyes of heaven, the real slaughter is not in the life of the man who is wronged, but in the life of the man who did the wrong.

An efficient rebuke must take all this into account, and it must therefore be more than punitive; it must be remedial and restorative. The primary aim of the Christian is not to have his personal wrong redressed, but to have the sinner put right. All of which means that our rebukes must be medicated, and charged with purifying, healing ministry. They must be impregnated with medicinal qualities; knowledge and goodness must be put into them as their essential ingredients. And thus the finest and rarest ministry will be brought to bear on the sinner, with abundant hope of perfect restoration.

"If he repent." But let us have a clear conception of the real significance of repentance. There can be repentance without tears. Do let us dissociate the primary content of repentance from the phenomenon of violent emotion. Emotional phenomena may be purely temperamental, and may have little or no moral value at its very core. Repentance has nothing to do with emotion; we can repent with dry eyes. Repentance is not a flow of tears, but a change of mind. It is a redirection of the thought, a new way of thinking, a new way of looking at things, a turning from the old contemplations and purposes, and an acceptance of purposes renewed and refined.

If, therefore, thy brother sin against thee, do not wait for him to "water his couch with his tears. Do not expect a gale of emotion. If there be just breeze enough to take the boat out of the old harbor, and bear in the direction of a new world, that is enough. If the prow of thy brother's life points away from the old courses and he moves, that is repentance for him and thee.

"If HE repent, **forgive him.**" Ay, but forgiveness is something more than the utterance of a word or phrase. If the rebuke was meditated, the forgiveness must be a bracing tonic. To forgive is to loosen, to emancipate, to break all nefarious bonds and set the prisoner free. To forgive is infinitely more than a matter of speech; it is

the full-blooded energy of one life working for the complete deliverance of another life. To forgive a man is to deliver a man, and to do that is a ministry which will require your thought, and your prayer, and your speech, and your deeds.

When a man prays for God's grace to rest upon the man who has wronged him, he is engaging in the glorious ministry of forgiveness. When his thought contrives some healthy design for the man who has wronged him, he is engaging in the glorious ministry of forgiveness. When his words flow in streams of cheer and consolation toward the man who has wronged him, he is engaging in the ministry of forgiveness. When he enters upon some deed of kindly chivalry toward the man who has wronged him, he is engaged in the ministry of forgiveness. That is forgiveness, to give one's life in bringing liberty to the captive, and the opening of a prison to them that are bound.

And now the path of Christian living becomes very steep and precipitous, but, blessed be God, there are multitudes of brave mountaineers upon the higher tracks! "And if he sin against thee seven times in the day, and seven times turn again to thee saying, I repent, thou shalt forgive him." I say that is Alpine work in the Kingdom. "If he sin against thee seven times a day." That is hard on thee! Ah! but again I say, harder still on him! Seven times a day he has wronged thee, but seven times a day he has more profoundly wronged himself. He has impoverished thy transient treasure, but to do it he is throwing away his eternal wealth. Seven times has he stabbed thy vesture; but seven times he has done shameful violence to his own soul. Keep thine eyes on his soul, and the injury wrought there, and thou shalt continue to tread in the ways of thy Lord. "If he sin against thee seven times a day" thou shalt not let him go. It is infinitely better to save his soul than to save thy coat. Whenever his face is toward a better land, howsoever many times he may have failed, thou shalt help to loosen him from his bondage, and set the prisoner free.

And how feel you in the face of this tremendous imperative? "It is high, I can not attain unto it!" That is just what these disciples have been thinking, as they sat silently listening in stupefied amazement. So much so that when their Master paused they just broke out in this brief and stupendous prayer, "Lord, increase our faith." That was right. If the Christian life is to be medicinal and healing, spending itself even seven times a day in the ministry of restoration, we need the eternal realities in order that we may speed in the ways of service with all the joy of a grand crusade. If I have to forgive seven times a day—Lord, increase my faith! If I am to give out so much, let me take in all the more.

There I am at the fountain. To be a Christian of this order I need the Christ. The sevenfold demands of the exacting day will defeat me unless I am in league with the Infinite. "All things are possible to him that believeth."—The Christian Herald.

### HOSPITAL CONSTRUCTION

—Surely this is a day of hospital construction. We learn that during the past year in the city of New York new hospitals costing \$16,000,000 were completed, while hospital building operations are now in progress aggregating a cost of more than \$28,000,000. This is an outstanding characteristic of our age. The demand for hospital service is increasing. The policy and polity of the medical profession is rapidly changing to adjust itself to the new day, while the people themselves have accepted the demand of the hour that the hospital is the place where sickness is to be scientifically treated.—Northern Christian Advocate.

## Our Worship Program

### DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

#### MONDAY

LOVE BEYOND MEASURE—John 15:9-13. "As the Father loved me, so have I loved you; continue ye in my love." Did you get it? "As the Father hath loved me"—that is the measure of Christ's love for you and for me! Can you tell how great that is? Of course you cannot. No matter where you may go, or how low you may fall, or how high you may rise, you cannot get beyond the reach of that love. It is something that cannot be measured. The mathematician deals with quantities which cannot be measured; they represent infinity. We deal with a love which is infinite. It outreaches thought and surpasses the imagination. No fact in revelation is so precious and so vital as the immeasurable reach of the love of God brought to us through the grace of Christ. It is in the confidence of that truth that we sing, "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool."

#### TUESDAY

THE SAVING GOD—Isa. 45:20-25. "Look unto me, and be ye saved, all the ends of the earth." The ancient prophet was reproving the worshippers of idols and calling upon men to worship the only true God, beside whom there is none else, when he brought forth this great invitation, which, interpreted in the light of New Testament revelation, is one of the most precious and significant truths of the Word of God. It brings light directly from the throne of God and fills the heart with joy and peace.

#### WEDNESDAY

OUR CONFIDENCE—Rom. 8:31-39. "If God be for us, who can be against us?" If we stand in his strength and in his will, there is no power in earth or hell that we need fear. God is for all those who have dedicated their lives to the Lord Jesus Christ and desire supremely to have his purposes worked out in their lives. Nothing can stand against such; their confidence is in Christ.

#### THURSDAY

THE VIRTUE OF READINESS—Eph. 6:10-18. "Have your feet shod with the preparation of the gospel of Peace." Dr. Jowett translates it, "readiness of the gospel of peace." And he calls "readiness" a virtue, "the fruit of effort" as well as "the fruit of the Spirit." It is something that is developed and achieved by our response to the demands of each day as well as a quality that is bestowed and fostered by the grace of Christ. We need to cultivate the habit of ready response to the calls of service and helpfulness.

#### FRIDAY

LOVE OF THE WORLD—Psalm 119:97-104. "O how love I thy law!" These are the words of one who knew the power and influence of the Scriptures. He knew its power for individual righteousness and for the transformation of social life. And the Word of God has not lost any of its power. It is one thing that is eternal and unchanging. If men but knew it and were willing to give it a trial in their lives, they would find it wonderfully effective. Richard Braunsstein says: "The Word has power and inspiration. It is truth and life. It lifts men and nations, creates better conditions, fashions nobler civilizations, builds institutions and character."

#### SATURDAY

THE TEST OF DISCIPLESHIP—Matt. 19:16-22. "Go and sell that thou hast, and give to the poor, . . . and come and follow me." There are other tests of one's allegiance to the Lord, but none are more searching than this. Nothing strikes us so quickly and severely as a demand on our substance; and to be required to sell all and give it away—that is too severe and unreasonable, so it seems to the average Christian. But just average Christians never meet such high demands. It takes real sacrifices to make really great characters, and they are few who are willing to meet the demands.

#### SUNDAY

GOD'S REASONABLENESS—Isa. 1:16-20. "Come now, and let us reason together, saith the Lord." God is here calling men to a council. He appeals to men's reason. He commands, he chides, he cautions, he directs, but in everything he is reasonable. His Word is full of reason for every requirement and command.—G. S. B.



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Goshen, Indiana

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Vice-President  
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N  
MAGAZINE SECTION  
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Ashland, Ohio

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General Secretary  
Gratis, Ohio

M. P. PUTERBAUGH,  
Treasurer,  
Ashland, Ohio

## The Art of Illustration

By Marion Lawrance

An illustration should illustrate. This sounds like a very trite saying, but the fundamental principle underlying illustration is contained therein. An illustration to a lesson is like a window to a house. Windows in houses nowadays are not designed for ventilation but for light. An illustration should be like a flash of lightning on a dark night, revealing the path where it is safe to go. Consequently, illustrations should be used sparingly. A house that is all windows is a very poor house. Likewise a lesson that is made up of illustrations, one after the other, is a poorly framed lesson.

An illustration should never be used for the sole purpose of giving an illustration. It should never be used unless an illustration is needed. It is not uncommon for Sunday school teachers to come across a very fine incident or story in their reading which they think would help them to interest their scholars, and, at once, the lesson for the day is either forgotten or is twisted out of its natural channels so as to fit the illustration they have in hand. I heard of a man once who had only one story that he could tell and that was about guns. When he was in a company of people where stories were the order of the hour, and it seemed to be his turn to tell a story, he would have no story at hand on the general subject of the other stories. So, with apparent indifference, he would say that he had no story to tell, and at the same time he would stretch himself and snap his fingers, then say, as he snapped his fingers, "That sounds like a gun. Now, speaking of guns reminds me of a story." Then he would exhaust his stock of stories by telling the only one he knew and that was about guns.

Before giving an illustration in a Sunday school lesson, two questions should always be asked: First, "Is an illustration needed?" Second, "Have I one that will fit?" If these two questions can be answered in the affirmative, then give the illustration, but not otherwise. An illustration should be simple, clear, and easily understood. If it must be explained, it is a poor illustration or poorly told. DuBois has said that an illustration should be apt, vivid and wholesome; that is, it should fit, it should really illustrate, and it should leave a good impression. On this account, the writer has wholly abandoned all stories and illustrations, in his public addresses, that would tend to send anybody away feeling badly. This means that no stories about stuttering people or referring to deformities, such as hunchbacks, hair-lips, club-feet, etc., will ever be told. It is not kind nor Christian to send some unfortunate person away from the meeting feeling that you might have made your point without reminding him of his infirmity. This is what it means to give a wholesome illustration.

Illustrations should be positive, rather than negative. "Don't's" are found altogether too much in the diet of our children. Many a "don't" simply suggests a "do," and there is a sort of perversity in children that leads them to do the very thing they are

told not to do. I am right well acquainted with a young woman to whom, as a little girl, her mother said, "Don't poke beans up your nose." Not long after the doctor had to be called to get that bean out! When mother says to her little boy, as she goes out to make calls, "Don't go near that vase. Mamma prizes it too highly," it is altogether possible that when she comes home she will gather that vase up in the dust pan, while all the rest will be intact.

This seems to be the perversity of human nature. I heard of a woman one time who was so given to "don'tin" her children that she said to her maid, "Mary, go and see what the children are doing and tell them to stop it this minute!"

We are often asked where we can find good illustrations, and some of them are very fine, but the writer, in his own work, has found that for public address the best illustrations are taken from daily life and experiences. Looking from the car window reveals illustrations by the score. Passing your window is a freight-car coming down the track, with a man on top at the brake-wheel. How well that illustrates starting a boy in life. That car was started by the engine, started in the direction in which the engineer wanted it to go. There is a man on top of it, at the brake-wheel, to stop it at the right place, perhaps at the elevator. What that engineer did for the car, the home and the father and mother and the teacher should do for the boy or girl—start them on the right track and in the right direction, with power enough to carry them to their destination and beyond, but with a controlling hand, which we call "conscience and reason," to stop them in the right place.

Can we get any illustrations through the car window as we see a man spraying an orchard? Can we apply that to life? What are the ruinous insects that destroy one's life? What kind of spraying is needed to save the fruit?

What does it mean when, through the car window, you are passing a cemetery and see a woman, dressed in black, standing by a new-made grave?

What a fine illustration is found in the scores and scores of sparrows sitting on telegraph wires? They are chattering, chattering away, busy as can be with their own little chatter, and yet wholly unconscious of the great world messages that are passing through the very wire on which they stand. Is this not like those churches that are so busy with their own affairs, they haven't time for the great, worldwide challenge of the Gospel?

The sign at the railway crossing, "Stop! Look! Listen!"—is that not a fine illustration? Could one have a better text for a talk to boys or girls than that? It may not be generally known that the great railroad that first adopted it offered a prize of \$2,500.00, we are told, for the best railroad crossing sign, and this is the one that was adopted. Hence, those little words cost over \$800.00 apiece. Did that mean anything?

What can we learn from the flagman who runs back when the train stops; from the

bell-cord that runs through the car and reaches to the engine?

Yes, the best illustrations are usually the homeliest ones. Will the boys understand what you mean when you tell them that some lives are like the fruit-baskets in the window, with the best fruit on top?

Does the keeping of one's glasses clean suggest anything about keeping our hearts in a condition plainly to see the right and wrong?

Snow fences are built before the snow comes, and fire-escapes before the fire breaks out. Is there an illustration in this?

The sign so often seen upon the road—"Keep to the Right"—this has a suggestion.

(To be continued)

## Plans that Increased Efficiency

(Continued from last week)

### Managing Class Finances

By Jennie E. Stewart

The Workers' Class was falling behind in their offering. It had been going on so long it was becoming a fixed habit. This was not because they could not do better, because other classes in the department were doing much more than they.

The class had developed a spirit of feeling peevish when the matter of money was mentioned. So the class president and the treasurer had council together and decided on this plan. They obtained the average offering for every Junior class in the school for six weeks together with the number of pupils in each class. Since they were all able to figure averages the president made a blackboard lesson of this—Dividing the average offering of each class by the number in the class he got the average offering of each pupil per Sunday. The figures varied a little but their own class was the lowest of all.

Something had to be done. They figured together the least sum they could set as an average offering from each member of the class and decided never to go below that or if they did to make it up the following Sunday.

"Remember if you let it go longer than one Sunday it begins to pile up and you will get hopelessly behind. Better to pay as we go," the president reminded the class.

Then they made a chart using a piece of cardboard two feet long and a foot wide. Each member's name was written on the card and below the name a circle was cut, forming a long oval. Behind the card two pieces of colored cardboard were fastened, one black and one gold color. If a member was present with offering the gold color card was brought around in front of the opening. If he was absent or present without offering the black card was brought around to cover the opening (a brass paper fastener made this operation simple.) But if a member knew he had not given enough he was honor bound to bring the gold half-way and the black the other half. It remained so till he made up his deficit.

In the center of the oval was a larger opening with a gold, a silver, and a bright red card behind it. If the class as a whole fell short of their sum set as average, the silver card covered the opening; if they were up to average for the Sunday, but a little bit behind from a previous shortage, they allowed part of the silver to show and covered the rest of the opening with gold. But when the proud day came that they had no previous shortage and the offering for

the day was above the set average they covered the opening with the red card, and as long as they kept above average they could still show the red card.

Naturally no class member liked to have his individual record show a shortage when the class record was below normal for that meant he was the one that was keeping it down. The boys came to talk freely about how to get money for Sunday school and how to save a definite sum so as always to be sure to have the money. It developed a systematic method of saving and giving that was good for the class.

Boulder, Colorado.

#### A Teacher's Class Record

By Jennie E. Stewart

I have used all sorts of devices for keeping track of my pupils, but have found the separate enrollment-record card for each pupil the simplest and best for my purpose. The pupils keep their own weekly class records for class use. These vary in detail, depending upon the nature of the goals they are striving to attain Quarter by Quarter. The school secretary has his own blanks to be filled out by the class each Sunday for his use, but the teacher needs a permanent record for her own use for every pupil.

Our school uses the printed enrollment card with a form for entering pupil's name, age and birthday, grade in school, parents' names, home and telephone number, and whether or not pupil and parents are members of the church. I use a card that is identical so far as enrollment data is concerned and fill both out at the same time handing the simple enrollment card over to the superintendent and keeping the other for myself.

Below the enrollment data I have mine printed with several parallel lines crossed with enough lines to give four rows of fifty-three squares each, one for each Sunday in a Quarter with one at the end for totals. I punch a hole in the upper left hand corner of each card and string them together on a brass paper clip, so they can be revolved rapidly for inspection. It is the easiest thing imaginable to punch the square for the Sunday then push the top card around and punch the next, quicker and easier than any other record system I ever tried. When a pupil begins to miss a few Sundays it can be noted at a glance. When a pupil drops out his card is destroyed, and there is no more bother with it. Delinquents are clipped to the back, where they can be dealt with as seems best.

To the back of each card I stick by one margin a slip of paper on which I may jot down any information I think will be of use to me in handling that particular pupil. Thus I have in small space all that I need to know about my class and in the most up-to-date form. At the end of the Quarter if I am to pass my class on I hand these cards to the new teacher till she takes out her new cards. Then I get them again, detach my personal slip and enter in ink on the back of the card any items that I think the pupil and his parents would be pleased to have there, and give the pupil the card to take home as a yearly record of his Sunday school attendance and accomplishments.

Boulder, Colorado.

Taken from the Sunday School Times.

It is easy to be a martyr if your mood is so inclined. Stake and fagots can be found anywhere, or fashioned out of the most trivial discomforts. But self-imposed martyrdom is selfish and is exasperating to all who must live in contact with it.

## Editor's Select Notes on the Sunday School Lesson

(Lesson for December 9)

### Paul Goes to Rome

Scripture Lesson—Acts 27:1 to 28:31; Rom. 1:8-15; Phil. 1:12-14.

Printed Text—Acts 28:11-24, 30, 31.

—Devotional Reading—Psalm 91:9-16.

Golden Text—I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.—Rom. 1:16.

#### LESSON LIGHTS

##### Introductory Note

We learn from Acts 26:32 that Paul triumphed over his false accusers. Successfully pronounced innocent by Lysias, Felix, Festus and Agrippa, there was nothing more to be done now except to transport him to the Emperor to whom he had appealed. It was part of the Divine plan. It led to Paul's journey, 27:1, and peaceful residence in Rome, to which he had long looked, Romans 1:8-15; throughout the period of two years, during which he continued to preach and teach the gospel of Jesus Christ in the power of the Spirit. This was one of the most useful and interesting periods of Paul's life, for although a prisoner, both his tongue and pen were free. During his confinement he wrote letters to the Galatians, Ephesians, Philippians, and Hebrews, as well as to Philemon.—Selected.

#### Faith

"When the anchors faith has cast are dragging in the gale,

I am quietly holding fast to the things that cannot fail.

I know that right is right, that it is not good to lie;

That love is better than spite, and a neighbor than a spy;

In the darkest night of the year, when the stars have all gone out.

That courage is better than fear, and faith is better than doubt;

And fierce though the fiends may fight, and long though the angels hide,

I know that truth and right have the universe on their side,

And that somewhere beyond the stars is a love that is better than fate;

When the night unlocks her doors I shall see him, and I can wait."


#### Paul's Party

The use of the pronoun "we" in the first verse of this chapter shows that Luke, the author, was with Paul during this voyage. Aristarchus of Thessalonica also accompanied them (v. 2). These were old and tried friends. But there were other prisoners besides Paul. Ramsay thinks that these two must have accompanied Paul as his servants, because (1) "Paul enjoyed much respect during the voyage, such as a penniless traveler without a servant to attend on him would never receive either in the first century or the nineteenth." (2) Because "it is hardly possible that the prisoner's friends were allowed to accompany him." But as Wendt points out in reply to Ramsay, the vessel was not a government transport, but a private vessel, in which Luke and Aristarchus could have traveled as independent passengers; and that Paul did gain the highest respect at a time when he not only had no servants, but worked for a living with his own hands.

#### The Stay in Malta

For three winter months, till the last of February, all that were on the ship were compelled to remain in Malta. We may be sure that Paul and Luke were busy helping every one they could, illustrating by actions, and teaching by word, the gospel of Jesus. However, there were those in official

(Continued on page 15)

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p>Young People's and Junior Topics in THE ANGELUS</p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## Introducing Our Intermediate Superintendent

#### Endeavorers:

Our new Intermediate Superintendent comes with her initial appeal in this issue. If your church has never had this department of Christian Endeavor it is not too late to organize such. Read Mrs. Saylor's article with care, then act.

#### Officers of the National Staff

The Round Robin is out on a trip. He has been seen two or three times. A forced landing was made near Winona Lake last week. Watch for this bird. E. M. R.

#### Our Intermediate Work

Our President of Christian Endeavor has kindly given me the privilege of using this space to speak to those interested in the Intermediate Christian Endeavor.

We are very desirous of getting a list of the Intermediate Societies of our brotherhood and are asking that the Superintendents of Intermediate Societies drop me a card giving the name of the church they represent and anything of special interest that they are doing in their society that might be helpful to others.

Where they have no Intermediate Society

we would be very glad to get in touch with them and help in any way that we can in getting a society started. Questions will be gladly answered. If I cannot answer them myself I can easily go to our President, Rev. Riddle, as he is my pastor.

We have a newly organized Intermediate Society in our own church and can testify as to its aid in increasing both attendance and inspiration in our Christian Endeavor work.

In our Sunday schools we make a great effort to hold our young people through the adolescent period, the difficult age, as we say, and the same effort should be made in our Christian Endeavor Societies. As Rev. Kent has said, the Intermediates should not be asked to work with the Juniors, and as they are unprepared to enter the Senior Society, surely they should have a society of their own.

Your cooperation in this Intermediate work will be greatly appreciated I assure you.

(Mrs.) JOYCE K. SAYLOR.

Winona Lake, Indiana,

November 19, 1928.



Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1925 East 5th St.,  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

### Argentina

At this writing we have closed the meeting at Tancacha and returned to Rio Cuarto for a meeting of the Field Council. The three weeks spent at Tancacha will ever be remembered as a bright spot in our mission work in Argentina. A beautiful little church was dedicated, and an evangelistic campaign of several weeks followed. The church cost about \$2,500 and is being financed entirely by the believers themselves with the help of a loan we were able to make, and which they will return in monthly payments.

There were a number of converts previously reported awaiting baptism and fifteen more publicly accepted Christ during the meeting. This number includes some miracles of transformation and also some fine families. The work in Tancacha is especially fortunate in having among the converts a number of good business men who are able to work as our official boards do at home.

The most striking conversion was that of a poor man who was so drunk the first night that he wanted to speak out continually in answer to the preacher. When I invited the people back the next night he said, "Frankly I don't know whether I will come back or not." However, the next night he was back and fell off the seat and bumped his head on the floor. The next night he came sober and has not missed a meeting since. He quit his drinking and threw away his pipe and comes clean and happy and always brings others with him.

The meeting closed with a love feast which was a happy occasion. Brother Sickle arrived in time to take part. At the close a fine man and his wife who had been waiting to know more about our customs,

accepted the invitation, and also a young man who is known as one of the worst in the town.

Brother Yett has taken charge as pastor and Brother Julio Humbert was ordained as deacon and his wife as deaconess. Not all the converts could be baptized at this time, so that there will be other baptisms a little later.

The pastor of the mission in Rio Tercero came over with the believers from there for the dedication and also spent several days with us later. I also preached in Rio Tercero four nights and several accepted Christ there.

The meetings were interrupted by several prolonged rains. In these new towns there are few sidewalks and when it rains the people have to wade the mud. Nevertheless we had a good attendance even on bad nights.

After finishing at Tancacha we went with the Bible Coach to Alma Fuerte and made arrangements to begin a meeting there Friday. Then we left Brother Siccardi to prepare the people by house to house invitations while Brethren Sickle, Yett and myself came to Rio Cuarto for our Field Council meeting, and other business.

The church in Tancacha was very much affected by the interest manifested by the Women's Missionary Society in sending a gift of \$100, and will send a letter of appreciation. Under the care of Brother Yett and family we may look for the work in Tancacha and neighboring towns to go steadily forward. Pray that nothing may happen to hinder it.

C. F. YODER.

### A Church with a Missionary Spirit

The Corinthian Christians may have been somewhat carnal, as the Apostle Paul indicates, but nevertheless, in one thing they seemed to excel, and that was in the liberality of their giving. Of their giving, Paul wrote: "Your zeal hath provoked very many" (II Cor. 9:2).

It is with a desire that the zeal of the First Brethren church of Johnstown, Pennsylvania, may provoke others to "go and do likewise" that the Treasurer of the Foreign Missionary Society of the Brethren church wishes to call attention to some of the splendid missionary efforts of that church. In the past, the First Brethren church of Johnstown has been making splendid Christmas gifts to our missionaries in Africa, saying nothing about numerous gifts in the way of food, bandages, stationery, etc., that they have been sending from year to year. Several years ago, the Brotherhood of Alexander Mack in that church presented to the African field a brick-and-tile machine, which has meant everything to missionaries who have their churches and houses to build from the clay beneath their feet. And we are assured that these gifts did not decrease its regular Easter Offering, but rather stimulated interest in it and increased it.

Now comes the good news that this Brotherhood of Alexander Mack (composed

of sixteen active fellows—hustlers they must be!) is raising the money to present the African field with a tractor. It will not take a very heavy strain upon one's imagination to know what a tractor will mean in the way of lessening the back-breaking labor of the few men we have on the field in Africa. Tractors cost money, and we certainly congratulate any group of sixteen young fellows in our brotherhood who undertake a job of this sort. But we are assured that they are going to put it across and have it out of the way so that it will not interfere with the propaganda for a great Easter Offering in that church. And, by the way, Johnstown, an industrial city, has been passing through strenuous times financially, but it appears that the harder the times, the greater their sacrifice for the Lord.

We have just heard also that they have gotten off 350 pounds of "chocolate, dried peaches, apricots, raisins, prunes, cream of wheat, gingham, bandages, lead pencils, stationery, etc., all in soldered cans, wrapped in canvas, sewed, address printed with best of proper ink." More than that, we are told that this gift required \$80.00 in postage. Now, just imagine the spirit of thanksgiving that will charge the air about Yakolo, Bassai and Bossangoo when this gift arrives! All of which goes to show what a

church possessing the real spirit of him who gave himself for a whole world, can do in spite of the stress of hard times. Imagine what the Brethren church could do in the great work of Foreign Missions (which, by the way, is the greatest task God ever gave his church) if all of us possessed the Johnstown spirit! Our joy was great when we heard of their liberality. However, the greatest of all joys is theirs who gave. "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

LOUIS S. BAUMAN, Treasurer,  
 Long Beach, California.

### A MISSIONARY CALL AND THE RESPONSE

By Rev. John T. Faris, D.D., Philadelphia, Pennsylvania.

On March 22, 1883, an issue of "The Christian Advocate and Journal and Zion's Herald" contained a call from Dr. Wilbur Fisk, President of Wesleyan University:

"Hear! Hear!

"Who will respond to the call from beyond the Rocky Mountains?

"We are for having a mission established at once. Let two suitable men, unencumbered with families, and possessing the spirit of martyrs, throw themselves into the natives, live with them, learn their language, preach Christ to them, and—as the way opens—introduce schools, agriculture, and the arts of civilized life. The means for these improvements can be introduced through the fur traders, and by the reinforcements with which from time to time we can strengthen the mission. Money shall be forthcoming. I will be bondsman for the church. All we want is the men. Who will go? Who? I know of one young man who I think will go, and I know of no one like him for the enterprise. If he will go . . . we only want another, and the mission will be commenced the coming season."

Jason Lee responded to the call. He persuaded his nephew, Daniel Lee, to go with him. Two others joined them later. The journey was made by river and on horseback to Missouri, then with a train of trappers to the Northwest. There were those who called foolish this home missionary pioneer bound for Oregon, but Jasper Lee thought otherwise. In his diary he wrote of the fur traders in their company:

"These men incur more danger for a few beaver skins than we do to save souls; and yet some who call themselves Christians would have persuaded us to abandon our enterprise because of the danger accompanying it."

The story of the heroic service in the Oregon Country that followed, is a part of the wealth of home missionary literature. Look up Jason Lee; read of him and of his fellow worker, and of Marcus Whitman who was sent out by the Congregational church only a little later: Read of the decision made by Narcissa Prentiss to accompany him, and of their joint persuasion of Dr. H. H. Spalding and his bride to go in their company. Mrs. Spalding was told that she was not strong enough for the journey and for the hardships that would follow, but she replied with true Christian fortitude, "I have made up my mind for Oregon." Then came the long overland journey whose narrative is an epic, and the service among the Indians which is among the romances of home missions. How these missionaries paved the way for settlers who came after them to the Oregon Country; how they found their way to the hearts of the In-

ans and made converts among them; how  
rs. Whitman became a ministering angel  
the Indian women and children, while  
er husband proved his love for God by

hard service in field and forest and pulpit,  
and his love for men by his repeated efforts  
in behalf of hundreds who crossed the  
plains.—Missionary Review of the World.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### CERRO GORDO, ILLINOIS

This church is located in Eastern Central Illinois, about 15 miles north of Decatur. The congregation here has passed through some very discouraging experiences. At the present time they have no pastor, but maintain their Sunday school and W. M. S. We have here a group of excellent people and a fairly good church building, with only a small indebtedness. The church is hardly able to pay a full time pastor's salary. It seems to me that this church could arrange with Clay City, Indiana and together give a man a good salary for full time and in so doing save both fields with pastoral care. These two places are too promising to neglect. At Clay City they have a parsonage and as loyal a group of Brethren as will be found in the brotherhood.

I held a meeting here at Cerro Gordo several years ago and enjoyed meeting those that I formerly knew. I found the members interested in the work of the church. They showed a fine spirit and responded liberally to the endowment in consideration of their numbers and condition.

We cannot afford to let congregations like Cerro Gordo go neglected and every aid and encouragement should be given to make possible a future and strengthen the work. Their total gift to the endowment was \$1,000.00. W. S. BELL.

### WASHINGTON, D. C. NEWS

These have been busy days for the Washington church. Shortly following the pastor's return from his vacation was Rally Day in the Sunday school and church. There were appropriate exercises in the Sunday school and at both the morning and evening church services we were fortunate to have Miss Johanna Nielsen from our South American Mission to speak to us. A full house greeted her at both of these services. The messages delivered were of an exceptionally high character and were much appreciated.

The week following the fall communion service was held. The blessing of the Lord was upon us and we enjoyed one of the best spiritual feasts ever. A number of visiting brethren and others were present. This service helped very largely to prepare the church for the series of evangelistic meetings which began just eight days later on a Monday night, October 22 with Brother W. C. Benshoff as the leader.

This meeting with Brother Benshoff proved to be one of great interest and enthusiasm. It was three weeks in length and during the entire time there was not one poor crowd, not even on election night, when so many folks were glued to their radios. This speaks well in itself for the character of the sermons preached which were of the solid Gospel type. Sensation-

alism was not indulged in, simply straightforward, courageous Gospel preaching. The people liked it from the beginning and kept coming faithfully to the services to the very end. We were highly favored by splendid weather conditions. Only on the second Sunday morning did it rain. The cooperation of the different organizations of the church and of the individual members was all that could be desired. Much credit for the success of the meetings should go to Mr. Dooley, the Sunday School Superintendent, who charge of the music as well as of the Sunday school.

During the meetings there were twenty-one who came to make their profession of faith in Christ or to unite with the church by relation. There were also seventeen others who came forward for re consecration. And the entire church felt, I am sure, a revival. Prayers of long standing were answered and rejoicing experienced on every hand. Now we must go from this mountain top experience down into the lowlands of faithful service in the Master's name.

HOMER A. KENT, Pastor.

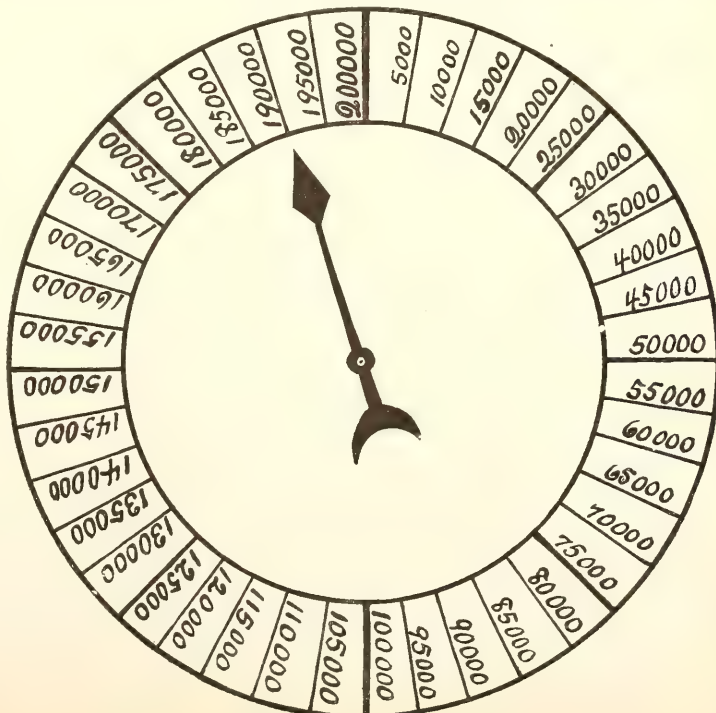
### NORTH VANDERGRIFT, PENNSYLVANIA

Time waits for no man. Thus we must confess that it has been a decidedly long time since we appeared in the Evangelist columns. It is encouraging to say, that it has no direct bearing upon our work; nor should it cause you to feel that the work has been disbanded. In music there are pauses; in nature her progress is characterized by pauses; and the Christian life is shot through and through with pauses. "Be still and know that I am God." Out of the pentecost experience if the disciples had received nothing save this one thought, it would have been sufficient to change the onward march of civilization.

It was encouraging during the world war to receive constant reports of victories won. To you pastors, your articles in the "field news" from week to week has had its similar effects. So by no means let me not be misunderstood; the church is helped, likewise the pastor, by flashing before the brotherhood a report of victories won and of the forces of evil put to flight.

Here we are located in an industrial center that has its advantages as well as its disadvantages. The church has launched out on a forward looking program and can say in the words of the Psalmist: "I will lift up mine eyes unto the hills, from whence cometh my help." We can not reach the mountain peak that bathes itself in the sunlight without passing through that tremendous stretch of territory commonly known as the valley. But we are happy to say that we are starting to climb. When we added on to the present building our Sunday school rooms it was reaching the table land of one of these snow capped peaks around which the clouds hang low.

But we have advanced to another mile mark in the church's activity. And that is here marked by the young people taking their rightful place in the work of the





church. When the church holds her young people back from making creditable advances that church begins to cease to exist. Here we are arranging our work with the young people in mind.

The work here can be characterized in that old familiar poem:

"This is the way to raise my child,  
This is the way to advance;  
The road that leads to Mount Success,  
Is not by the way of chance;  
But over the mountain of work and strife,  
Through the valley of Persevere,  
For the man that succeeds while others fail,  
Must be willing to pay most dear."

The evangelistic campaign that the church was privileged to pass through has netted us a substantial gain. Pray that this year may be duplicated in a harvest of many souls. Plans have been laid for an Evangelist to pilot us through another evangelistic awakening.

A life of harmony is being experienced by all. Indifference or a lack of interest is swiftly to be ruled out. These two court an unwholesome effect, and rapid strides are developing to drive them from our midst. The work here is exceptionally good. And the church is materially as well as spiritually reaping a benefit from our enterprising Sunday school, being manned by our beloved Sunday school superintendent, namely, Mr. B. F. Buzard.

H. C. HAMMOND, Pastor.

#### A SOCIOLOGIST RAMBLES ABOUT JERUSALEM

(Continued from last week)

Under the influence of the missions of various kinds, schools and hospitals are becoming more abundant. Much, however remains to be done in the way of caring for the unfortunate. There is no excuse in these days for beggars to swarm on the streets. Each of them is an obligation, not for pious and individual charity, but for the community. Even India is working on the problem of her beggars. Egypt has done little as yet, and Jerusalem has much to do yet in that direction.

This afternoon John and I climbed the Mount of Olives and looked on what is supposed to be the spot from which Jesus ascended to heaven. In the mosque which occupies the site of an old church on the spot there is a stone on which there is a depression which is said to be the impress of his left foot as he stood there before ascending. The imprint of the right has been worn away. Whether that is the spot or not, somewhere on that Mount the Gospel says that he gathered with his disciples, giving them the Great Commission, and then was parted from them and disappeared in the heavens before their eyes. From the bell tower of the Russian church nearby we had a fine view over Jerusalem and beyond on all sides, and on the other side down to the Dead Sea which lay like a blue mirror between the mountains. It was a great sight. One sees from that height that the hill on which Jerusalem is located is not the highest hill in the region, but is topped by a number of others. However, as I have remarked before, it was a very strong location before the invention of modern guns. Today it could be easily reduced.

The visit here has been all and more than I expected. I was warned not to come as it would spoil my dreams of it. I said to myself then that I hoped I had imagination enough to look beyond the dirt and squalor, beyond the meanness of the people sometimes found in holy places, and see the ma-

jestic figure of the Nazarene walking again here as he walked nearly 2,000 years ago. I have done so. Doubtless, when he was here, there was dirt; we know from the record that there was blindness and lameness, begging from the passerby, and how well we know that there was meanness. In the midst of it all he walked with healing, with the freshness of his spirit, redeeming men and women from their narrow lives and filling them with boundless hope. I found him doing it here today in the persons of some of his followers, who forgetful of self are throwing themselves into healing the sick, teaching the children, ministering to the faint hearted, not disturbed by the Scribes and Pharisees of the present. Methought I could hear him saying again from the Mount of Olives those words of hope and yearning for a better humanity, that challenge to his disciples to go forth to the great work of bringing the gospel of good will and hope to the hopeless and downtrodden. As I stood on the old Temple area I thought I could detect an echo of the thunder he once hurled at hypocrites, although now those words were addressed to the Scribes and Pharisees, hypocrites everywhere. I am glad I came. I am not proud of much that historic Christianity has stood for here and elsewhere in Christendom, and for which it stands in part here today in this city made holy by the Man it rejected, but my heart is thrilled as in my mind's eye I have seen Jesus walking here 2,000 years ago, and as I am convinced he still walks here and in every other city of the earth where men and women struggle and suffer, where in the darkness of human selfishness they cry for the light of life, and where little children grow up to meanness and deformity by reason of the spiritual blindness of men. I am proud of Jesus Christ—and I say it with the utmost reverence and humility before that majestic Spirit. Here was One—and is One—who has healing for the ills of this old world of men. Here is One who understood the psychology of man. He plumbed the depths of man's spirit as no other ever has. He knows the meanness he is capable of; yea, rather he knew the sublimity of which he was capable too. Under the influence of his spirit and example the best in human beings has been developed, the worst sublimated. He preached a gospel which the world needs today as much as ever. He was the first great social psychologist. I am glad that I have come and walked in his footsteps. I go away with a keener appreciation of the greatness of his insight and of his vision of man and his possibilities. Tomorrow morning we leave for Galilee.

J. L. GILLIN.

Jerusalem, March 25, 1928.

#### THE BACKFIRE OF THE LIQUOR TRAFFIC

Psychology has long recognized that every calling has its direct and indirect effects upon those engaged in it. This however is no new discovery. Five hundred years before Christ Ecclesiastes expressed it thus, "He that diggeth a pit shall fall therein and whose breketh through a wall a serpent shall bite him." There is a tendency in skilled labor to refine and improve the worker and there is likewise the same tendency in unsocial employments whether they be gambling or deceiving others by propaganda, to debase the worker. Conspicuous among all other employments in its debasing effect upon those engaged in it is the liquor traffic. Whether it is because it produces an inferiority complex or

destroys self-respect because of the recognized meanness of participating in the degradation of others, let others decide.

As far back as the reign of Queen Elizabeth, according to the "Fellowship of Freedom," the liquor organ of Great Britain, special laws have been enacted to control it and it has been treated as a business that needed special regulation and that man engaged in it as needing to be watched. Perfectly true. The lawmakers have recognized its ever present liability to develop criminality. The writer of that old book, "Ten Nights in a Bar-Room," painted this fact in vivid colors, which however are true to life.

The utterances of the judges of our courts and their decisions have always placed this business among those that were peculiarly subjects of police regulation and in which no person had any right to engage. And if the State permitted it, it was a special privilege which the police power of the State could cancel at any moment.

The trade itself has always boldly proclaimed that they considered any regulatory laws as utterly unimportant. As a writer in the old Liquor Trade paper, "The South West," once said, "The only thing that talks forcibly and entertainingly these days is money. The distillers of the country have recognized this fact. They are going after a reduction of the whiskey tax and have raised a fund of \$20,000 to be devoted to this purpose." Or one B. F. Tully writing in the old "Wine and Spirit Gazette," said, "The saloon keeper does not concern himself about restrictions proposed or about to be placed upon the liquor traffic. He may by a judicious expenditure of a little money dodge the requirements of the law without fear of molestation."

One of the strongest expressions of this disintegrating force of the trade upon those engaged in it that has come to our notice recently was by a newspaper man, Mr. Edward Keating of Denver, which he delivered before the Senate Committee which was investigating the Prohibition law in 1926. He said, "Before I was old enough to vote I joined the trade union. I have been rather intimately connected with it ever since. During all these years there was never a time when the liquor interests voluntarily submitted to any regulation, however reasonable it might be. They violated every law ever placed on the statute books. They joined with every element in the city they could join with in order to get control of the local government."

Corruption doubtless has been used by other lines of business to gain their ends, but it has been sporadic. With the liquor business, from the bootlegger up to the beer baron, it has ever been their mainstay and perpetual habit. It seems to destroy all patriotism, all sense of moral values, all sense of decency, and sink them into an incurable, sordid, heartless selfishness.

We have just fought a campaign to restore this social disintegrator; this corruptor of every man who touches it; this debaser of all who are in any way interested in it. We were asked to re-establish property rights in liquor, and to make our Government a big bar tender, as Canada has recently done in spite of South Carolina's experiment which was abandoned according to one of her high state officials, "because of its infinite possibilities of graft."

If there was no other reason for the maintenance of prohibition, and there are many, the historic, centuries old experience that the liquor traffic degrades, debases and

destroys all those who engage in it, would justify the police power in this course.—Christian Statesman.

### SUNDAY SCHOOL NOTES

(Continued from page 11)

circles who could be reached. One of the estates of the chief man of the island, Publius the governor, was in the neighborhood.

The dangerous sickness of Publius' father opened the door of opportunity to Paul and Luke to illustrate and preach the gospel. There was need of the moral influence here that would come from miraculous healing by the preacher of the gospel. For Paul had no credentials that would be of use, and as a prisoner suspicion would be cast upon him. So that God himself gave him the best of credentials by bestowing on him miraculous power.

#### Paul Encouraged

When Paul was met and greeted by the Christians of Rome, his heart was lifted out of its depression. He felt as Stanley did when he emerged from the great Central African forest into the open sunlight. (1) He entered Rome, not so much a criminal as an apostle with hosts of friends. (2) Human sympathy warmed his heart. (3) He found the church for which he had longed and prayed, safe and prosperous, and sound in the faith. (4) He would have the needed aid for preaching the gospel at Rome. (5) He had attained the end for which he had long been seeking with earnest desires. (6) The great anxieties and dangers of the journey were passed. (7) He would be refreshed after his long labors.

#### Advantages at Rome

(1) He was safe from all the intrigues and plots of the Jews. He could not have been better guarded. (2) He was brought into conspicuous notice. Every one could hear of the famous prisoner and learn the story of his past labors, and of his journey to Rome. The gospel at Rome was thus "a city set upon a hill." (3) He could preach the gospel with perfect freedom to all who came. He could converse with individuals or preach to companies. (4) The soldier chained to him was relieved at stated intervals, so that a large number of soldiers would come under his influence. They would hear all he said to others; he would converse also with them personally, and they would be won by the sweetness of his spirit, his patience, earnestness and love.

#### Why Paul Interviewed Jewish Leaders

(1) Paul was naturally anxious to justify himself before them, and thus to remove any obstacle which might hinder the reception of the gospel. (2) He thought that reports prejudicial to him might have been sent and circulated among them by the Jews of Judea. (3) Besides, the fact that he was a prisoner might cause the Roman Jews to regard him with suspicion. (4) He also acted upon his principle of preaching the gospel to the Jew first, and then to the Gentile (Rom. 1:16). (5) He hoped that some of his countrymen would yield to the truth and become Christians.

Paul in prison was doing some of the most important work of his life—work that has rendered him immortal in his usefulness. From his prison there flowed a river of life that has broadened and deepened as it has flowed through the centuries, and is still gladdening the city of God. He had no time or disposition to murmur, but as he wrote from this spot to the Philippians to "rejoice evermore, and again I say rejoice" so he rejoiced.

#### Abrupt Ending of Acts

"The abrupt ending of the Acts is one of

the greatest disappointments in the New Testament. The most probable reason is that St. Luke had formed the plan of creating a great trilogy dealing with the origin of Christianity. The Gospel brought the story down to the resurrection. No more suitable halting place for the second member of the group could be conceived than the apostle's arrival at Rome. The third book, dealing with the subsequent history of the apostle and his death, if it was ever anything more than a project in the author's mind, has been entirely lost."—Selected from Illustrated Quarterly.



Shall these little orphans of the Near East have food this coming year? They are dependent on the generosity of American people. If they appeal to you, send your offering to the Near East Relief, 151 Fifth Avenue, New York, N. Y.

### THE CHILD OF THE NEAR EAST

By May E. Bullock

Little Lord Jesus, when you were here, You were a Near East Babe so dear. In Bethlehem town where you were born Near East babes are playing this morn. In the carpenter shops of Nazareth Town, Near East boys walk up and down. These are your brothers and sisters small, Who for love of you have lost their all. As Wise men brought you their gifts from afar

Following beams of a silvery star, So we eat a Golden Rule meal today And share with the children of Far-away Who live in the land and walk on the street That once knew the pressure of your dear feet

Doing to them, as we'd like to do If the Near East babe, dear Lord, were YOU.

### I AM DOUBLING MY EFFORTS

It has always been my habit and pleasure to cooperate with the officials of Near East Relief in their splendid work. But this year the appeal is so much greater that I am doubling my efforts not only through the Greater New York Federation of Churches and the Young People's Societies, but in my own church.

We have a definite final task. The alternatives are noble success, or the partial failure that beclouds all that has gone before it. So I feel that the least that any religious leader can do in this crisis in America's greatest adventure in philanthropy is to throw every agency at his command into generous and whole hearted cooperation.

Throughout the years that I have been associated with this work of Near East Relief I have been increasingly impressed by the fact that it is doing great things both for the youth in the Near East and for

the youth in America. It is making the Golden Rule concrete in direct application to a given problem. The young people overseas, most of whom were small children when they came into our hands, have year by year increasingly felt that the Golden Rule is an active force in the minds of those who are giving the money to support and train them. And this knowledge puts them on their metal to carry the faith of their fathers which is built about this great precept, as a guiding star of their lives; and to show their gratitude to America by deeds in the spirit of the faith which they revere.

At the same time our young people in America who have shared in turning Jesus' words into active deeds and sending them back into the land in which they were first spoken, have had a new vision of what active Christianity means, and of the real content of brotherhood and service.

It has been a great experiment in international good will by the road of constructive philanthropy, and we should be recreant to a good opportunity if we failed to help our young people to finish this task which in a peculiar sense is their own, and if America failed to justify the Faith that the Youth of the Near East have learned to place in our Christianity.—Dr. Daniel A. Poling, President International Society of Christian Endeavor, Pastor, Marble Collegiate Church, New York City.

### LONG RANGE RELIEF

By Ralph W. Sockman, D.D.

America has a moral responsibility in this Near East work. Last year in Athens I met an American who had been a relief worker during the Armenian massacre. He had been subjected with three others to a treatment which left one of them prematurely old, a second insane and the third dead. He himself had been beaten on the soles of his feet until he could not walk for months. I asked him if he did not feel bitter toward the Turks. "No," he replied. "I do not consider that they were much more to blame than the other nations which stood by and did nothing about it and then sat by in the Peace Conference and made no adequate provision for these poor people." In that sense, we must assume a moral responsibility for mistreatment of Armenia.

Christian brotherhood in our enlightened day should know no national boundaries. Last summer a great outcry was raised in Soviet Russia against the reported inhuman treatment of a Swedish scientist by his two fellow explorers on the ill-fated Noble expedition. Russia could understand a comradeship that must stand by a fellow traveler. But when a short time ago an American church organization was sending food supplies into Russia, one of the Soviet commissars asked the ecclesiastical official, "What do you Americans expect to get out of us Russians anyhow?" De-Christianized Russia could appreciate the humane treatment due to a fallen man lying in the snow at one's feet but he could not understand the humanity which reaches its arms half way round the globe to lift up the freezing and feed the famished. It is more than mere humanity, it is real Christianity that prompts this long ranged relief.

I have watched Near East Relief at home and abroad. The intelligent resourcefulness of the home base has been matched by the splendid statesmanship of its overseas administration. This work begun with the enthusiasm of novelty must be completed with the endurance of loyalty. Near East Relief



started as a race between starvation and salvation; it is now, in its home stretch, a race between character and chaos.

I believe this coming winter is going to make history. I have faith to believe America will ratify the Peace Pact of Paris. If we fulfill this pledge to the Near East we shall also ratify the Peace Pact of Palestine.

Madison Ave., Methodist Episcopal Church  
New York City.

Those desiring to contribute to the Near East Relief, should send offerings to the Near East Relief, 151 5th Avenue, New York.—Editor.

## OUR LITTLE READERS

### KINDNESS

By Ruth B. Gabriel

Be kind in all thy ways to little friends

That ever may have need of thy concern,  
For kindness is a blessing that depends  
On measure given for a like return.

Each little furry creature of the wood

Fills his allotted place in God's own plan.  
The faithful dog—his worth is understood  
With lasting tribute from the heart of man.

The feathered minstrel of the meadow trail

Enhances all the beauty of the morn  
With fitting melody where voices fail.  
Beholding God within the day new-born.

Be kind in all thy ways to little friends,

For them each wind some cruel fate may hold,

True kindness is the sun that ever blends  
The darkest shadows with a tinge of gold.  
—Our Dumb Animals.

### A FIGHT WITH THE WORST ENEMY— SELFISHNESS

Jenny Mackenzie was twelve; she was jolly, she made a gay companion, but she was inclined to be selfish.

For instance, she always made out that all the eight cats living at her Grannie's farm were hers. Not one belonged to Sister Judith. This was all very well, but when the time came for big sister Judith to be married there was a fuss.

"I want to take Roland Graeme to live with me at our flat in the Temple," Judith said.

Roland Graeme was called after the hero in Scott's fine novel, "The Abbot." He was a glorious tabby and a great purrer.

"I can't spare him," said Jenny; "he's mine. He's to stay with me for ever."

The farm where Jenny and Judith lived with their grandparents was in the Border. From Jenny's window she could see the Eildon Hills. The main railway line to England ran through grandfather's land. Night and day the great expresses thundered by, and every time she heard them little Jenny felt how wonderful it was to think that the engine rushing through the fields she knew so well should pass into the unknown country. She longed to go to London, but Roland was not going. Oh, no! On the day before the wedding Jenny overheard a little talk between Judith and Grannie. They were in the spare room together, packing up Judith's elegant new clothes.

"I do want to take Roland to London," Judith was saying. "Our flat is the very place for him—so quiet, right off the street. He can wander safely about the old courts,

and he will remind me of you all. But Jenny's upset about it."

"Jenny's getting rather selfish, I think."

"I shan't say anything about it," said Judith. "I'll give up the plan."

Jenny cried in secret over this, but said nothing. Judith was married; she went north for her honeymoon; she was to pass through a station five miles from Jenny's farm on her way to London. Jenny and Grannie meant to go to have a few words with her as she went through.

Now, Jenny had been feeling a little miserable over Roland. After all, she owned seven other cats—Lovely, Bracelet, William Wallace, Betty, Honourable, None-so-Pretty and The Bold. Could she not give up Roland? At any rate, she would take him to the station with her in the car. Judith should see him, pat him, and understand how he thrived on the fine air of the Border. It might be cruel to take Roland to London, but in her heart Jenny knew that Judith would be so kind and careful that with her Roland could be happy anywhere.

Grannie would not have allowed Roland to come in the car, Jenny knew, so she popped Roland into a large canvas bag they used to collect shopping parcels in, and he obligingly went to sleep.

Now, the station to which Grannie and Jenny drove was north. They were in the station yard just two minutes before the express was due. Grannie went on in front, rather agitated. Jenny took Roland out of the bag and carried him in her arms unseen. He was quite good and sleepy.

The train arrived, and Judith's happy face appeared at a window, with her husband looking over her shoulder.

"Hullo, people! Grannie, dear, are you all right? Oh, we've had a lovely time. Jenny! You've got my Roland!"

There were exclamations, there was laughing. Jenny felt a perfect pig as, two minutes later, when the train was starting, Judith handed back the big tabby puss to her. He was now rather angry and disquieted.

A sudden impulse seized Jenny. "You take him. Take him, Judy. I'll come and see him in London," she whispered. There was not a moment to discuss the thing. Roland was pushed back into the bride's arms, and she just cried, "Oh, thank you! How perfectly splendid!" and, lo and behold, the train had gone on, and in a few minutes Roland from the carriage window would be looking at the fields which he knew so well, at his own farm, and probably would see his friends Lovely and Honourable playing about in the haystack.

Jenny is very glad she tried to be unselfish. She goes to London once a year now, and Roland always knows her. He is as happy as possible; for exercise he roams round the Temple Church and past the little wig shop by Pumpcourt. All the English cats in Feet-street who have seen and talked to him understand now that Scottish cats are bigger and wiser than they can ever hope to be.—Mother Marjory in The British Weekly.

## ANNOUNCEMENTS

### NORTH VANDERGRIFT, PENNSYLVANIA

The North Vandergrift Brethren will hold their fall communion Sunday evening, December 9th, at which time the church will seek to follow out the commands of our Lord. Visiting or neighboring Brethren are invited.  
H. C. HAMMOND.

### FOR EVANGELISTIC MEETINGS

Available for special meetings, tenor soloist and song leader, experienced. Address all communications to

GLENN A. WAGONER,  
206½ Lincoln Ave., Goshen, Indiana.

## Business Manager's Corner

### THAT CHRISTMAS PRESENT

Many a good husband is puzzled at this time of the year as to just what he should get for his wife for a Christmas present.

Some men need not consider the cost of the gift, as money is a secondary consideration with them, but most men MUST consider the cost as well as the appropriateness of the gift.

Some gifts are too practical or too commonplace to make a strong appeal to a considerate husband, but other gifts are exceedingly practical and yet not commonplace. They are able in themselves to arouse the deepest appreciation from the recipient and cause real joy to the giver.

Now good husbands, if you want to give your BETTER wives a real thrill on Christmas morning, just make her a present of one of these aluminum pressure cookers we have been advertising for some weeks past. Give her an opportunity to cook your Christmas dinner in it and see that smile that "won't come off."

We have just one cooker left from our original order, but we are in a position to secure another supply on terms that will enable us to offer them to our readers at the same price, one-half the regular retail price, or \$5.25 post paid, in connection with the renewal or a new subscription to the Brethren Evangelist at the regular price, \$2.00 per year.

Get new subscriptions in early so they will be sure to receive the "special anniversary number," celebrating the close of the fiftieth year of our church paper. This will be the last issue of 1928.

We will hold your cooker for you until just before Christmas or mail it on any date you may signify.

R. R. TEETER, Business Manager.

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1928

# THE BRETHREN EVANGELIST



**The New Brethren Church  
Oak Hill, West Virginia**

(Picture to left)

Dedicated November 4th

---

Rev. Freeman Ankrum, Pastor

**The Remodeled Church  
and New Sunday School Building  
of Louisville, Ohio**

(See picture to right)

Dedicated November 18th

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Rev. A. E. Whitted, Pastor



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(See Descriptions and Reports of Dedication in News Department)



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## EDITORIAL

### The Church's Main Business

We believe very thoroughly that the church has a right to be concerned about the social welfare of our people, and that it ought to do what it can to advance the interests of the whole man, to make it easier for him to do right and harder for him to do wrong in every way, and to aid him in growing not only in love and devotion to God, but also in love and more perfect relations toward his fellowmen. However it is of the utmost importance to bear in mind that the church does not resort to force in order to accomplish its ends, but waits upon the sanctions of the heart. The church as such does not seek to compel men to treat their fellowmen in a just and honest manner, but it presses the duty upon their conscience. The church as such does not command men to desist from this or that indulgence, or to refrain from a socially harmful or morally sinful course of action, or to live an orderly and law-abiding life and then proceed to enforce its decrees. It rather seeks to bring the heart into right relations with God and to encourage the feet as a result of the changed attitude of mind and heart to walk willingly in the paths of righteousness. It does expose and denounce the wickedness of men in their relations with, and treatment of, their fellowmen, and lends the weight of its great influence in behalf of the righteous aims of government and gives its support to such proper measures as civil authority may find it necessary to take to ensure fair treatment and justice among men, but the church itself does not and cannot be expected to assume to compel men to do thus and so. The church does call down the anathemas of divine justice upon the wickedness of men in public place and responsibility as well as in private life and it rightly gives its voice to the building of the right, the Christian, attitude toward governments and the efforts they put forth to regulate and restrict the affairs of men in behalf of the common good, but having done that faithfully, if there is widespread violation of law, it cannot be laid to the church's charge. The church may, and rightly, hold up the Christian ideals of government and Christian standards for government officials, and seek to give men the proper and Christian motive for faithfulness and righteous conduct in office, these are a part of the gospel it is set to preach, but having done that faithfully, it is not responsible for the corruption of government officials and their failure to enforce the law. Its way is not the way of force but that of inspiring hearts and making conviction strong and keen. It is concerned with the quality, whether good or bad, of everything that enters into the life of man, but it is not its duty, nor business to solve all the problems with which men are individually or collectively confronted, but rather to bring men to know God and to get a vision of life from the divine viewpoint. That is its main business, or, if we could be sure of being rightly understood, we would say,

that is the church's whole business. That attitude would not cause the church to be concerned only about creeds and ritual and church attendance, though such things are not unimportant. It would not cause the church to restrict its emphasis to the sincere and unneglected worship of God, though that is not to be minimized. It would make the church very practical and effective. It would strike the fundamental springs of faith and conduct, of love for God and love for man, of soul-refreshing worship and sacrificial service. And so the church's chief concern and main business is to secure the renewal of the heart, to make sensitive the conscience to the voice of God and to inspire purpose and resolution for the way and will of God in all the relations of life.

When men criticize the church for being impractical, as many are wont to do, the answer is that the faithful prosecution of this high mission of the church is the most practical thing it can do, and the thing the world most needs to have done. And to those who imagine that the church is weak and ineffective, it may be truly said that the church is weak only when she loses sight of her high mission and is never so strong and effective as when she keeps that faithfully before her and strives with never flagging zeal to accomplish a mighty work upon the hearts of men. To add strength to our feeble witness on this point, we would quote the words of one of the outstanding gospel preachers of our day, Dr. Charles E. Jefferson, who strikes the world's critical attitude and then answers it:

"Why does not the Church do something practical, and something which the world needs to have done?" How often we hear this question, and how often the temptation comes to conform to the world. Here is a good answer to that question: "Men who speak thus usually have in mind some specific task which they think the Church ought to do. For instance, the Church ought to settle strikes. If the Church cannot settle strikes, why should there be any Church at all? The Church ought to put an end to wars. If the Church cannot end wars better have no Church. The Church ought to elect the best candidates to office. If the Church does not do this, then let the Church lie down and die. The Church ought to give ex cathedra announcements in regard to the thousand problems which, like so many frogs, come up out of the Nile of modern life to disturb our complex civilization. Why does not the Church do these things? Because it is engaged in a greater business. The supreme work of the Church is to make the human heart right. That is the one thing which she has been given to do. Just in proportion as she does that, does she fulfil her mission. When the human heart is right there will be no strikes, no wars, no injustices or outrages in the world."

### Christmas Caroling

Christmas caroling is a beautiful English custom that comes down to us with centuries of merry-making history. Probably the very early history of the singing of religious songs as a part of the rejoicings connected with the great Christian festivals goes back across the English Channel into France, and even the earlier Christmas carols of England may sustain some relation to similar French compositions. We are told that they had a wide popularity on the continent of Europe in the Middle Ages. However, Christmas caroling is especially associated with English tradition and during the days of the Tudors it was at its height. Evidence of its very wide practice is seen in the fact that during the serious illness of Henry VIII in 1525, "carols, bells and merry-making" were specifically forbidden. The Puritans later sought to do away with the custom, but it came back with increased popularity with the Restoration. And down through the years the custom has prevailed in many parts of England, where "troups of men and boys, known as 'waits,'" as one authority informs us, "go about the villages for several nights before Christmas, singing carols in the open air."

Christmas caroling is not new, by any means, in America, but its practice is sporadic, and the singing usually is done on Christmas morning. Efforts are being put forth by certain of our outstanding song leaders to revive the custom, and we believe it is worthy of encouragement. Nothing is more beautiful and thrilling than to hear on a still Christmas morning the reverent singing of such familiar old hymns as "It came upon a mid-night clear," "Hark! the herald angels sing," and "Silent night! Holy night!" It does wonders towards putting the spirit of Christmas into the day and of dispensing peace and joy and goodwill. It is a fitting, a very fitting, way to begin the day. The first Christmas was begun with singing, the singing of the angels, whose message spoke of peace and goodwill. The angels sang at night,

and we are not so sure that night caroling would not be nearly, if not quite, as profitable and possibly more easily practiced in many communities than morning caroling, though there is a certain impressiveness in early morning singing that might be lacking at night. But whether night or morning, it is a beautiful practice and one in which the young people of every community can unite and by means of which they can inspire joy and goodwill into many hearts that may be sorely needing it.

One writer urging a revival of the custom, says very helpfully:

We suggest that churches, young people's organizations, and social clubs of all kinds make Christmas Caroling a special feature of the Christmas holiday activities. In the larger towns, these singing groups should be organized so as to visit all the more important hospitals and homes where the sick or aged are unable to get out, prisons and other places where good cheer singing would be most welcome. These groups might all focus toward a central church or hall where all would come together for a special Christmas service at some convenient hour during the morning. Such a program will give a spirit of reality to the Christmas season.

We would urge it upon the young people of our churches, and suggest that they seek to enlist the cooperation of the young people of other religious groups in their various communities.

## A Noted Baptist Leader Gone

In the death of Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, of Louisville, Kentucky, a great Christian leader has been taken from the scene of action at nearly sixty-nine years of age. Edgar Young Mullins was the outstanding Baptist leader of the Christian world; a staunch denominationalist, yet bigger than his denomination, having a world vision and sympathy; a great Christian scholar, conservative in theology and strong in his convictions, yet sweet spirited and uncombative and loved by those who disagreed with him. He was brilliant, yet deeply devotional, a great preacher and also a skillful teacher. More than twenty years ago we came under the influence of his vital messages at a conference of missionary and ministerial students and we have never lost the inspiration received from him on that occasion. During these years we have found his messages in magazines and books, which are many, of the most vital and worthwhile sort. For twenty-eight years he has guided the destinies of the Southern Baptist Seminary and led it forward until it has become the largest school doing distinctly seminary work in the world. He was for a number of years president of the Southern Baptist convention and at the time of his death was president of Baptist World Alliance. He was a truly great man and has left an indelible impress not only on his denomination but upon the Christian world.

## EDITORIAL REVIEW

In a meeting at Mount Pleasant, Pennsylvania, where Brother C. C. Collins is pastor, one confession has been received and the meeting was not closed at the time of the report.

Cambria County (Pennsylvania) Christian Endeavorers have had another inspiring get-together, of which they report in this issue. It is a fine way to boost Christian Endeavor to promote fellowship.

In a communication from Dr. L. S. Bauman, we learn that he is now engaged in an evangelistic campaign at Sunnyside, Washington, where eight souls have responded to the invitation and the interest is very encouraging. At the close of this campaign he will go to Spokane for a meeting.

Among other evidences of progress in the church at Fort Scott, Kansas, where Brother L. G. Wood is pastor was an evangelistic campaign conducted at a point five miles in the country and resulting in sixteen confessions and one renewal. Two others having confessed Christ at a previous date await baptism.

Dr. W. S. Bell writes of the Endowment Campaign canvass at Lanark, Illinois, where Brother Harold Fry is the devoted pastor. These people got back of the college in a splendid way and made a gift of \$2,486.00, which brings the total of the campaign up to

\$193,051.20. As Brother Bell mentions, Lanark is the home of one of our veteran ministers, whose presence is still an inspiration to us, though he is not much in the eyes of the brotherhood. It is Brother Z. T. Livengood. May God bless the very few of these pioneer ministers who yet remain with us.

The Goshen church has had one of the greatest ingatherings reported this year and a great evangelistic party was in charge of the campaign. The evangelist was Brother Charles H. Ashman, the singers, Mr. and Mrs. Harry Richer and the pastor, Brother H. F. Stuckman. And God honored their efforts with seventy-one additions to the church.

NEXT WEEK we will publish a special "White Gift" number with colored cover. If you want extra copies to distribute in the interest of the "White Gift" offering, or to use to secure new subscribers, write immediately stating the number of copies you can use. Also, the last issue of this year will be a special historical and doctrinal number in honor of the fiftieth anniversary of the Brethren Evangelist. You will want that number to distribute among those who need to be informed concerning the distinctive doctrines of the church. Tell us how many extra copies of that issue you can use.

**Special Announcement**—We are planning some re-arrangement and improvements for the Evangelist for next year and among other things we are pleased to announce two special features which we believe will be widely appreciated: First, Prof. Alva J. McClain will conduct weekly a department of religious comment and Dean J. Allen Miller will conduct a Question Box, to which our readers will be invited to send questions on any phase of religious thought and life, or church practice or polity. The ability and popularity of these two men are too widely recognized to need comment and we believe many of our pastors will consider it fully worthwhile to seek to extend the circulation of the Evangelist among the members of their congregations, if for no other reason than to bring them in touch with the rich thought and experience of these able brethren. And besides these, we hope to be able to announce next week other features of worth.

We published in last week's paper the cablegram of Dr. Gribble to Dr. L. S. Bauman concerning the critical situation in our mission fields in French Equatorial Africa. We have had inquiries for further information, but we have none. It may require several weeks for written report to reach us. After we had gone to press last week a communication reached us from Brother A. J. McClain, Secretary of the Foreign Board, giving the same information contained in the cablegram and issuing a special call for prayer, as follows:

We ask the churches to join with us in special prayer that the work may not suffer any serious interruption, for the safeguarding of the missionaries, and for the native believers during what will doubtless be for them an hour of special testing. We do not believe the missionaries are in serious danger because the government is in full control, and the revolt is not directed against our work. The most serious problem is the possible interruption of mission work temporarily in this territory. Let us pray earnestly, remembering that God has many times answered prayer on behalf of this work.

ALVA J. McCLAIN.

We have the unique privilege of publishing two dedication reports this week, one from Oak Hill, West Virginia and the other from Louisville, Ohio. At Oak Hill, Brother Ankrum has led those splendid people from one victory to another during the six years of his pastorate until they were required to build to accommodate their numbers and to make possible larger growth. It was a great undertaking, the building of this splendid new church by this comparatively small congregation, but faith and consecration have won the victory, and now the future has been greatly enlarged by their success. At Louisville under the leadership of Brother R. F. Porte, this noble group, not great in numbers, launched upon the realization of the long-cherished hope of a remodeled church and new Sunday school quarters. And now under the pastoral leadership of Brother A. E. Whitted they have seen the fulfillment of that hope. The interior of the church was rearranged and the seating capacity enlarged by the building of a balcony, and a Sunday school annex erected. This will provide adequately for their needs for many years. Both of these churches are to be congratulated on their accomplishment and we bespeak the good wishes of the Evangelist family and our prayers that they may go forward to many and greater victories in the name of the Lord Jesus.



# GENERAL ARTICLES

## Capital Punishment

By E. Forrest Byers

*(Address given before the Ministerial Association of Uniontown, Pennsylvania, while Brother Byers was pastor of the First Brethren Church of that city.—Editor.)*

Time will not permit a discussion of the Historical Development of Capital Punishment, in Primitive Society, in Roman Law, attitude of the church or place of Religious Ideas in the Question; but rather "Capital Punishment in Modern Times."

In modern times the maintenance or abolition of the death penalty has been considered mainly from the standpoint of social utility and social justice. In the history of penology the influence of Christian and humane sentiments has been distinctly felt; but many drastic punishments have been laid aside, not because they were cruel and severe, but because they were ineffective. As mutilation has been practically abandoned in civilized countries, so reliance upon capital punishment as a means of repressing crime has been greatly weakened. A conclusive proof of this is seen in the restriction of the number of offenses to which it is applied. Scarcely more than a century ago 200 offenses were included in the lists of capital crime in England. Until 1894 twenty-five offenses were made capital under the military code of the United States, twenty-two under the naval code, and seventeen under the penal code. Under Federal laws the number of capital offenses has now been reduced to three. Many advocates of capital punishment today are willing to limit its application wholly to cases of murder. In fact, it is now admitted that on the grounds of humanity the State has no right to annihilate the individual existence, and so far as these grounds go, the heaviest penalty that may be inflicted is that of penal servitude for life.

From the standpoint, however, of abstract justice, it is still possible to defend the death-penalty, not in the interest of terrifying offenders, nor yet on the basis of a 'lex talionis,' but on that of a proportion between crime and penalty, which may fairly demand that the severity of the punishment shall correspond in some measure to the importance of the social function injured by the crime. With this is connected the requirement that the penalty shall be impressive—as much so as the crime—in order that the authority of the law shall be upheld, and equal, falling with the same severity on all classes of the community.

In the year 1920 when a triangle of Judges, viz, Kavanaugh, Brentano and Scanlon came to the criminal courts of Cook County, Illinois, from the fifth day of May until the first day of July, and tried nothing but murder cases, there was an immediate decrease in murder in Chicago. In that brief time of less than 60 days, fifteen men were sentenced to the gallows and many more sent to the penitentiary. The records of the Chicago Crime Commission show that as a result, murder fell 51% in Cook County during the year.

The question may be asked as to the reason why there are so few violations of the laws of the United States as applicable to Federal enactments. Why does the man who files his income tax hire an expert to be assured that he has made no mistake, and why does that man when he goes to the local boards of Assessment often conceal wealth that by rights ought to be taxable? The answer lies in the fact that crime committed against the Federal Government is brought to justice if it is humanly possi-

ble, and the Department of Justice spares neither time nor money to arrest the offender. And the criminal in the courts of the United States, after being convicted need expect no mercy, however eloquent it may be, nor by whomsoever delivered, nothing will cheat the law there.

There is a proverb which says that "comparisons are odious." So they are, but only upon the person affected by the comparison. And when we compare the records of crime, we are astonished to find that there are more murders in one year in the City of Chicago alone than there are in the same time in all England.

Chief Justice Taft, the other day, speaking for the Baumes law in the State of New York said that the law was at least recognizing the forgotten factor in criminal cases, and that was the victim. It is often forgotten that after a murder has been committed that the victim is gone and cannot be brought back. Sullivan in one of his light operettas has a song entitled, "Punishment fits the crime." What punishment is there adequate for the removal of the breadwinner from the family, for the destruction of the life of a young man of promise, for the brutal assault and wronging of a young woman, and after slaying the victim to hide the crime? The abolition of hanging is often suggested because it is felt that it is a relic of barbarism and olden times, but it seems to me that before the penalty is remitted, the crime must be abolished also. Hanging or electrocution may be somewhat harrowing, but so is the scene which prompts the penalty.

The protection of society demands adequate punishment for crime committed against it. After all, the State is the voice of the people. It is expressed by the will of the majority, and he who violates the criminal code offends against the whole of society. When the criminal injures to the extent of taking life, he has committed a grave and irreparable injury.

There are arguments against the infliction of the death penalty, it is true, and it is possible that before many years, the few States in the Union which have abandoned the infliction of the death penalty will be followed by others. Michigan is one of the States that has abandoned the infliction of the death penalty, and the man who just recently killed and brutally mutilated the little girl will receive imprisonment.

It is true, as some argue, that capital punishment is brutalizing. But there are many other things in life that are brutalizing if they are made so. Some argue that by putting a man to death in cold blood, so to speak, the State is giving to the weak minded men the excuse that as the State does it, so can they. But the fallacy in this argument lies in the fact that as a rule the weak minded man does not logically argue the question. Impulses with him are stronger than logic. Others argue, as Thomas Osbourne, that the effect of the State's killing a man is to create a disregard for human life, which tends to increase crime. As a matter of fact, the number of executions in the land are so few that such an argument is very weak; our industrial enterprises and our mechanical program are responsible for more deaths in

this State alone, in one week than are executed in the whole United States in one year. Who would suggest even the retarding of these because they tend to create a disregard for human life?

There may be developed a sense of disregard for human life, but the action of the State is so definitely done, so carefully planned, so much a result of deliberate discussion, plea and counter plea, trial and conviction that if there is any logic to be applied to the action of the State as a cold blooded murderer, it will rather emphasize the inexorability of punishment, and the fact that "sin will find you out."

Another argument is that capital punishment fails to install fear. That is not its purpose. It must be recognized that capital punishment is the continuance of the lex talionis theory of the enforcement of law, and that it is therefore somewhat a survival of the middle ages, but is it not also true that the principles of Christianity which bid us turn the other cheek, return good for evil have not as yet permeated even the highest strata of society, let alone the vast masses of humanity? As one has said, "Legislation that is too far ahead of public opinion is useless, except to make hypocrites," and until we reach this higher stage, until the principle of right prevails over might, the protection of society must be given right of way, even though its procedures do not harmonize with our convictions in the matter.

Another argument is that men usually commit murder in the heat of passion. But as a matter of fact, the majority of murders are not the result of passion and the heat of the moment; the majority of them are deliberately planned and carried out under the conviction that the State will not find out their crime, and if found out the supreme penalty will not be exacted. The trouble with the crime wave of today does not lie in the fact that criminals are afraid of capital punishment, but because our law courts have been preyed upon by legal sharpsters who through trivialities have delayed the process of law, and ultimately allowed public sentiment to die down, and the guilty have escaped with only a very light punishment. If an individual were to slay another who was guilty of murder, the general consensus would be that it was done for revenge. And when we realize that many of our present day murderers are professional criminals

whose victims were slain in the course of holdups, robberies and other crimes committed for profit, and that the victim was killed deliberately on the theory that "dead men tell no tales and can make no identifications," we know at once that revenge was not the motive and that they had no malice even against the individual they killed. The protection of society against such demons is absolutely necessary; if capital punishment is not to be utilized, then the State must either perform surgical operations making it impossible for these men to carry on their criminal practices, or must securely imprison them in such a way that escape is absolutely impossible.

Murder is a crime against society. For theft, rape, arson, and other similar crimes the State punishes. The extent of the crime, the character of the misdemeanor determines the nature of the punishment. He who violates the criminal code offends against and injures every member of society. And thus the answer that the State has given against the taking of life by another is death of the offender. However, in general, it is safe to say that capital punishment has not been carried out in this Nation to the same extent that it has on the continent, and therefore, until we can prove that we treat our murderers in the same way as the European countries, and that every murder is quickly and effectively disposed of according to our laws, the arguments against capital punishment are of little value.

Personally, I am not favorable to this method of solving the question. I do not believe that on the grounds of humanity that the State has any right to annihilate the individual existence. But we recall the days of our Nation when the Vigilantes were organized. What was their purpose and what were their methods? The answer is that they were determined to have law and order, and that summary justice, with the use of a rope at the nearest tree was their method of securing the same. It was rough, but—it was effective. And while we today have outgrown those methods, we do know that something is needed to adjust our economic social life whereby the safety of every citizen can be secured. And until America finds a way to protect itself from the wilful murder of its members, it will continue to be known as the "most lawless Nation claiming place among the civilized Nations of the World."

Hudson, Iowa.

## The Challenge of Victory

By Ernest H. Cherrington, LL.D., Litt. D., Director of Department of Education, Anti-Saloon League of America

The sweeping victory for prohibition which was registered at the polls on Tuesday, November 6th, may prove more disastrous than any defeat. It is for the friends of the Eighteenth Amendment to determine whether the popular will so forcefully and so signally expressed at the ballot box shall find a larger and fuller expression in the advancement of national prohibition, or whether they will avoid election day with its amazing results to be merely a magnificent gesture.

The peril faced by every moral movement is that its supporters will demobilize too quickly. Themselves law abiding, they mistakenly assume that their adversaries will be equally scrupulous. All written history records this error and the lamentable results which have grown out of it.

When the Eighteenth Amendment was adopted—by majorities which are comparable only to those given dry candidates in the recent election—millions of the most ardent supporters of the prohibition cause believed that

the fight was over and that there no longer existed any necessity for maintaining an organized front. The history of the next few years testifies not only to the folly of that supposition but also to the harm wrought by what was never intended as desertion but which in reality was nothing less. Such weaknesses as prohibition developed, the growth of a well financed and highly organized illicit liquor traffic, the corruption of venal officials many of whom were placed in office by the support of wet Congressmen and Senators, with a host of other evils were the natural result of the demobilization of a large part of the dry army.

This fight is a la outrance. We have won a smashing victory. We must now make certain that we are not robbed of its fruits. The situation is more critical than the superficial observer may readily believe. The elimination of many foes of prohibition from both branches of Congress and from many other public offices while it increases the potential effectiveness of prohibition also con-



stitutes a challenge to every friend of this social policy. We will be measured by our response to the fullness of our opportunity.

It is well known to every political observer that the larger number of legislators respond in the degree that pressure is applied upon them by their own constituency. In a representative government such as our own, this is not only natural, but quite proper. If the people do not desire action on some specific policy, such action is not obligatory upon legislators in a democratic republic.

The coming session of Congress will be besieged by the friends and foes of some dozen important social policies. The attention of our national law makers will naturally be given most fully to such questions as are most forcefully supported. From the President down through the whole list of administrative officers, there will be the usual pressure to meet new policies and make those new adjustments which are inevitable in a new administration. There will not be wanting those who will urge the importance of their own pet policies upon the attention of our public servants. The friends of prohibition must maintain their organization and maintain it effectively if they desire to hold a place among those who will be eagerly contesting for the eye and ear of those in authority.

There is also a moral duty which rests upon us now more heavily than perchance at any time since the adoption of the Eighteenth Amendment. Not alone the President-elect, but a surprisingly large majority of those elected to various administrative or legislative positions were victors in the recent contest because of their position upon the outstanding issue of the election—prohibition. They are friendly to this cause. They are aware of the majority which supports it. They are conscious that only a minority which is even smaller than many of us had believed is opposed to this principle of prohibition or to its enforcement. All these officials are entitled to our fullest cooperation and most hearty support. If we disband today, or if we reduce our forces to a peace footing, we will leave these men unsupported in the great task which confronts them. They responded to our appeal believing that they would have behind them in their efforts to carry out the wishes of the American people, the organized support of the anti-liquor element in American life. We dare not be recreant to that trust. If we disappoint them, we shall work irreparable damage to the cause which is so dear to us.

We especially need a new emphasis upon the duties and responsibilities of individual states in aiding the solution of this important problem. The Eighteenth Amendment never presumed that the federal government would alone bear the responsibilities for enforcement of the law. There must be coordination, cooperation and concurrent action. Each state has its own burden to bear in this respect.

Honest and efficient state officers who are trying to do their duty in carrying out the will of the people concerning intoxicating beverages, should be made aware of the wholehearted support which they may expect from the friends of prohibition. The election returns have demonstrated the strength of the popular sentiment upholding prohibition. Organized, that popular sentiment may register itself in many ways that will greatly increase the splendid results already achieved under this social policy. Unorganized, that popular sentiment—which will not again have a chance to register itself at the polls for two years—will be as uncoordinated and as helpless as a mob.

Vitally important is it that we should not merely discuss the significance of a broad educational policy as an essential element of the prohibition movement, but that we should cooperate more completely in putting that

program to work. The two million youth who reach their majority yearly plus the alien and his children constitute a field which has been too often ignored. Unless these can be fully informed about the vital truths concerning beverage alcohol and its menace to our modern civilization, our difficulties will grow instead of decrease.

The large sums invested in political activities as well as in very shrewd propaganda by the old-time liquor interests are evidences of the fact that these, while repeatedly beaten, have not yet surrendered. The stake of five billion dollars—the potential value of the licensed liquor traffic, if once more legalized—is the incentive which spurs the foes of the Eighteenth Amendment to action. The friends of prohibition are fighting for a sober, happy and prosperous land, free from the tentacles of the liquor octopus, free from the crime which it inevitably breeds, free from the corruption which is its essential element and free from the pauperism and misery which trail this traffic everywhere. Our victory on Tuesday indicates the strength of public sentiment upholding this policy. Our task today is to so organize that sentiment, so express that sentiment and so obey that sentiment that the next eight years will furnish irrefutable proof of the social, moral and economic value of this method of dealing with one of earth's most ancient evils.

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## SIGNIFICANT NEWS AND VIEWS

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### THROWING THE OX INTO THE PIT!

One time when Jesus healed a man on the Sabbath day, certain lawyers and Pharisees asked whether he thought it was lawful. The old Jewish law was very strict about the observance of the Sabbath, and the Pharisees had added numerous rules. Jesus replied by asking whether they would help to get an ox out of the well if it fell in on the Sabbath day. They had no answer. Wherefore we are accustomed to say that "works of necessity" may wisely be done on the Sabbath day. There are other things, of course, which can be done on that day. It is a day which was "made for man," as Jesus declared.

But, in our desire for finding a reason for doing as we please on the Lord's day, which for us has replaced the old Jewish Sabbath, we must be very careful not to throw the ox into the pit in order to have a chance to get him out! In other words, it is easy to evade primary duties by creating secondary necessities. Some people always have a "previous engagement" when any call to service comes along. Others are always away when the "every-member canvass" is made, and always at home on "tag" days! I have even known people to move away from a community when a new church was to be built, and return to the community when it was completed. It is possible to get very expert in the game of "throwing the ox!"—Ernest Bourner Allen in C. E. World.

### TRAINING FOR MARRIAGE

In the discussions at the General Convention of the Protestant Episcopal church in Washington City last month there was one topic which is not usually included on such occasions. The House of Bishops sent in a report which called attention to the importance of training for marriage. When this was taken up a missionary, Miss Ridgely, from Liberia, told the Convention that the Vai Tribe, where she was a missionary, for centuries had been training its younger members for marriage. The instruction, she said, begins with children at about ten or twelve years of age. The exact course given the children is not known outside of the tribe because the in-

structors are members of a secret society, and the tribe does not disclose the training. It is known, however, that practical duties necessary to marital happiness are taught.

It is an odd experience to learn that the backward people of Liberia have so far preceded the civilized and Christian communities in this kind of instruction. Miss Ridgely has herself established at Cape Mount a training school for matrimony in which native pupils are given instruction in domestic science and the care of children. The missionary bishop of Liberia, present at the conference, testified that this school has been of inestimable value.

It would seem that in the Christian lands the difficult and delicate problems of marriage should have the advantage of study and instruction, so that young people who are to enter into this relation may know their duties and the practical interests of home life.—Christian Advocate (Nashville).

### MISTAKEN POLICY

Just why the Daughters of the American Revolution should feel it a duty to keep alive the military spirit of America is hard to understand. The policy of suppressing peace sentiments, of blacklisting leaders in the modern peace movement, and even expelling from their organization persons who have the courage to speak out in denunciation of the war business surely is a stupid one, and can only work to the discredit of an otherwise honorable body of American women. One of the latest breaks of this sort is the expulsion of Mrs. Mary Macfarland from membership on the sole ground of her activities in remonstrating against this militaristic policy of the organization. Mrs. Macfarland is the wife of Dr. Charles S. Macfarland, general secretary of the Federal Council of Churches, and is herself an outstanding leader in education, religion, and philanthropy. She holds the position of State president of American Association of University Women, in New Jersey, and also is an officer of the League of Women Voters. It is evident that she was moved to protest against the D. A. R. policy because of the extreme and uncalled for attitude of that organization relative to the modern peace movement, and the fact that it has made itself a tool of "hysterical professional propagandists and certain army officers." By its course,

the D. A. R. puts itself out of step with the spirit of the age and the movements of high-minded people throughout the world to inaugurate a reign of reason in international affairs.—Religious Telescope.

### THE FUTURE OF INDIA

Perhaps the greatest single event in India's political career has been publication of a report on the future constitution of India by a committee presided over by Pandit Motilal Nehru. The Panditji is the leader of the Swarajists in the Indian Legislature. He is expected to be the next president of the Indian National Congress. The report contains a Declaration of rights. There is to be no distinction because of caste, creed or color. All public wells, public schools, in fact public institutions of all descriptions, are to be open to all. Such a declaration on the part of the leaders of the Indian public opinion is worth much in a land where even yet certain untouchables must get off the road when they see a Brahman approaching, where even yet an untouchable boy is either forbidden to attend the public school or forced to sit on the veranda that he may not pollute the others. No religion is to be established in India and no public funds are to be used for the furtherance of any religion. In most of the Indian States either Hinduism or Mohammedanism is practically established and much state help is given them.—Witness.

### SIGNS OF PROGRESS

Herewith are signs of progress, chronicled at the annual meeting of the American Board of Commissioners for Foreign Missions, recently concluded. In Turkey, a home magazine, the first of its kind, will be launched this year . . . In South India, Jains, Parsees, Hindus, and Moslems, as well as Christians, contributed toward the new church building. . . . Chinese principals now direct the affairs of nearly all of the American Board Schools in China, and requirements have been met to secure registration under the Nationalist regime. . . . The Congregational Church of Japan has just raised, among Japanese, \$200,000 for the support of retired preachers. . . . A national Filipino Christian literature movement has been launched. . . . At Johannesburg, South Africa, an interdenominational hospital, the first for negro women, has just been opened.—C. M. Elderdice in Methodist Protestant.

## THE BRETHREN PULPIT

### A Change of Tenants

By Frank Gehman

**TEXT:** And put on the new man, that after God hath been created in righteousness and holiness of truth.—Ephesians 4:24.

"Good morning. How do you like your new neighbor over county line way?" "Who's that? Haven't heard about it yet." "Why, Jones has moved in on the old Smith place. Things'll fly around now. They've been needing a change of tenants." And so friendly neighbor after neighbor learns that a farm has changed tenants.

A man's life suddenly becomes transformed from that of a rough godless character to that of a splendid citizen and saint of God. People discuss his change. Even his old skeptical cronies almost envy him in it, even though remaining wedded to their own lives of sin. However, not all realize clearly that there has been also here a

change of tenants. When the new tenant moved in, many things had to go. Many things had to be done. Fence rows needed mowing. Fences needed repairs. Thistles needed cutting. Trash needed burning. Junk needed removal. These things the new tenant did forthwith. All the neighbors noticed it immediately. They marvelled at the industriousness of this new member to their community. All were pleased except the one who thought he was going to get a cheap "buy" when everything was completely run down. Ah, but Satan was outwitted on this life. It was all because there had been a change of tenants.



Paul has it. It is the putting on of the new man. This involves at the very beginning a recognition of wrong. When a tenant proves himself unworthy the landlord usually orders him to move. It is necessary, though, that the tenant's unworthiness be first recognized. The first thing that is absolutely necessary in this transformation of the human life is the recognition of wrong in the life. There is small use to throw a life line to the man who doesn't know he is drowning. If he thinks there is no danger he would only ignore the line. He must first be assured that there is a danger. Men must first be convinced that there is something wrong before there is any use to offer a remedy. We must, with Paul, feel the certainty of the fact that "all have sinned and come short of the glory of God" (Rom. 3:23). Such is the deplorable state of the human race. Full of sin as it is, it is cut off from the presence of God. How terrible a thought is this! To be forever separated from God, how despairing! Can man have no hope of approaching God then, Yes, man has a hope, but it begins here, "They are all under sin" (Rom. 3:9b). Sin reigns in the lives of unregenerate men, "so that death passed unto all men, for that all have sinned" (Rom. 5:12b). This is no fit tenant in a creature formed in the image of God.

When the landlord discovers the faithlessness of the tenant then there will surely be a change. Directly a new tenant will be moving in. The old one has been found out; he must move. What kind of a landlord is he, then, who lets sin, a destructive tenant, remain in trust? An eighty acre farm would demand better care than that. Once sin's destructiveness is discovered he surely must be required to move out. But how very many permit him to remain. Oh, what loss they suffer. If you have realized the true condition of life without Jesus Christ; if you have recognized the horrors of sin in the world, and in your life; if you have become aware of the dangers involved in the continuance of its presence in your life; if you have realized these, then "put away, as concerning your former manner of life, the old man that waxeth corrupt after the lusts of deceit" (Eph. 4:22). You can never have a new tenant until you are ready to move out the old. After the old has moved out then you may hope for something new.

It is not just simply laying down new rules to the old. It is not just reforming the old man of sin. It is moving him out and bringing in a new man. It is a complete change about. Even with new rules a landlord could never be sure that the old tenant would not revert to his former practices. There must be a thorough change. A method of permanent reformation of men is well nigh impossible to find. And it is entirely impossible to reform men into eternal life. Transformation is the necessary thing. This is not found outside Jesus Christ. It is not found apart from God. Having put off the old man one is prepared to "put on the new man." This new man is not of human nature; he is an impartation of the Divine nature. Henceforth you shall be a son of God in very truth. You shall have a nature like his. You have put on the new man who has been created after God.

It is necessary that this change be made. Necessary because the old man was an enemy to God. He was of sin and evil. He was of the flesh. The flesh is opposed to the things of God. See Galatians 5:17. The old man could never be accepted of God. If you should insist upon retaining him then you can never hope to come favorably before God. It is only by getting rid of that burden that you may hope for God's favor. You must be ready and willing to put on the new man in Christ Jesus.

As we were in the world without the new man we were

enemies to God. Everyone now who is without the new man is an enemy of God. He may profess to revere God, but unless he has changed tenants and put on the new man he is still an enemy of God. He is not seeking to do God's will. He who does not do the will of God must be opposed to him. Paul speaks of the time "while we were enemies" (Rom. 5:10). To the Ephesians he writes of the sons of disobedience, "among whom we also once all lived in the lusts of our flesh doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest" (Eph. 2:3). Yes, we all were once enemies of God. We should all still be but for the putting off of the old man and the putting on of the new. We once all stood just where he who retains the old man stands today: we were enemies of God and children of wrath. Only through the change from the old to the new has the position changed. This is why it is necessary for there to be a change of tenants.

The new man alone is received into the kingdom. How can the foreigner enter the temples of the Indian hill people? To be detected in one of them means the death of the offender. Who is acceptable before God but he who belongs to God's kingdom? "Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God" (John 3:3). These words of Jesus themselves tell us why it is necessary that there be a change of tenants.

The new man is received because he is a partaker of the Divine nature. He is a son of God through belief in Jesus Christ (John 1:12). He is one of Christ's brethren referred to in Hebrews 2:11, 12. As such he partakes of the Divine nature (2 Peter 1:4). This grants him an audience in the high courts of heaven. He is indissolubly united with the Divine, not of himself lest he should have whereof to glory, but of Christ (Eph. 2:8, 9). He is a part of Christ's body, the church (Eph. 1:22ff; 1 Cor. 12:27; Eph. 5:29). Thus by the Grace of God we are allied with himself through his own dear Son. Blessed be his Name.

God is ready to receive his own. He will not reject or spurn them. They who are the Son's are the Father's (John 17:10). The Father keeps them at the Son's behest (John 17:11b). He keeps them because of his great love for them, and for the great love he bears the Son (John 17:26). We must needs become God's very own for the realization of God's purpose in the life of man. But this demands our becoming new creatures in Christ Jesus.

It is a mysterious thing. It is not something we may do of ourselves unaided. We are powerless alone. When we become willing aid comes to us wherein lies our hope. Of ourselves we would never be able to get rid of the old tenant. He would be too powerful for us. We could not free ourselves from his tenacious hold. Nevertheless the landlord can always resort to a stronger power which he finds in the law. The old tenant is very unwilling to leave his place. Our power is weak. The conflict is bitter, but we still remain helpless if unaided. Man is not able to save himself. He is not able to discover any new way of salvation. He proved himself unable to preserve the primeval revelation of God which had been his. Furthermore, he proved himself unable to regain that revelation. God must make another revelation of himself. Also, he must preserve that revelation. Man is powerless of himself and cannot lift himself out of his sin. Many an one has made the attempt only to find himself defeated. In the flesh there is no good thing to aid him (Rom. 7:18). He must look elsewhere for help. He cannot help himself beyond his own willingness. The world

cannot help him. There is no aid in the flesh. Except for aid from some other source all would be hopeless.

He is now ready to recognize his wrong. He acknowledges his dependence. He confesses his need of aid from without. His soul seems burdened with a great burden. Then the voice of Jesus speaks, "Come unto me all ye that labor and are heavy laden and I will give you rest" (Matt. 11:28). And again, "Him that cometh unto me I will in no wise cast out" (John 6:37). If you have come to this point then you are ready to take the next step. That one is the acceptance of Christ. He alone can aid you. He alone can save you. He alone can raise you above your present situation. He alone can empower you for the transfer of tenants. Remember, without this change you cannot come to God. If you are ready to accept him he will implant new life. You shall have your new tenant. It is through trusting yourself to him as others before you have done (Eph. 1:13). It is through obedience to his truth (1 Peter 1:22). Thus it is accomplished.

It is all the work of God. It is the Holy Spirit who convicts men of sin (John 16:8). It is Christ who offers the way of escape. (Matt. 11:28). It is the Father who has given it to us to seek the way of escape. He put it into our hearts to love this new way (1 John 4:19). He then brought us forth in it (Jas. 1:18). It is all of him. Glory and praise to his Holy Name; he has accomplished what we never could.

It then is for you to receive the new man. He is offered to you; will you accept him? He is the one to be your new tenant. He will find you favor with God. Are you ready to receive the new man? The Scriptures urge you to do so in offering newness of life (2 Cor. 5:17). It is your only hope. Otherwise, with your old tenant you will remain an enemy to God. You need to possess this new man who "after God hath been created in righteousness and holiness of truth." Righteousness are essential virtues in God. We, too, must possess them if we are to be justified in his sight. But how to get them? It is through the new man. In righteousness and holiness has this new man been created. He has not the sin of the old. What righteousness does man have of his own? All our righteousnesses are as "filthy rags" (Isa. 64:6, A. V.) What holiness has man of his own? None. He is altogether lacking in holiness. He has no purity of his own. But the saint has righteousness. Nevertheless it has been imputed to him through Jesus Christ. Man does lack these important things in himself. Yet in the new man in Christ Jesus, the one created after God in righteousness and holiness of truth, he is clothed to sit in heavenly places. Thank the Gracious Lord, a change of tenants is worthwhile.

Uniontown, Pennsylvania.

Let the dawn of every morning be to you the beginning of life and every setting sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength of knowledge gained for yourself—Ruskin.

The days in which we live are shot through with the spirit of haste. Everyone is in a hurry.... Half of the people you meet are just in the act of leaving something else which in turn will be left half done. All the more need, then, that every restless, inefficient soul should learn the meaning of that great word of the Lord: "In quietness and confidence shall be my strength! Be still and know that he is God! The Lord of Hosts is with us! The Eternal is our refuge!"—Charles R. Brown.

## Our Worship Program

DAILY READINGS AND COMMENTS

(Clip and put in your Bible for convenience)

### MONDAY

THE SECRET OF STRENGTH—John 4:31-34. "I have meat to eat that ye know not of." What did Jesus mean? What was that meat? Was it not the consciousness of a great, divine purpose, the assurance of a true and vital companionship and the knowledge of an inexhaustible reserve power? He was conscious of a living union with the Father, who fed his soul on hidden manna, so that he never knew want and was never below par. He was always full of strength and grace, because that vital connection with the Father was never broken. And that must be the source of our strength. We talk about perseverance and endurance, but we cannot endure except by the strength that comes from above, and we cannot hold out except as God holds on to us.

### TUESDAY

"THE DEBT ETERNAL"—Deut. 6:7-12. "And thou shalt teach them diligently unto thy children." There is a book written by Dr. John Finley, entitled, "The Debt Eternal" in which he recounts words used by the head of the educational department of England, "Education is the eternal debt which maturity owes to children and youth" and then goes on to say: "We have need to remember that the supreme debt under which we have been placed by our past, by our hope for the future of the race, by our faith in a Divine Being and by our belief in the Christ in whom he has been revealed to men, is to teach our children that which has been committed unto us through the centuries, and to enable them, so far as that is humanly possible, to realize that to which we have struggled towards in our best moments, and in our highest aspirations and our most unselfish deeds."

### WEDNESDAY

THE ROAD IN THE HEART—Psalm 84:4, 5. "In whose heart are the highways—to Zion." In the days of Rome's power it was said, "All roads lead to Rome." A. E. Gregory says, "It would be truer to say, 'All roads lead to the heart, and they come out of the heart.' The heart is the rudder, and the pilgrim takes the way of his inner desires." The Psalmist describes a man who had the road to the temple in his heart; it was a yearning for God and love for the place he was wont to meet God that led him to the house of worship.

### THURSDAY

LOOK UNTO HIM—Heb. 12:1-3. "Looking unto Jesus, the author and perfecter of our faith." The writer of this Scripture knew the importance of having a goal, and of keeping the eyes upon it. To draw a straight line one must keep his eyes on the mark to which he wishes to draw the line and not upon his hand. So, to walk worthily in the calling wherewith we are called, we must keep our eyes off the mistakes and failures that surround us and look away unto Jesus.

### FRIDAY

MUTUAL HELPFULNESS—Heb. 3:12-14. "Exhort one another." We owe it to one another to be mutually helpful by encouraging one another and by speaking of our spiritual experiences that would tend to inspire another's heart. "Ye are witnesses of these things" was Jesus' last word. We are to testify of the goodness of God to our fellow pilgrims as well as to strangers.

### SATURDAY

THE LIFE I SHOULD LIVE—Mark 3:13-16. "And Simon he surnamed Peter." Simon, the man Jesus found, was an uncertain, undependable, shifty sort of hearer, but Peter was the man he was to be, strong, fearless, dependable. He found him like sand; he saw in him the possibilities of a rock-like character. And for me today, how vast is the difference between the life I now live and that which I, by the grace of God, might and ought to live!

### SUNDAY

THE CHRISTIAN'S GREATER WORKS—John 14:12-15. "Greater works than these shall ye do." Greater than causing the lame to walk, the deaf to hear, the blind to see, the lepers to be cleansed and the dead to be raised? Yes, in a physical sense, all over the world today, but more especially in a spiritual sense. Soul miracles and wonders are taking place every day that far surpass those physical ones of New Testament days.—G. S. B.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N MAGAZINE SECTION

M. A. STUCKEY, Editor  
Ashland, Ohio

O. C. STARN,  
General Secretary  
Gratis, Ohio

M. P. PUTERBAUGH,  
Treasurer,  
Ashland, Ohio

## The King Who Shall Reign

A Christmas Missionary Service, by Mary Brainerd Smith

Superintendents and teachers will welcome this fine service in which the whole school may take part. It combines recitations and hymns on the birth of the Lord Jesus with a missionary message. Costumes and elaborate preparation are not required. The exercises contain much Scripture, and the hymns are set to old familiar tunes.

*(Editorial Note: Due to lack of space we are unable to print the words of the following suggested hymns as was the intention. But to aid readers in identifying the hymns we are printing the first line in each case where the first line is not given in the title.)*

Opening Hymn by the school—"Good Tidings of Great Joy."

(May be sung to the air of "Faith is the Victory.")

Opening Prayer.

Bible Responses—"The Coming of the Universal King."

Leader—

When God his herald angels sent,  
For whom were the glad tidings meant?

School—

"And the angel said unto them, Fear not;  
not; for, behold, I bring you good tidings  
of great joy, which shall be to All  
people."

Leader—

What were those tidings sent of old  
That to ALL people should be told?

School—

"Unto you is born this day in the city of  
David a Savior, which is Christ the  
Lord. Who is the Savior of ALL men."

Leader—

Why should it be glad news of cheer  
For every son of man to hear?

School—

"ALL have sinned, and come short of the  
glory of God."

Leader—

What thought was in God's heart, we  
know,  
When he sent Christ to earth below?

School—

"The Lord is—not willing that any should  
perish."

Leader—

Ere Christ returned to Heaven once more,  
What word of his that same thought bore?

School—

"Go ye into ALL the world, and preach  
the gospel to every creature."

Leader—

As now God's heralds spread his fame,  
What Christmas gift can they proclaim?

School—

"The free gift came upon ALL men."

Leader—

What invitation can they give,  
As they go forth to preach and live?

School—

"Look unto me, and be ye saved, ALL the  
ends of the earth."

Leader—

What further invitation sweet  
To doubting ones can they repeat?

School—

"Come unto me, ALL ye that labor and  
are heavy laden, and I will give you  
rest."

Leader—

What promise sure can they declare,  
As they preach Jesus everywhere?

School—

"By him ALL that believe are justified  
from ALL things." "For the promise  
is unto you, and—to ALL that are afar  
off, even as many as the Lord our God  
shall call."

Leader—

Assured of what great, glowing fact,  
Do they go forward, bold to act?

School—

"Jesus came and spake unto them, say-  
ing, ALL power is given unto me in  
heaven and earth."

Leader—

What promise is the heralds' own,  
That they go not to work alone?

School—

"Lo, I am with you Always, even unto the  
end of the world."

Leader—

And what assurance too have they  
Of great success as they obey?

School—

"And I, if I be lifted up from the earth,  
will draw ALL men unto me."

Leader—

What promise does with gladness ring  
To tell the triumph of the King?

School—

"The Lord shall be king over ALL the  
earth."

"ALL the earth shall be filled with the  
glory of the Lord."

Carol by the School—"O Hail the New-Born  
King."

(Tune, "It Came upon the Midnight  
Clear.")

(Published previously by the Sunday School  
Times, and used with their permission.)

First line of hymn—

"Give ear, ye high and lowly folk."

Exercise by the Junior Department Chil-  
dren—"The King's Coming."

First Child—

There was no room for Jesus in Bethle-  
hem's inn,  
Though he left Heaven's throne that this  
earth he might win.

Second Child—

Though it was but a stable that sheltered  
his birth,  
Yet all Heaven rejoiced as the King came  
to earth.

Third Child—

Though his bed was a manger where cat-  
tle are fed,  
He is King over all, though uncrowned is  
his head.

Fourth Child—

There was no shout of welcome in Beth-  
lehem town,  
Yet to tell of his coming the angels came  
down.

## PUBLICATION POSTPONED

We have been compelled, in order to give space to material dealing with Christmas programs and the White Gift offering, to postpone the completion of the publication of the Marion Lawrance article begun last week and entitled "The Art of Illustration." In the second issue following we hope to publish the remainder of the article.—Editor.

Fifth Child—

So few in this world knew that Jesus was  
born,

Yet God's Son came to earth on that  
first Christmas morn.

Sixth Child—

There were only poor shepherds his com-  
ing to greet,

Yet angels and archangels fall at his feet.

Seventh Child—

If you own him your Lord will serve and  
obey,

You will add to his kingdom and glory  
for aye.

Hymn by the Junior Department—"Blessed  
Christmas Day." (Tune, "Glory to His  
Name")

First line of hymn—

"Joyful for earth was that day of old."

Announcements and Offerings.

Offertory Prayer.

Hymn by the Primary Department—"Sing  
Once Again the Story." (Tune, "I Love to  
tell the Story.")

Exercise by a Group of Boys and Girls—  
"The King's Subjects."

First Boy—

"The shepherds said ... Let us now go  
even unto Bethlehem. ... And they  
came with haste, and found ... the  
babe lying in a manger ... And ...  
returned, glorifying and praising God."

First Girl—

The first of his subjects, just told of his  
birth,

Were the unlearned shepherds, the hum-  
ble of earth.

Second Boy—

"Behold, there came wise men from the  
east ... And when they were come into  
the house, they saw the young child,  
... and fell down, and worshipped him."

Second Girl—

But soon there were added wise men from  
afar,  
Of the great ones of earth, led to Christ  
by a star.

Third Boy—

"The City of David, which is called Beth-  
lehem ... and there were in the same  
country shepherds, ... and lo, the an-  
gel of the Lord came upon them."

Third Girl—

And those shepherds who came were of  
Abraham's race,  
Who welcomed the King God had prom-  
ised in grace.

Fourth Boy—

"There came wise men ... saying, Where  
is he that is born King of the Jews?  
for we ... are come to worship him."

Fourth Girl—

But lo, from the east, they were Gentiles  
who came,  
The King of the Jews as their own King  
to claim.

Fifth Boy—

"There were ... shepherds abiding in the  
field, keeping watch over their flock by  
night ... And they came with haste."

Fifth Girl—

They were strong, sturdy shepherds who  
heard that blest song,  
For Jesus is King o'er the young and the  
strong.

Sixth Boy—

"There was a man in Jerusalem, whose  
name was Simeon, ... And he took Jesus  
up in his arms, and blessed God. ...  
And ... Anna, a prophetess ... of a  
great age, ... gave thanks likewise un-  
to ... the Lord."

Sixth Girl—

Not only is Jesus the King of strong  
youth,  
But of aged and weak he is Monarch in  
truth.

Seventh Boy—

"There came wise men from the east."  
"And the shepherds came with haste  
... And Simeon said, ... Mine eyes  
have seen thy Salvation."

Seventh Girl—

True manhood shall ever crown Jesus as  
King,

And to him their homage and loyalty bring.

#### Eighth Boy—

"Mary kept all these things, and pondered them in her heart . . . and . . . Anna . . . gave thanks likewise."

#### Eighth Girl—

But manhood alone shall not fall at his feet,

But Christ as her King shall all womanhood greet.

#### All Together—

"At the name of Jesus every knee should bow, . . . and every tongue should confess that Jesus Christ is Lord."

Hymn by the School—"He Comes! He Comes!" (Tune, "Draw Nigh, Draw Nigh, Emmanuel.")

#### First line of hymn—

"He comes, he comes, and Christ from Heaven."

Address by the Pastor or Superintendent.

Exercise by Intermediate Pupils—"From Sea to Sea Shall His Dominion Be." (A map of the world covered with a black cloth, but so arranged that the seas may be uncovered as the pupils mention them, makes the exercise more effective.)

#### First Pupil—

The Psalmist prophesied of old  
Christ's kingdom should extend  
From sea to sea, from shore to shore,  
A kingdom without end.

And as before our eyes unfolds

The scroll of history,

His conquests ever widening reach,

And spread from sea to sea.

#### Second Pupil—

A jewel, circled by its hills,

Lay fair, blue Galilee;

And on its shores the Savior won

Those fishers of the sea;

And there, in lowly, loyal hearts,

Began his earthly reign,

And round about that tiny sea

Extended his domain.

#### Third Pupil—

'Twas Paul and the disciple band,

A glorious company,

Who spreads his conquests all abroad

About a greater sea.

To Joppa, Ephesus, and Greece,

To Rome and Africa's shore,

The hearths that yield him fealty

Still numbered more and more.

#### Fourth Pupil—

But later centuries rolled on,

And Christ's devoted host

Pushed on to Gaul and Britain's Isle,

To Scotland's rocky coast.

The Emerald Isle was won, and there

As Lord and Savior, he

Was hailed by the Atlantic's shore,

A wider, vaster sea.

#### Fifth Pupil—

And still the centuries come and go,

And lo, a hero band

Dared breast the wild Atlantic's storms

To reach our own loved land.

They planted here Christ's ensign high

Upon the farther side.

And spread the knowledge of his power

Across the ocean wide.

#### Sixth Pupil—

New years roll on, and 'neath his flag

Still loyal soldiers press

On and yet on, to new frontiers

Across the wilderness;

Till, by the blue Pacific's strand,

The Lord Christ claims his own,

And to another ocean's bound

His realm of love has grown.

#### Seventh Pupil—

But times hastes to the present hour,

And heroes no less brave

Have launched out as his conquering host

'Cross the Pacific wave.

And now, in lands that knew him not,

Some serve in loyalty,

And his dominion's wide extent

Has crossed the mightiest sea.

#### Eighth Pupil—

Where wave the tropic palms aloft,

Or in the ice-bound land,

From north to south, from east to west,  
By every ocean strand,

There can Christ number of his own,

Who bow the fervent knee,

And long to hail him King in truth

O'er earth from sea to sea.

#### Ninth Pupil—

And ever nearer draws the day

When he shall come again

In cloud of glory from the heavens,

In power and might to reign.

Then all shall bow before his throne,

All own his majesty,

And he be crowned earth's rightful King

From sea to farthest sea.

All Together (sing or recite)—

Jesus shall reign where'er the sun

Does his successive journeys run;

His kingdom stretch from shore to shore,

Till moons shall wax and wane no more.

Closing Hymn by the School—"The King of

Glory Comes Today." (Tune, "O Mother Dear, Jerusalem.")

## Editor's Select Notes on the Sunday School Lesson

### Paul and His Friends

(Lesson for December 16)

Scripture Lesson—Acts 20:36-38; Rom.

16:1-4; Phil. 2:25-30; Philemon.

Printed Text—Philemon 8-21.

Devotional Reading—Psalm 63:1-7.

Golden Text—A friend loveth at all times.

—Prov. 17:17.

### LESSON LIGHTS

#### Introductory Note

The great persecution under Nero, beginning A. D. 64, three or four years after Paul's arrival in Rome, therefore occurred about two years after his first trial and acquittal. Paul testifies that he "was delivered out of the mouth of the lion, that all the Gentiles might hear." 2 Ti. 4:17. During these two years of freedom, it is probable the Apostle began a final and extended missionary journey.—Green.

### Paul and His Friends

Paul could not have done his work without the love of his friends. They were indispensable supports of his soul. He could not bear to be alone. When a friend forsook him, the world became dark. He yearned constantly for human approbation, human appreciation, human sympathy and affection. When he is absent from his friends, he thinks of them, prays for them every day, mentions them by name in his prayers, meditates upon their spiritual progress, rejoices in their moral victories, looks forward with eagerness to hearing from them again. He was always thanking God for his friends, praising them, pouring out his love on them.—Rev. Charles E. Jefferson, D.D.

Another writer has said: Paul's life was starred with friendships, and more and more thickly as his years went by. Study his relations with them: not only those named in this lesson, but Barnabas his first missionary partner, John Mark, Silas, Timothy his dear young helper, Luke his beloved physician, Apollos, Titus "my brother," Tycheus the "faithful minister," Euodias, Syntyche, the hospitable Lydia, Andronicus, Junia, Lucius, Jason, Sosipater, Epaphroditus, Amplias, Stachys, Aristarchus, Epaphras the "beloved fellow-servant," Onesiphorus, Trophimus, Sosthenes "my brother," Mnason of Cyprus, and many, many others.

### Paul's Commendation to Philemon

He has the habit of beginning all his letters with thankful commendations and assurances of a place in his prayers. He begins his letters so, not in order to please and to say smooth things, but because he feels lovingly, and his heart fills with a pure joy which speaks most fitly in prayer. To recognize good is the way to make good better. Teachers must love if their teaching is to help. The best way to secure the doing of any signal act of Christian generosity, such as Paul wished of Philemon is to show absolute confidence that it will be done, because it is in accordance with what we know of the doer's character. "It's a shame to tell Arnold a lie; he always trusts us," the Rugby boys used to say. Nothing could so powerfully have swayed Philemon to grant Paul's request as Paul's great mention of his beneficence, which mention is yet by no means conscious diplomacy, but instructive kindness.


### Slavery in Pagan Rome

In the eyes of the ancient world a slave was a mere chattel, outside the ordinary rules of humanity. "Any act is lawful towards a slave," wrote Seneca. Cruelty of the most repulsive kind was viewed as the merely normal treatment of a slave. Onesimus was not merely a slave, but a criminal slave, who had robbed his master and escaped. If he were caught a quite normal penalty would be crucifixion. In any case he would be put to the torture and branded as a runaway with a red-hot iron.

### Christianity and Social Problems

This small little Epistle teaches us the deeply important lesson how Christianity dealt, and was meant to deal, with vast social problems. It proclaimed a divine equality, a universal brotherhood, which without at once interfering with the established order of things, left slavery impossible in enlightened lands. By Christianizing the master it emancipated the slave. It emancipated the slave still more by rescuing him from the worst slavery of self. It did not need to preach emancipation, for it was emancipation—an emancipation more complete than any Praetor or owner could bestow. Slaves who were Christ's freedmen were free indeed.

—Selections from Henry Clay Trumbull.

<p><b>E. M. RIDDLE,</b> President Warsaw, Indiana</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p>  <p><b>Young People's and Junior Topics in THE ANGELUS</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St. N. E. Canton, Ohio</p>
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## Cambria County Christian Endeavor Union

### Johnstown, Pennsylvania

Again we find ourselves reporting the activities of the Cambria County Christian Endeavor Union. Within the last three months we have held our quarterly mass meeting, the exact date being November 13, 1928.

The mass meeting was held in the Third Brethren church auditorium, being in charge of Evelyn Probst, first vice-president of the

Union. The C. E. chapter, Romans 12, was read as the Scripture lesson and Rev. Gingrich led in prayer. A spirited song service was led by Clapton Apple. Several special numbers followed, including a soprano solo by Mrs. Byron Noon and piano solos by Rita Jones and Ora Mackall. The major part of the program was the presentation of the pageant, "When Youth Crusades with Christ." Thirty-nine young people from the



different societies made up the cast. Much of the success (for it was declared a success) was due to the untiring efforts of Aurelia Vickroy, the director and new Junior Superintendent.

The reorganization of the Union occupied the greater part of the business session. Following are the results of the election, these elected to serve for the ensuing year: President, Floyd Benshoff; First Vice-President, Evelyn Probst; Second Vice-President, Esco Long; Secretary, Ruby Horner; Treasurer, Freda Gillen; Junior Superintendent, Aurelia Vickroy; Intermediate Superintendent, Carl Uphouse; Pastoral Counselor, Rev. J. L. Gingrich; Chairman of the Social Committee, Thelma Custer; Chairman of the Lookout Committee, Wave Gillen.

The bronze C. E. shield, the award of the Union to the society having the greatest percent of members present, was won by the Third Brethren group, they having 45 of 47 members present. The Vinco society

ranked second with 15 of 16 present. Consequently, First church, second church and Pike followed in the order named. This being the third consecutive time Morrellville has had this honor, the shield now becomes the permanent property of this society of which Chester Pigart is president. Assurance was given that a new award will be offered at the next rally.

The installation of the new officers was in charge of Rev. Belote and the benediction was offered by Rev. Staley.

The last rally was the best attended meeting thus far, there being 115 Endeavor members present besides a large number of friends. The next rally will be held in the Moxham church, February 5, 1929.

In looking back over the first year of existence of the Union we feel that much good has been accomplished spiritually as well as socially and we look forward to an even greater year in the Lord's work.

FLOYD BENSHOFF.

join with us and this opportunity will be afforded them at next Sunday morning's service. We invite any Christian who may so desire to commune with us. We ask the earnest prayers of all readers in behalf of the work which we are trying to accomplish for God.

MRS. ED. PARFITT,  
Publicity Superintendent 1st Brethren Church.

### BIG DAY FOR OAK HILL, WEST VIRGINIA

The last of October there was completed and turned over to the building committee of the Oak Hill Brethren the newest additions to the numerous new churches that the Brethren have been giving to the public. This building is one that would not be out of place in any city, and one that needs no apology. Building men rate it as being of a value double the contract price, and ask continually, "How we did it." To the Lord belongs the glory for he has wonderfully blessed us in the plans and work. From the time the minds of the people turned toward a new building, until the consummation of their prayers and dreams there was absolute unity and cooperation, and not one bit of friction either on the committees, or between the committees and the contractors. The greatest of harmony prevailed from start to finish. The membership united before the erection of the building, are now bound closer together with even a better spirit than before.

The new building is 42x62 feet outside dimensions, and is of brick and tile construction. There is left a forty-eight foot lot between the church and the parsonage where if necessary in later years there will be sufficient room for any addition they may care to build. The part commonly called a basement is really the ground floor, as four-fifths of it is above ground. Entrance to this is made from the street level of Central Avenue, and the side of the church next to the parsonage. There is also an entrance from the main auditorium, and entrance from Central Avenue opens into



## ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

### LANARK, ILLINOIS

This church is well known to the brotherhood. It is located in North Central Illinois in one of the richest sections of this great agricultural State.

The names of Livengood, Puterbaugh, Rowland, Herrington, Speck, Fike and a dozen others are represented in all our Western churches.

Here one of the veteran ministers of the church lives with his good wife, Brother Z. T. Livengood, although they celebrated their Golden wedding anniversary several years ago, they still have the spirit of youth with them. When I hear the sacrifices made by some of these pioneer preachers in our church, it makes me feel the debt of gratitude and respect we owe them. Oh, that we might as ministers have a little more of the same consecration, determination and sacrifice for the cause of Jesus our Lord.

Brother Harold Fry is the pastor here. It was my good fortune to be entertained in his home where I enjoyed my stay. Brother Fry gave me every aid and encouragement. He has an ideal pastor's wife, who is doing her part to be a helper in his work.

The church here has had several drives in cleaning up the church debts to which they have responded in a fine way. I found very little wealth in the congregation, but a willingness to do and help the school. All things considered, I think Lanark did very well, and I appreciate their kindness and gifts to the endowment.

The total gift to the college endowment was \$2,486.00. W. S. BELL.

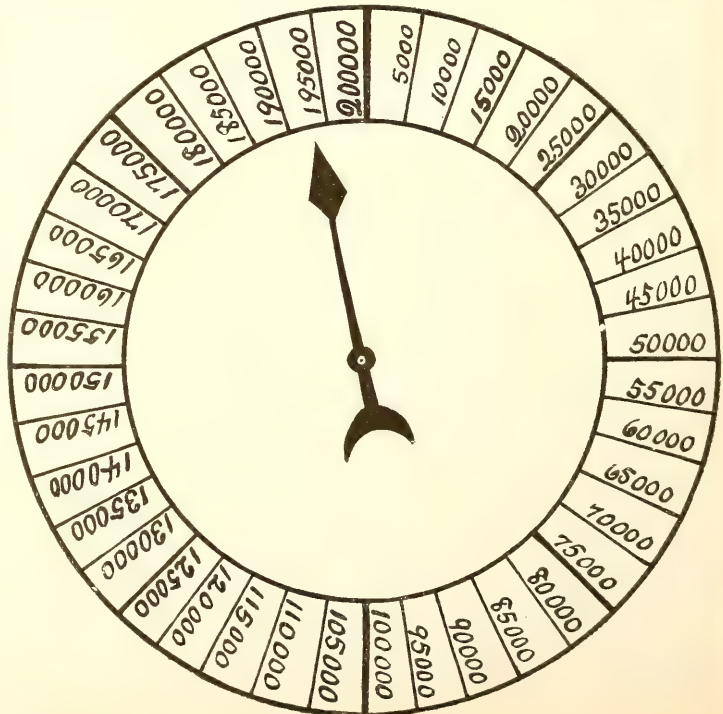
### MOUNT PLEASANT, PENNSYLVANIA

A revival campaign that has been in progress at the First Brethren church the past two weeks will continue throughout this week, November 26, following with services each evening, Saturday evening inclusive. Special music and old-fashioned songs of Zion as well as the wonderful inspiring Gospel messages from Spirit-filled men have been the features of each service.

Our church at the present time is under the pastorate of Rev. C. C. Collins, who has served in this capacity for the past two years and has accomplished much for Christ and his cause. Rev. Collins is an able minister, an out and out man for God, full of

his Love and Spirit and desirous of seeing souls born into his Kingdom. He is in charge of these services, and is being assisted by several able Gospel messengers. Many have felt conviction in their souls but only one has sought the Christ. We pray continually that many more may find him before the services end.

Several have made known their desire to



the large dining or general assembly room, surrounding this, commencing on the left is the woman's room, pantry, kitchen, coal and furnace room which is pitted so all radiators set upon the floor; Sunday school room, large class room and along the front three class rooms, men's room, with janitor's room under stairs which lead to main floor.

Between the two entrances is a large room that may be thrown open and become a part of the main auditorium. Directly

imate value of the parsonage is seven thousand dollars.

The following Brethren have occupied the pulpit as pastors: Revs. A. B. Duncan, 7 years; A. J. Duncan, 2 years; Rev. A. B. Duncan again occupied the pulpit 3 years; A. L. Lynn, 2 years; S. W. Wilt, 1 year; L. A. Hazlett, 1 year; O. E. Sibert, 3 months; Will Miller, 1 year, which brings us up to the present incumbent, Rev. Freeman Ankrum, who is now serving his sixth year as pastor. The church has been at various intervals without a pastor. The church has made a steady growth and there are two other organized works which are the fruits of the Oak Hill work.

Wednesday, October 31, Brother R. Paul Miller made his third trip, we hope not the last, to Oak Hill. The first sermon was preached in the Main Auditorium that night and the succeeding nights with the exception of Saturday that week. Sunday was the big day with service in the morning and in the afternoon when the dedicatory sermon was preached, and the final sermon at night. Pledges were received at the afternoon service and at night. Three splendid audiences responded in a very pleasing way and at night after a few minutes it was announced that over fifteen thousand dollars had been subscribed. That covered the entire indebtedness and in five years the First Brethren church of Oak Hill ought not have a single dollar of indebtedness against it. A very encouraging thing was the way the membership got back of the pledges. Many friends of the church responded loyally. All in all while the weather man gave us a drizzling, cold, and very disagreeable day which cut down the attendance, this was an epoch in the life of the church here. Only through loyal sacrifice on the part of many was this ever possible. Already our Sunday school has made a net increase of fifty and our congregations comfortably fill, for the preaching services, the main auditorium. The total capacity of the building without crowding is five hundred. Throwing open the four rooms makes it possible for this number to see and hear the speaker very conveniently. If the present interest may be taken as a criterion, Oak Hill is just starting to do things.

Brother Miller has a standing welcome here, the latch strings are always out. We do not however, want to have to take him eleven miles down the mountains through dense fog at night in twenty-seven minutes to catch his train each time he comes through.

FREEMAN ANKRUM, Pastor.

#### DEDICATION OF OUR NEW OAK HILL CHURCH

Perhaps no one outside of the pastor or members of the Oak Hill, West Virginia church is more mindful of the full meaning of the building of this church to the brotherhood than am I. It has been my privilege to lead this congregation in two revivals, one shortly after Brother Ankrum's going to the field and the other last year, and I want to say that there has been the most remarkable transformation of the entire situation and outlook of this work that I have seen anywhere. It is without question the fact that few ministers would have cared to step into this work before Brother Ankrum went there; but he did not go looking for a soft snap, for he knew he had a hard job ahead, but he was also mindful of the fact that there was a tremendous field for the gospel there. The success that has followed his ministry has demonstrated his wisdom as well as his painstaking faithfulness in his work.

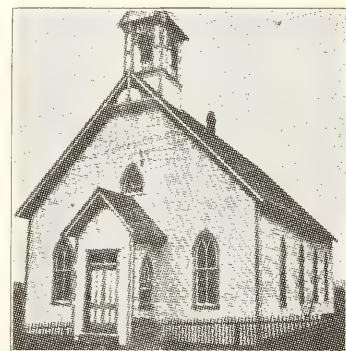
The building that has just been dedicated is one of a very high class type and a credit to any community regardless of size. I have not seen more and better building for the money spent anywhere in our brotherhood. It is a fine testimony of the splendid

love and loyalty of these people to the gospel of Jesus Christ.

When I was called to assist their pastor in this dedication program, it was with a distinct sense of the privilege granted me, and from the very first we had the finest of interest, attention and co-operation that one could ask for anywhere. We held a few preparatory meetings, beginning on Wednesday evening previous to November 4th, on which day at the afternoon service we dedicated the church. The manner in which the loyal men and women of this congregation responded to the appeal was wonderful. They have put many a larger church to shame. God will surely bless them for their sacrifices.

The character of the work being done in Oak Hill is of the highest type. The gospel is straight from the shoulder and pure, it is challenging men constantly to the very best that God has for them. There is no trick social scheme about this work, endeavoring to inveigle indifferent people to church attendance who would not support the real gospel, the work is clean. I have been greatly pleased to see the tremendous rise in the spiritual level of the men and women of this congregation during the present pastorate. A great work has been done.

As to the future, it is simply in God's hands. The field is still as great as ever. The church is standing in the finest esteem in the eyes of the community that it has ever had. The people are getting a vision, a thing which is priceless. As a result, if the present leadership remains on the field, or if other leadership as capable and faithful comes, the future history will be greater than its past. The way local men and women (some members of other churches and some not) stood by and gave of their means to provide for this church, that its



Old Brethren Church of Oak Hill, West Virginia; Dedicated 1904; Razed 1928

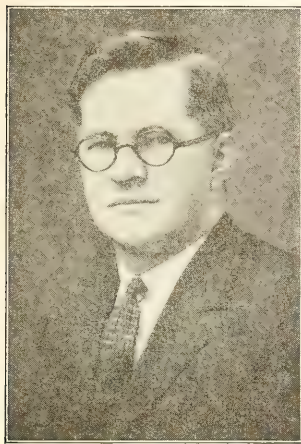
testimony might be established in the community, is incontrovertible proof of the high regard in which the Brethren church of Oak Hill is held.

Just how much one ought to say regarding the pastor's part in this is hard to determine, but one thing is sure that he deserves credit for taking hold of this work at a time when few would have cared to shoulder its burdens, and he has persistently worked to fulfill the vision that he had when he first came to the field and God has sustained him in the accomplishment of that thing.

It is needless to say that the full amount of the cost of the building has been covered either by cash or pledges, together with interest. This is a most remarkable thing, for which we praise God.

May the Lord continue to bless this faithful shepherd with his flock and lead them into greater achievements for the Lord's sake.

R. PAUL MILLER.



REV. FREEMAN ANKRUM

Pastor Since 1923 Oak Hill, West Virginia

over this room and the entrances are three rooms commonly known as gallery rooms that may be thrown into the main auditorium by opening the folding doors. On either side of the rostrum are rooms that open under the rostrum. The baptistry is under the floor of the part of the rostrum that will be used for some of the choir.

With the exception of the windows in the back and on the ground floor, the windows are of beautiful art glass. The windows in the main auditorium have beautiful medallions and emblems in them, such as the Good Shepherd, Christ in Gethsemane, the dove, the open Bible, the cross and the cup and grapes.

The heating is by one pipe steam. The finish is what is known as Silver gray. The seats being of the same finish. The ground floor is floored with oak the other finish is chestnut. The second floor is finished entirely in oak.

The entire building was contracted and thereby it was possible to secure the greatest possible value for money invested. The cost of the present building is far less than naturally would be presumed, after an inspection. The total cost of building considering wrecking of the old building and ending with the seating and all things necessary to complete the building for service is twenty-three thousand, five hundred dollars.

Oak Hill Brethren church commenced activities in 1903 by purchasing a splendid building site of Mr. C. T. Jones, now deceased, who contributed one hundred dollars on the purchase price. The erection of the building which has now been replaced by a modern church plant was immediately started and when finished was dedicated by Rev. J. Allen Miller, of Ashland College, Ashland, Ohio, August 21, 1904.

In the summer of 1923, a modern parsonage, a bungalow of faced brick containing six rooms and bath, hot water heat and completely modern in equipment, was commenced and finished that fall. The approx-



### VICTORY REVIVAL AT GOSHEN

Four elements entered in to make the meeting a great success. Every one of these elements were used to the very best advantage. The music was of the very highest type. Only a trained leader in the field of evangelism knows what this means to a meeting. The Richers, who are well known to many Brethren churches, had charge of this feature. The organizing of a chorus choir, the directing of the congregational singing, the special music were all directed faultlessly by them. Their part was no small one in keeping the spirit of the meeting at top notch throughout.

The Gospel preaching under Brother Ashman could not have been excelled. He came with a series of sermons arranged to lead to conviction of sin, and surrender to Jesus Christ. These were delivered in a masterful way, not a moment was lost in speculation or insincerity. Great preacher that he is, Brother Ashman's zeal for results overwhelmed us all, and we were kept going at a rapid pace throughout. The spirit existing between the evangelistic party, pastor and people was of the finest type.

Prayer was another element that entered largely into the results of the meeting. Many cottage prayer meetings were held before the meeting began. At nine o'clock each morning a large number were pledged to prayer in behalf of the revival, and each night before the meeting began the men met in one room and the women in another for united prayer upon the service of the evening. Much prayer ascended up to the Throne in behalf of the meeting. I am sure a large part of its success is to be attributed to the prayer element.

Personal work was emphasized and carried out. Not the promiscuous kind, but well directed and tactful, prayerful effort along this line. We had made up a list of some ninety possibilities for the meeting and at the end of the second week, two-thirds of them had come forward, others came afterwards, so that we were rewarded greatly for our efforts along this line.

The results of the meeting were seventy-one additions to the church. There were only ten under twelve years of age, twenty men—most of them husbands of homes; twenty-two women, and a host of high school boys and girls. The church feels keenly her responsibility, in caring for all these who have come.

H. F. STUCKMAN.

### VICTORY REVIVAL AT GOSHEN, INDIANA

We have just passed through one of the finest, most spiritual, harmonious, and successful victory revivals it has ever been our privilege to conduct. The Holy Spirit was the Commander-in-chief. The evangelistic party was under his domination. The pastor, H. F. Stuckman, proved himself to be a good general. He knew his people and the field. He had the respect of the community and the following of the church. His calm, deliberate, far-sighted leadership was most valuable in this soul winning campaign. He was a wonderful fellow-workman. The music was under the leadership of Harry Richer and wife with the regular church organist and assistant as helpers. Harry Richer is a sweet-spirited, amiable, consecrated song leader. He has a winsome way of inducing congregations to sing. His solos were excellent and appropriate. We enjoyed the fellowship with the Richers very much and learned to love them in the Lord. We found them very easy to work with and always willing to make their plans fit in with the best interests of the victory revival. Inasmuch as anything in this life can be perfect, we believe the harmony in this revival was such. It was a foretaste of that marvelous fellowship which will prevail eternally in heaven.

The attendance was an inspiration. A conservative estimate by those who know accurately the seating capacity of the

church was an average of 400 per service. There were several times when it reached the 800 mark. We have a fine and commodious church building in Goshen, but on Sunday evenings it was necessary to place chairs in the aisles although the church seats 800 comfortably. In spite of two weeks of the most changeable weather possible, the folks came most persistently. They came from South Bend, Elkhart, New Paris, Warsaw, and Nappanene, yet from churches other than Brethren.

The results in visible confessions were large. The pastor will report the exact number. This victory revival demonstrated again that the day of the drawing and winning power of the Gospel of Christ has not passed. There were no clap-trap methods used. There was no sensationalism. Everything was plain, whole-hearted Gospel. Four things stood out prominently: prayer was made to occupy a large place; personal work was organized and stressed; congregational singing with special music was given an opportunity to stir the hearts of the people; we did our best to make the preaching the strictest Gospel type. We believe this type of a victory revival will win in any Brethren church.

The hospitality, loyalty, and fellowship of the Goshen church was noteworthy. Quietly, but with weight of power and influence, they followed the leadership of the evangelistic party. The budget of expense was necessarily large, but it was met with very little being said about it.

This was one of the most restful revivals we have ever conducted. There were no moments of nervous fear because of mis-sawing. The Spirit gave liberty in preaching. We cannot praise our Lord enough for all these blessings.

Evangelist CHARLES ASHMAN.

### FORT SCOTT, KANSAS

My physical infirmities, before, during and after our general conference, did not hinder me from estimating it the greatest conference ever held by our people.

We made the trip home much better than we had expected and have been going strong since we arrived home for which we praise the Lord and take new courage. We found the work holding up well by the efforts of the faithful few during our absence. After returning home from our district conference at Morrill, Kansas, in October, we opened a revival campaign at Godfrey, which is five miles out on the good road, and continued it for two weeks and two days. As a result I baptized 16 into the church and received one by renewal, some of these had made a confession at Godfrey, at our regular services, before the revival begun. These were all adults, and thus we have reached several new families for the Brethren church. We have two applicants for baptism and the end is not yet. On November 9th we had a social in the social rooms of the church, and there were 60 in attendance. We planned it as a "get together" meeting and a reception for new members. All had a most excellent time and have asked that we have such socials occasionally, which we expect to do. I find it quite hard to revive some of our old members, but with the new life and new blood, the spiritual pulse is getting quite regular and strong, and we see the better day coming.

In September we shingled one side of our church building, and in October we decorated the interior of one of our class rooms and a few other minor improvements at the cost of about \$200.00 and it is not all raised yet, but with some gifts which we are praying for and expecting, we will not allow a debt to hang over us in this matter.

Some time in January we expect to hold our revival here in the city and as to help for that occasion we are not sure as yet. We have a corps of good teachers for the church school, who are faithful to their trust and are doing good work.

The W. M. S. has reorganized, finished

their Mission Study class and is doing good work. Though few in number, the attendance at the mission study was almost 100% of the membership. Owing to many special duties, we have not started the cottage prayer meetings yet, but the Wednesday evening Bible study and prayer is well attended.

We kindly ask that you keep the work and the workers here on your prayer list.  
L. G. WOOD.

### FROM JERUSALEM TO GALILEE

After five very profitable days spent in Jerusalem we left by auto for Galilee. As we drove out of Jerusalem at the Jaffa Gate we turned north on the Nablus Road. Up the hills which lie higher than those on which Jerusalem is located we went in the cool early morning hours. As we went over the top of the hill which gave us our last sight of the Holy City we looked back to the domes and minarets shining in the morning sunshine and said to ourselves that we had had a profitable time in that old city.

Northward through the growing heat we rode. Off to the left on what both from our highway and also from the Mount of Olives looks like the highest hill around Jerusalem we saw a mosque dedicated to the memory of the prophet Samuel. It is claimed he is buried there. However, if I were in the gambling business, I should not bet on it, for more of these tombs of ancient worthies are late inventions. It is a fine site, however, worthy of that old leader who guided Israel through one of its most troublous and formative periods. A few days before when we visited Bethlehem we saw off to the west of that city the village where Saul was born and raised, and from which he went in search of his father's lost asses when he was found by the old Prophet Samuel and secretly anointed the first king over Israel.

Off to the southwest lies the site of Emmaus where Jesus manifested himself after the resurrection to two of his disciples. It was by these two historic places that the Crusaders marched from the sea to Jerusalem. It is because of the immense height of Nebi Samuel that it was called by them Mons Gaudil, or Mount of Joy, because from it they caught the first sight of Jerusalem.

Further north we passed Ramleh which is so often identified as the ancient Aramatha where Joseph who provided the sepulchre for the Lord lived. This whole region is rich in historical memories.

Our next important place was Nablus the site of ancient Samaria, the Capital of the Northern Kingdom after its foundation under Jeroboam who rebelled against the authority of Rehoboam, the son of Solomon. Here are the two mountains, Ebal and Gerizim, where the people had the law read to them according to the Scriptural account. Samaria had its temple, which was set up as a rival to Jerusalem, on Mt. Gerizim. A few of the ruins of the temple are still to be seen. The excavations are not yet complete. It was against this city that Amos and Hosea thundered their severe prophecies. It was first destroyed when the Assyrians captured the Northern Kingdom and carried away most of the inhabitants in 722 B. C.

Just before we reached Nablus we stopped at Jacob's well, where Jesus had the conversation with the Samaritan woman who had come out there to draw water, when Jesus was resting on the well curb. A church is built over the well now, and we



had a look into it. It is 80 feet down to the water. No wonder the woman said to Jesus, "The well is deep and thou hast nothing to draw with; whence then hast thou that living water?" The old priest drew up a bucket full a la the old oaken bucket and wanted us to drink. The guide did so, praising the water, but John and I imbued with the skepticism as to its purity thanked them and went on. There is very little doubt that this was the identical well.

A little further on we came to the Plain of Dothan where the brothers of Joseph sold

amount required to build the new addition for Sunday school work and the remodeling of the auditorium. At the close of the evening service over \$11,000.00 in cash and pledges was in the hands of the financial secretary of the building fund.

At the evening service a beautiful silk American flag was presented to the congregation by the Lucretia Garfield D. of A., No. 181, Canton, Ohio.

Dinner and supper were served in the church basement. This hour of fellowship was enjoyed by all, especially the former members who were present. It gave them an opportunity to renew old acquaintances and talk over the many pleasant memories they have had of years gone by.

Hundreds of visitors were present at the various services and were favorably impressed with the beautiful auditorium for worship and the new building for Sunday school work and the basement, and kitchen which is provided with every modern convenience.

The congregation appreciates very much the gifts from the Louisville business men. Quite a large number of them gladly contributed toward the fund for interior decorations.

The largest pledge was \$1,000.00 made by the W. M. S. This organization had already paid about \$1,000.00 for the auditorium carpet. As usual, the women are a loyal bunch, and intend to keep everlastingly at it until the entire debt on the church is wiped out.

#### Description of Building

The auditorium has been remodeled throughout. A balcony has been built across the south providing about 70 extra seats. Opera chairs are installed in the balcony and on the choir loft. Pews are used in the main auditorium. The floor is covered with carpet with a taupe background with a mulberry figure and is laid upon an Ozite cushion. The whole auditorium was replastered and was given a sand finish with an artistic plaster of Paris moulding in white. There are ten ceiling lights of 200 candle power each besides the double candle lights around the walls. The choir loft was built in five sections so they could be removed for pageants and special programs. Space has been provided and blower pipes installed in the walls for a pipe organ which the congregation intends to install at a future date.

The new two story and basement addi-

social purposes, banquets, etc. A new American Ideal steam heating plant has been installed, there are three lavatories and three drinking fountains. The kitchen is 13x20 and is well equipped with ample cupboard and table space and a large hotel gas range and coffee urn has been installed. The entire new addition is constructed of steel, brick and concrete and is absolutely fire proof and was built according to the state code.

The members of the building committee were Raymond Klingaman, chairman; L. E. Miller, Henry Karlosky, W. I. Klingaman and Rev. R. F. Porte. The plans for the



REV. JOSIAH KEIM  
The First Pastor of Louisville, Ohio

their envied brother into Egypt. The village of Dothan is behind a hill and we could not see it. The plain is a small one about 40 acres in extent among rough, rocky hills.

When afar we could see Nazareth sitting in the glaring sunshine on its hill. The country had been gradually growing much more level. Here and there were plains which were well tilled between the rocky hills. All the way from a few miles above Jerusalem the country is a much better farming country, although leaving much to be desired by the farmers of the Mississippi Valley. We began to ascend a winding road which doubled on itself many times. Nazareth must have been a very difficult place to reach before this road was built by the English during the war for military purposes. After a long climb, which the Chrysler took on high, we drove down into the now famous village. We took lunch at the hospice of the Franciscan Fathers, and then proceeded to Tiberius, visiting Nazareth the following day. The lunch was nothing to be mentioned with hysterics, about like some of those meals we used to get at the Inn at Winona when I was a Conference attendant. However, we duly delivered the "siller" and went on our way, thankful that it was no worse.

J. L. GILLIN.

Haifa, Palestine, March 28, 1928.

(To be continued)

#### REDEDICATION AND HOMECOMING AT LOUISVILLE, OHIO

November 18th was a great day for the members and friends of the First Brethren church of Louisville, Ohio. The ideal weather helped to bring out a good attendance at the homecoming and re-dedication services which were held Sunday morning, afternoon and evening, of November 18th. Dr. Wm. H. Beachler, pastor of the First Brethren church of Dayton, Ohio, delivered the messages at each service and also had charge of the securing of gifts in cash and pledges to wipe out the \$16,000.00 debt, the



REV. A. E. WHITTED  
Present Pastor at Louisville, Ohio

tion to the north for Sunday school purposes is 26x48 feet and is built of red velvet brick. The basement has an interior finish of buff vitri-tile and will be used for



The First Church of Louisville, 1884-1906

new building and remodelled auditorium were drawn by Raymond Klingaman.

The exterior of the church and parsonage were repainted white and both present a pleasing appearance. It is the intention of the congregation to brick veneer the front of the church to match the new addition.

A bulletin has been erected in front of the church, a gift from the members of the Big Brothers' class, A. E. Schwab, teacher.

The Louisville congregation was organized in June, 1884 and work on the church building was begun at once. There were thirty-three charter members. The following survive: Mrs. Sarah Keim, Ashland; Henry Eshelman, Mrs. Sophia Keim, Rev. and Mrs. S. L. Hang, Mrs. Malinda Huff, of Cleveland, Ohio; Isaac Clapper, Mrs. C. Clapper, Mrs. Lydia Yoder, Mrs. Albert Keim, Jacob Peck, Canton; Mrs. G. F. Munk, Pasadena, California.

Rev. Josiah Keim was the first pastor and served five years. Following Rev. Keim's ministry there were fourteen ministers as follows: Rev. E. B. Shaver, Rev. I. D. Bowman, Rev. J. L. Kimmel, Rev. John E. Welty, Rev. Alvin Byers, Rev. W. M. Lyon, Rev. J. L. Bowman, Rev. W. C. Ben-shoff, Rev. A. B. Cover, Rev. Geo. S. Baer, Rev. E. M. Riddle, Rev. E. F. Byers, Rev. R. F. Porte, Rev. A. E. Whitted.

May 6, 1906, the church was damaged by fire which occurred the Sunday that Rev. W. M. Lyon was to preach his initial sermon. Following the fire services were held in Keim's hall until the church was remodelled.

The congregation is now in the midst of a ten days' evangelistic campaign conducted by the pastor, Rev. A. E. Whitted.

L. P. CLAPPER.

'Tis the human touch in the world that counts,

The touch of your hand and mine,  
Which means far more to the fainting heart  
Than shelter or bread and wine.

For shelter is gone when the night is o'er,  
And the bread lasts only a day,  
But the touch of the hand and the sound of  
the voice

Sing on in the soul away.

—Spencer M. Free.



## OUR LITTLE READERS

### THE NATURAL PEARL

"No, grandmother," Amanda said, "I don't believe in polish." I would do just as much for you as Chloe would for her grandmother. Of course Chloe's manners bring her a great deal of admiration, but I do not think I want to give up my naturalness for her polish."

"Wait a moment," grandmother said, rising and going into her room.

Amanda wondered what grandmother was going to do.

In a moment grandmother was back with a tiny little box. "Here," she said, lifting off a layer of pink cotton, "is the only real treasure I have."

She laid before Amanda's surprised eyes two pearls of good size, one shaped and polished, a thing beautiful to behold, the other still in the rough but of great value, fully as valuable as the polished one.

"Oh, grandmother," Amanda gasped, picking up the polished pearl, "it is the most beautiful thing I have ever seen."

"The other," grandmother said, "is just as valuable. It only needs polishing."

Amanda looked at the unpolished pearl. "Perhaps it is," she said thoughtfully.

"You have said," grandmother went on, taking up the polished pearl, "that you do not want to lose any of your naturalness. Do you think that this pearl has lost any of its real beauty or value by being polished?"

Amanda looked up, surprised. "Why, no, grandmother," she said. "I think it is much more beautiful and its real value is brought out."

"Then," said grandmother, "do you think that you would have to lose any of your goodness or kindness to put on a little polish and manners?"

Amanda was silent a moment. "No, grandmother," she said, smiling, "I guess I wouldn't. I wonder what made me think that I could not be mannerly and good at heart too."—Selected.

### IN THE SHADOW

**HORNER**—Samuel S. Horner was born in Jackson township, Cambria County, Pennsylvania, March 27, 1871. He was a son of Isaac and Elizabeth (Hummel) Horner and one of a family of nine children. He departed this life Nov.

ember 12, 1928, at the age of 57 years, 7 months and 15 days, death coming as a merciful release from long months of suffering.

On June 16, 1892, Samuel Horner and Agnes Shearer were united in marriage and for thirty-six years they stood together in the maintaining of a home and the rearing of a family. To the union God gave two sons and three daughters to call him father. He leaves as those who sorrow at his leaving the widow, two sons, three daughters, two brothers and two sisters, and four grandchildren.

Brother Horner united with the Brethren church at Conemaugh under the ministry of Elder J. F. Koontz and held his membership with that congregation until some two and one-half years ago when he and his wife transferred their membership to the Second Brethren church of Johnstown, in which group he was enrolled at the time of his death.

Funeral services were held at the Conemaugh Brethren church on November 15 before a large concourse of friends and relatives who met to honor his memory. The services were in charge of the undersigned as his pastor, the sermon being delivered by Brother George H. Jones who has been for many years a personal friend of the family. Assistance at the service was also rendered by Elder Austin R. Staley, pastor of the Conemaugh congregation. Burial was in the Hedrick cemetery just above the city. May God temper this weight of affliction to the shoulders and hearts of the bereft, and may we all learn to bow in humble submission to his will.

DYOLL BELTLE

**SELL**—Elder William B. Sell was born February 1, 1840, in Blair County, Pa., where he grew to manhood. At the

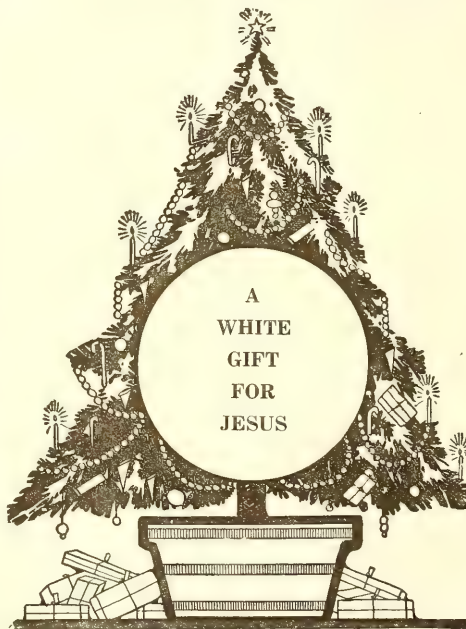
age of 21 years he was united in marriage to Katherine Knoll and to this union were born two children, Albert and Katherine.

In the spring of 1866 the Sell family with a number of friends moved to Clinton County, Missouri, where his wife passed away the following August. In 1867 he was married to Susanna Spohn. To this union were born six children, four boys and two girls. William Sell united with the Church of the Brethren early in life, in which church he was active for a number of years, later changing his membership to the Brethren church. He was ordained to the ministry on Christmas day, 1868, and on September 11, 1877 he was ordained to the office of eldership. He did home mission work for about 11 years in Missouri, and later after moving to Kansas, continued in the same work for a number of years. During these years much of his time was given to evangelistic work. He was able through the power of God to lead scores and even hundreds of souls into the Kingdom of God. In the spring of 1874 he, with his family, moved from Clinton County to Harris County, Missouri, and a few years later moved to Kansas, where he remained until his death. In August, 1918, his second wife died at the age of 80 years, 2 months and 14 days. They had lived together over 51 years. Mr. Sell departed this life at his home in Fredonia on November 23, 1928 at the age of 88 years, 9 months and 23 days. He leaves to mourn his death, eight children, forty grandchildren and twenty-five great grandchildren besides many other relatives and friends.

Funeral services were conducted by Rev. R. E. Loshbaugh and Elder H. F. Crist of Wichita on November 26, and burial was made in Friday cemetery.

## Your Christmas Offering

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WANTED: Gifts of **SELF SERVICE SUBSTANCE**

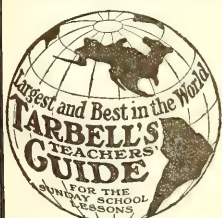
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# The Brethren Evangelist

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Gifts for the King on His Birthday



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## EDITORIAL

### The Sunday Schools and the White Gift

Every Sunday school in the brotherhood ought to feel a responsibility for making a generous White Gift offering. The National Sunday School Association has announced its budget, and that budget ought to become a matter of concern for every school. Every school is a constituent part of our national Sunday school work, and through its representatives in conference helps to determine the policies and set the goals, and so those goals and aims should become the goals of the local schools, to the extent of their rightful share. Self-respect and loyalty ought to cause a generous support of the budget announced in this issue.

The schools are doing a great work for the churches in the way of education, evangelism and training for service. Most of our churches look to their Sunday schools as the principal source of numerical growth. In fact the schools are widely referred to as the "feeders of the churches." But the largest portion of the additions made to the churches through the school consists of children and young people, and therefore its work is primarily of the educational type, calculated to lead to conversion. In a similar manner the primary interest of the National Sunday School Association is in the educational work of the brotherhood. It is contributing to the educational work that our church is doing in the Kentucky mountains, in the Seminary at Ashland, Ohio, in the new educational and training venture at Shipshewana, Indiana, as well as in the promotion of the religious educational work of the local church. This primary interest of the Association is most natural and proper, and should commend itself to the support of every school.

The Association has a long record of faithful service rendered to the church and its program for this year is larger and more challenging than ever before. Let the offerings be large and graciously given. Let them be gifts of gratitude for the work of God being done by the Association and also gifts of love to the King of kings. Make them White Gifts by giving them gladly, with pure motive and in honor of him who was born in Bethlehem that he might become the Savior of the world. Let every school do its duty with regard to the White Gift offering.

### Do You Read? What?

One of the outstanding sins of Christian people toward themselves is their growing neglect of good reading. It is becoming

the prevailing characteristic of the people of this age that they do not read. It is the day of the radio, the moving picture, the pictured press, of fellowship clubs, of constant social intercourse. People do not need to read; they can get the news through other channels to a large extent. And then, these multitudes of social and business engagements, recreational allurements and entertainments fill life so full from early morning to late at night that the average man or woman does not have time to read. The day is one grand rush and the mind is as occupied with excitement and thrills and constant change as if before a never-ending moving picture reel. There is not only no time, but no inclination to sit down to read and meditate. Things are moving too rapidly for that manner of the employment of time to be popular. In such a situation the great mass of people will not read, unless it be the scare-heads of the newspapers or a blood and thunder novel. And it is becoming increasingly alarming how perverted and extravagant the popular literary taste is beginning to be. Serious thoughts and especially religious matters are taboo; they are dull and uninteresting. That is true not only of the people of the world, but in a large way of so-called Christian people, members of the church. As evidence of this one needs only to observe how widely the Bible is buried in dust and how generally the church paper and other religious magazines go to the furnace room unopened.

Those of you who are asking why church papers are not read or why they are not being subscribed to, consider the popular trend with regard to reading—that people do not need as much as they once did, and do not have time to read, and the greater pity, they do not feel the need nor realize any loss. They have lost the taste for reading, and in fact are impatient with the thought of reading except that which intoxicates them with "pep" and passion, or that which promotes their vanities and self-seeking aims of life. And as a result church papers and religious magazines are going bankrupt and ceasing publication. Others are merging and retrenching and economizing in every possible manner to prolong their existence. And at the same time there is resulting an uninformed or mis-informed church constituency that is becoming more and more difficult to move to concerted effort or to fire with religious zeal.

Intelligence tests are quite popular in educational circles, but church leaders have not been greatly concerned about the intelligence of church folks, or lack of it, with regard to matters religious. In some quarters there is an awakening, but in the large there is little interest manifested in the degree of ignorance or intelligence regarding spiritual things. There are times when Christian leadership becomes greatly stirred, when it has some idea to sell, or some proposition to put across and realizes how very little people do read. But our concern needs to be more protracted, more prolonged and intensified, and that is what must take place if there is to be built up a denominational loyalty and intelligence on which the general interests of the church can depend. And it must not be forgotten that the church paper is indispensable to the building of such intelligent loyalty. He who neglects it, neglects the one instrument for the wide dissemination of Christian intelligence and reliable denominational information.

If your church constituency is taking a church paper and is being encouraged in the reading of it, there is likely to be found a commendable degree of intelligence among those people. But if their homes are void of a religious journal, and especially of their own church paper, their intelligence regarding the things that pertain to the interest of the brotherhood may prove to be quite disappointing. It might be well for pastors to make a little investigation of the situation that exists among their people, if they can do so without arousing the antagonism of their parishioners. Or better, if we had some way of passing this word on to those who need it, it might be well for church members to examine themselves with regard to their intelligence in church and spiritual affairs. And for their sakes, if our readers can help us in some way to pass this one to those who need it, we are suggesting the following Church Intelligence Test, which is an adaptation of a similar test put out by The Christian Life of London.

"What religious paper do you read?" "None." "Why?" "No time to read." "What progress is your church making?" "Don't know." "What is your opinion of the educational needs of our church?" "Don't believe I know much about that." "Do you think we as a church are making reasonable progress in Home and For-

eign missions?" "Don't know." "Do you know where our Home and Foreign mission work is being done?" "No." "How are the churches responding to the Endowment Campaign of our college?" "Do you know the dates and purposes of the special offerings taken during the year?" "No." "Do you know anything about the White Gift offering—who takes it and to what purposes it is distributed?" "No." "Who are some of the leaders of your denomination?" "Don't know." "Is the cause prospering in your neighborhood?" "Don't know at all!" "What good are you to the church?" "Don't kn—; that is, I—you see—!"

## “Resigning With Christian Grace”

Resigning from a pastorate is not a thing which a pastor delights to contemplate, but there occasionally arise situations which make it seem necessary or advisable, for the sake of the pastorate. And there are few things which one usually finds so difficult to do with becoming grace as that. Few things involve such a severe test of Christian courtesy, kindness and self-control as a situation that calls for such an action. It is necessarily a time of great disappointment on the part of the minister, and one is prone to give expression to personal feelings, to relate personal grievances, and to accuse others unkindly. It is easy to lose poise, to forget dignity, to resort to ungracious remarks, and to attempt to make a martyr of one's self in the eyes of his friends, all of which does not help the pastor even though he be the victim of unseemly designs, but rather encourages divisions and bitterness among fellow-members and results in discrediting the church and retarding the progress of the kingdom.

The Congregationalist cites an example of a prominent minister of its fraternity, who showed himself “a model for his ministerial brethren” by the manner in which he faced a situation that seemed to call for a resignation. Like our esteemed exchange, we too “do not suggest that pastors confronted with difficulties should always resign.” There may be very good reasons why resigning is not the thing to do. But once such a course is determined upon, the writer suggests, “nothing could be finer in frankness, definiteness, courtesy and Christian spirit” than the letter this pastor wrote. The attitude and course of this pastor is the more significant in view of the fact that in this same city a very bitter and harmful church quarrel had previously taken place in another congregation of that denomination. Our fellow editor is hopeful that the influence of that unfortunate event may be somewhat counteracted by this more pleasing settlement of a church difficulty, that “the gracious gesture with which Dr. D—— resigns may prove the most effective ministry that he could give.” Naturally our hope and prayer is that there may be few if any occasions for such resignations among our ministry, but so long as pastors are human, and churches sometimes even more human, there are bound to arise now and then, in some churches, situations that present occasion for just such action. And if a man is confronted with a situation that seems to call for his resignation, it is noble to be able to do it in a gracious, Christian way. We quote the above mentioned resignation herewith:

I have a brief announcement to make which will come in the nature of a surprise to a great many people, friends and members of this church, who may have been scarcely aware that throughout my two years here there has been developing a left wing, increasingly out of sympathy with my administration.

From the first I have been aware of this opposition; but, hoping it might be placated, I continued, happy in such service as I was enabled to render the church, believing the stress might soon be relieved.

Upon my return from abroad, I learn that the minority has become quite aggressive and outspoken. Were there any principles involved, I might be persuaded to contend for them. There are no principles at issue. What storm there is, centers about myself. The natural solution is that I eliminate myself, and the confusion will be abated.

I have never been a party to a church quarrel. It does not seem to me that the church is the place for them. Anybody who, seeing a church row in the offing, can think of a good way to head it off, should be called blessed, I think, by both factions, if he suggests his remedy. I now crave that blessing. Rather regretfully, grateful to the very considerable majority who have been loyal and cooperative, and without any bitterness toward those who have not seen eye to eye with me, I offer my resignation to take effect on the last day of January.

We now have three months left to us to demonstrate what sort

of people we are. The persons in the church who wish for other leadership will presently have it. As for my friends, I trust they will realize how important it is that the church should carry on with a minimum of friction. I want my friends to be identifiable by the well-bred calmness with which they accept my decision, and the resoluteness of their refusal to discuss it.

What we have had here is just one of those little predicaments which are apt to arise when there has been a maladjustment. Nobody in particular to blame; most of it arising out of temperamental incompatibility.

Let us spend these next three months working together like Christians, and give the Los Angeles public a pleasant and, perhaps, unusual illustration of what the Lord was talking about in the Sermon on the Mount.

## EDITORIAL REVIEW

The Business Manager has another word to say this week. He is offering a suggestion for a most appropriate Christmas gift to some friend who is not now a subscriber. Nothing would be more suitable to a Christian father, or mother, or son or daughter than a subscription to the Brethren Evangelist.

You will be interested in Dr. J. L. Gillin's report made this week of his travels from Jerusalem to Galilee and his pungent comments called forth by his observations along the way. A reader recently remarked to us, “Brother Gillin surely can see a lot,” and we agreed. And we appreciating his letting us share in what he sees.

The issue of the twenty-ninth will be the Evangelist's Golden Anniversary number and it will be the most elaborate we have yet published. It will be a doctrinal number, aside from the space given to the history of the paper, and it will be valuable for distribution for missionary purposes. If you want extra copies of this number, please notify us as to the number you can use.

Brother George E. Cone, pastor at Milledgeville, Illinois, says the work there is showing signs of progress. A very good day of fellowship and largely attended was experienced on the occasion of their Homecoming on November 25th. The Sunday school is realizing an increased attendance. Three have been baptized into Christ recently, two of which united with the church.

Brother S. C. Henderson, pastor of the church at Oakville, Indiana, writes of the progress of the work at that place. A recent evangelistic meeting with Brother S. M. Whetstone as the evangelist, resulted in eleven additions to the church by baptism. On the occasion of their successful Rally Day in September, Brother M. L. Sands, a neighboring pastor from Muncie, was present, as the special speaker.

Brother I. D. Bowman writes of his work in Delaware, where he recently preached three weeks in the homes of the people, and was able to baptize six during his sojourn in that state. He preaches at three different points and has a little nucleus at each place. This is indeed pioneer work as Brother Bowman suggests and he asks for the prayers of the brotherhood that the work may be made permanent.

In a recent communication from Brother Floyd Sibert, pastor of the Rittman-Elet circuit, we are informed that the Elet congregation has their new church building under roof and the the windows and furnaces are now going in. Though they were nearly frozen out and rained out for nearly three weeks, yet the Sunday school has not dropped below the eighty mark. At the special Thanksgiving service the basement was nearly filled to capacity. The prospects of this young church are most promising.

Dr. Bell reports his canvass of a community that we had not expected was on his schedule, because it was not generally known that a Brethren work was located there. But George Ronk is in the habit of starting missions where he locates, and we should not be surprised to find a hopeful and active little group of Brethren people at Cedar Rapids, Iowa, where they have a working agreement with the Church of the Brethren of that place. The total gift from this place, including a former gift of \$1,000, was \$2,285. The \$1,285 additional brings the total Endowment Fund up to \$194,336.20.





# WHITE GIFTS FOR THE KING



## The Gift of Self

By W. I. Duker, President National Sunday School Association

**TEXT:** My Son, give me thine heart, and let thine eyes observe my ways.—Prov. 23-26.

At the beginning of all gifts of true value, gifts that partake of the real Christmas Spirit, is found the gift of self. That which we offer when we withhold ourselves is not a gift but rather a patronizing present. When we have given ourselves, then are we ready to give gifts that carry with them the very atmosphere of Christ.

We are again approaching the Christmas season. Once more do we see the Star and the Wise men. Again do Christmas carols make music in our hearts. Once more our hearts are touched and our sympathies are stirred. Already are we planning the gifts which we hope to distribute to our many friends. Our churches are busily planning our Christmas programs. Papers are reminding us that it's but so many days more to "do your Christmas Shopping." Yes, long before we are really aware of it, Christmas will again be but a memory. Will we pass this Christmas by as we have, perchance, passed many others? Will we reserve ourselves, and give "things" made by the hands of men?

The National Sunday School Association wishes to serve the church in some very tangible way. May we suggest to you, that the great "White Gift" of the Season is your heart! The Sunday school has not always been able to serve the church as it should. All too often it is a separate organization, run and maintained by different officials and having but little in common with its mother, the church. This is a most unfortunate situation. Any one not in harmony with the church and her aims and purposes should never be allowed to lift their voice or hand in the tasks of the Sunday school. What, my Brother, is the first great aim of the church? THE WINNING OF SOULS! Then the first gift that should grace our hearts and lives at this season of the year is the GIFT OF SELF.

We wish that we might paint a picture to be found, first, in the hearts of many Sunday school scholars, and second, in the morning service in every school in our brotherhood. Here it is. The Cross in white. In pantomime, a girl, also in white, clinging to the Cross as though it were her only hope, while wonderful Christmas Carols coming from some hidden part of the church, seem as though wafting the music from heaven itself. But wait, the picture is but begun. This is just the atmosphere for the real picture. While the music touches our hearts and the girl, clinging to the Cross awakens our sense of the Savior's love, the real picture begins. Down the aisle comes a young lad or lassie, an older boy or girl, an adult in more mature years or an old grandfather or grandmother, tears streaming down their faces but the joy of eternal delight beaming from their countenances—here they come! One started, others followed, and now, crowding into the picture comes a great body of boys and girls and men and women. All ready to give their selves to the Lord Jesus Christ. Oh, what a picture! Can you have it in your Sunday school on Christmas morning? God grant that you can and will have it.

You may ask, "Is that all there is to the giving of self?" Yes, that is all there is to the giving. When we come in deep sincerity to the Lord, he does the rest. But listen, Sunday School Folks! After we are his, when we no longer are our own, then we of course will act like Children of the King. Now the church will have workers. Now tasks will be done in home and in society. Now we will find our only happiness in conduct becoming to Children

of a King. We will not be good that we may be saved but we will be good because we are saved.

Oh! how happy your Sunday school servants will be if they may feel that in some small way they have helped win souls for Christ on this Christmas day! If you have given yourself to him already, then go and find another and have a part in the giving of another. When we come with full hands, may we have eternal souls in them.

Goshen, Indiana.

## The White Gift and the College

By President Edwin E. Jacobs

The time of year is again approaching when all the civilized world begins to set its heart in tune with the spirit of Christmas. At this time, also, our own church turns its thoughts to the matter of the White Gift and it is well that it does. This White Gift is to serve two purposes; namely, it affords us an opportunity to give what some call a birthday offering to the King, and it also serves in a very distinct way to advance his kingdom. With these two motives actuating us, the gift this year should be very generous.

At this sacred time of year, naturally our hearts turn towards our friends and to those whom we love. I suppose this has grown up because at this season, the world received, about two thousand years ago, the best and truest Friend of all time, Jesus the Lord. So we today remember our friends with gifts, personal remembrances, and letters, and we should feel poor indeed if we had so few friends that none remembered us.

And it would seem so with our Lord. This is a most appropriate time to bring a gift. We can not, like the Magi of old, see, adore, or follow his star, and perhaps it is just as well that we can not, for today a greater privilege is ours,—we may lay our lives and our all at his blessed feet. From this abundant store of treasure, he may choose what he will but it is our duty, and it ought to be our highest pleasure, to surrender to him our fortunes and our lives.

By most of my readers, of course, this has, at least been nominally done, and I only need to remind you and myself that this is the time of year when the occasion is auspicious for the annual gift,—Christmas, the time of remembrances and of gifts.

But the second part of my theme claims a word,—the purpose to which these gifts will be put, for they have a very definite mission to fulfill. The White Gift, as you know, is taken up by the National Sunday School Association and is used very definitely for Christian education, part going to the national work, part to Lost Creek, and a part to the Seminary at Ashland. All three present most pressing claims. I shall speak from this on, of the phase in which I am most directly interested, Ashland College.

There has been a slight shifting of the personnel and of the courses here in this work, but there has been no shifting in the importance of that phase of education. Every day that passes, I see more and more, the need of keeping our educational forces in line with the ideals of Jesus. I scan the educational horizon all the time to see if there can be detected forces which tend to obscure and reduce the influences of Christianity in education. And I am not sure that the sky is always clear. We counsel here at the College often as to the future and outlook for the denominational college and it is my judgment that eternal vigilance is the price which we must pay in order to get and keep our place in the sun.

The more I see of higher education, the more I thank God for the Christian colleges of the country, especially in Ohio, which have been the repositories for Christian



culture and character for upwards of a full century. Colleges ought to be places of something more than mere intellectual training and book learning. They ought to be strongholds of Christian culture, with positive convictions on certain great fundamental questions, such as war, prohibition, waste, and loose morals. And what is more, they ought to put all their forces at the disposal of the denominations supporting them so that this part of the church shall not be hindered.

So we have abundant reason to make a generous offering this year. So far as the College is concerned, the National Sunday School Association has undertaken a greater burden for us this year. At this somewhat critical time, the Association came to our relief when no other source of help was in sight. I am very conscious of that fact and will be when I make my final financial report to the authorities.

Moreover, the occasion is fitting to celebrate the general spirit of Christmas, which is the time for giving gifts to our best and dearest friends. The Lord Jesus ought to be chief among that precious circle.

Ashland, Ohio.

### Our Gift of Substance

By M. P. Puterbaugh, Treasurer National Sunday School Association

"And now comes the Christmas Offering!"—I think I hear you say it (or sigh it as the case may be), and I wonder what you think about it. As I sit at my typewriter ready to say what a Treasurer ought to say, I would give the half of my kingdom to know how you feel about the whole matter, and the other half of my kingdom to know how to say the right thing in the right way to get the desired results.

Just for fun, put your hand down in your pocket or your purse or your coffee-pot or wherever you keep your money, and see if you have a dime. Look at it a minute. Suppose you dropped it down through a crack in the floor. Would you miss it? Look at your dime again. What do you think of it as a birthday present for someone you love?

Now let me remind you that the average Christmas White Gift offering last year was less than two dimes per member. But immediately I hear you expostulate and ejaculate and otherwise indicate that you know figures don't lie but that liars sometimes figure. First, you urge that my figures include the total membership of the church—children and all. Well, my answer is (a) suppose we do count the children, what child today of church membership age is content to spend less than a quarter for a birthday present for a playmate or a friend? and (b) if there are some who can only give a small gift, are there not many others who can help swell the total?

Secondly, I know you are saying, "Why, all this emphasis on giving at Christmas time? Do we not give to the Master throughout the year?" And I answer by reminding you that birthdays are sort of special. Now, honestly, aren't birthdays sort of different? And at Christmas time, remember, we are talking about a Birthday Gift!

Thirdly, I know some of you are saying that a dollar given to the cause of Christ our King may be given through a dozen channels and be put to work in a hundred places. Therefore you urge that you are confining your gifts this Christmas season to local enterprises or to some needy cause of your own choosing. And I hasten to argue the merits of the interests of our church which benefit from our National White Gift Offering. Elsewhere in this magazine you will find our budget for this year and if you look carefully at the items you will see that our entire offering goes to further and strengthen THE TEACHING MINISTRY OF THE CHURCH.

That is the peculiar mission of the National Sunday School Association and the only reason that or-

ganization is back of the Christmas White Gift Offering. You will notice that only a very, very small percent of the offering goes directly into the work of the Association. Rather do we feel it our duty to champion the cause of the educational interests of our church as a whole. We now have Ashland College, Lost Creek, Kentucky, and the new Training School for Young People at Shipshewana Lake, Indiana, and before long we must help with our African schools and any Argentine schools that may be established. You will find the work at each of these centers discussed in other articles.

Now to go back to our argument. How do your own local interests appear in the floodlight of this great task—THE TEACHING MINISTRY OF THE CHURCH? Next to our direct missionary appeals is it not the greatest possible challenge to the church. Indeed, is it not a part of the missionary appeal itself?

Dear friends, I need write no more. It would do very little good indeed for me to remind you that last year our White Gift Offering was only \$4,200; that it was \$500 smaller than the year before; that 47 churches this last year reported with a smaller gift than before; that entire congregations sent in less than five dollars; that this year due to new demands our budget is even larger than formerly; that to meet our obligations we must have an offering from each congregation equal to at least TWENTY-FIVE CENTS PER MEMBER; that to do this many members will have to give DOLLARS! I say it is foolish for me to write all this. After all it depends on whether or not YOU get the spirit of Christmas—whether or not YOU want to give a White Gift to your King on his Birthday—whether or not YOU want to cooperate with all Brethren at this time in the support of our Teaching Ministry. If YOU have the right attitude this offering will be splendid I know.

Ashland, Ohio.

### Proclaiming Christianity

By Prof. Kenneth M. Monroe

The church of today has a threefold mission: preserve the truth, practice the truth, and proclaim the truth. Whether the church has properly preserved and practised the truth we shall not attempt to say. The question for our honest consideration is this: Is the church of today proclaiming the truth? Our present emphasis is not on the word "truth,"—though it is worthy of our utmost interest, but on the word "proclaim."

Behold! We are entering the Jaffa Gate of the Holy City,—Jerusalem. Wending our way down the narrow streets, jostled by men, women and children of every nation; avoiding as best we can the camels, donkeys and goats as they are led or driven by their masters. The wares of the shop keepers are spread before us in front of the open shops,—a bazaar of color. Possible customers pleading and threatening with emphasizing gesticulation for the lowest economic margin. We are now in the midst of the city, surrounded by teeming life on every hand. Here our Lord carried on an important part of his earthly ministry. Here our Lord was crucified, buried and rose from the dead. Here he uttered the three pregnant and potent verbs of the New Testament, "come," "tarry," and "go." Men came to Christ, they tarried in his presence, and left to give unto others the vision of their own experience. Surely every one is a Christian here!

Leaving the city by the Damascus Gate we walk a short distance, passing by Calvary and the Garden Tomb, and enter St. George's Anglican church. We are held by the words of the speaker of the morning: "Only about one-fourth of the inhabitants of Jerusalem are Christian. Only a small part of the world is Christian. There are two reasons: Many who have heard the Gospel, and know the way of salvation, persistently refuse to accept Christ. There is a second and more important reason for the



small percentage of Christians. 'Ye shall be witnesses.' The church is to witness. She has failed to proclaim as she should."

Dr. Samuel M. Zwemer is the world's greatest authority on the Moslem world. He has written a host of books, pamphlets, and articles upon every angle of the subject. His home is near the American Mission in the central part of Cairo, Egypt. Three summers ago Dr. Zwemer spent several weeks in research study and observation in Persia. During his absence a young missionary, and his wife, occupied his home and had the use of his servant. These missionaries were our school friends and among our entertainers while in the city of Cairo. One afternoon we went out for a ride in an automobile to see the interesting places in Cairo and especially the mission work. On our return we dined at Dr. Zwemer's place. While resting in the spacious reception room I noticed this motto upon one of the walls: "If our religion is not true, we ought to change it; if it is true, we are bound to propagate it."

Each individual, in his White Gift Offering, aids in the "proclaiming" and propagating" of Christianity. In this Gift we have both a duty and a privilege.

"That man may last, but never lives,  
Who much receives, but nothing gives;  
Whom none can love, whom none can thank,  
Creation's blot, creation's blank."

As the Lord has prospered, may each one's White Gift be for the propagation of his Work in fields, old and new. Ashland, Ohio.

## The Spirit of Shiphewana

By M. A. Stuckey, Professor of Religious Education in Ashland Seminary

Shiphewana, Shiphewana,  
Who made you there so fair?  
And set these hills around your shores  
With peace and beauty rare?

Answer, Indian spirit, quickly:  
"Who form'd these leafy trees?  
Who sketch'd the radiance of your skies?  
Who sent you balmy breeze?"

And Shiphewana answer'd me:  
"God made these leafy trees,  
He trac'd the beauty of your skies,  
He sent the eve'n'g breeze."

'Tis true! I've felt that such was true,  
I've trod your peaceful slopes,  
I've breathed the freshness of your morn,  
I've tasted all your hopes.

With Indian hordes I've roam'd about,  
I've hunted fowl and deer;  
I've joined the dusky warrior band,  
I've heard their battle cheer.

Ah yes! I've sat beside your fires,  
I've felt their radiant glow,  
I've always watch'd your seasons come  
And sadly seen them go.

But through it all I've felt that God  
Just opened up your doors  
To let us simple Brethren in  
To pray beside your shores.

And oft in pray'r along the lake  
I've seen the God-man stand  
To break the loaves to weary ones  
And feed our hungry band.

And having fed us how he talk'd  
Of wells and living fountains,  
He told us of life's petty cares,  
Of sacred, holy mountains.

Said the Christ, "O Shiphewana,  
Child of my loving care,  
I love all your youth so tender,  
They're mine and wondrous fair.

Mine are these hills and these waters,  
Mine are these winds and trees,

Mine are these seasons of worship  
And Christians on bend'd knees."

Said I, "O Thou God and Savior,  
Maker of night and day,  
Come, dwell with us, remain with us  
Today, tonight, always."

Such, to me, is the spirit of Shiphewana Lake. It is not an ephemeral, transitory, man-made thing. Rather it is part and parcel of the Spirit of God, who first flooded over the primeval waters and gave to all things life. The Christian atmosphere prevailing at our Bible and Young People's Conferences at this place of meeting is a thing—rare and beautiful and strictly Brethren.

The National Sunday School Association has for the past two years been promoting and holding Training Camp sessions—featuring Bible Study, Pedagogy, Practical Church Work, Directed Recreation, etc. The first year's work was a success and the following one was even more successful.

Young people—joyous, happy, radiant—of all the states of our union where Brethren reside—are cordially invited to attend. Some youths of other denominations have matriculated in our school with decided satisfaction to themselves and to us. All young men and women from the ages of twelve and above may take courses. The latter are designed to develop the Christian life and build up leaders to carry on the work of the Sunday school and the churches from which they come.

Part of our White Gift Offering is set aside each year to finance this excellent project.

There are expenses incident to proper advertizing and travel, to the purchasing of equipment and general administrative work. But the total expenditure is comparatively small—never exceeding three hundred dollars.

We feel that the Young People's work started by Ludwig Hoecker at Germantown in the early part of our history should be continued by our people. To this end we mean to work and invite once more your interest and your White Gifts, that the blessed news of salvation by grace may be spread at this Brethren retreat of study and of quiet.

I conclude with the poetic sentiment of Dr. Florence Newberry Gribble's "Shiphewana."

"Shiphewana, place of meeting,  
Of his loved ones with himself,  
Place of rest and place of refuge—  
Where we seek and find his health.

"From thy platforms, Shiphewana,  
May the truth thus e'er resound,  
May thy tabernacle's message  
To Christ's name alone redound."

## TOO MUCH HIGH POWER IN EDUCATION

The proper function of education has always seemed to many of us to be the development of the whole man—this development to include the release of resources within himself for the complete rounding out of his nature. And these resources are not all those which directly bring professional ability or material wealth. We have labored too long and rather too strenuously in our educational system to produce high-powered specialists and money-makers. Even in training our social workers, our teachers and our ministers there has been too great emphasis placed upon those studies and those activities which should produce immediate results in the direction sought for.

We have talked about the "play instinct," but its cultivation in our educational system has been too much along the professional line. The most clear-visioned among our educators are beginning to sense the trouble and to demand fuller privilege for the individual—all individuals.—The Congregationalist.

## Where Some of Our White Gifts Go



A Winter Scene at Lost Creek, Ky.

(Picture to left)

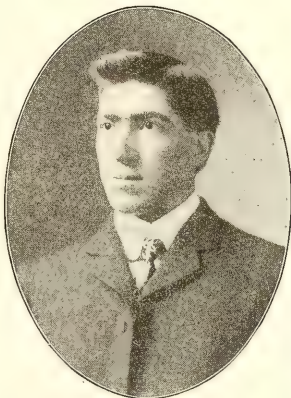
Showing some of the buildings, Troublesome Creek flowing around the mission site, the town of Lost Creek in the distance, and a portion of the farm to the right, indicated by "1."

### The Hand of the Lord

A bit over twenty-three years ago, under the hand of the Lord the work of the Brethren church was begun at Lost Creek, Kentucky. That God led in the setting of the plant, there was and never has been any doubt. From the first those who have labored here have tried to let the Lord have his way in their lives; have tried to only follow his leading, and by that leading have come to the condition and circumstances now prevailing. During this time, mistakes of course have been made. But in the main there now abides the deep undercurrent of belief and certainty, that somehow, in some way, "God has been within the shadow keeping watch above his own."—Extract from message previously published by G. E. Drushal in Brethren Evangelist.

### Views of Our Mission

at Lost Creek, Kentucky, which has shared in the White Gift Offerings for many years.



Elder George E. Drushal

Founder of our Mission at Lost Creek.

### Three of the Mission Buildings at Lost Creek

Beginning at the left, they are: The Boys' Dormitory, The Drushal Home, The Girls' Dormitory. This picture does not show the Chapel and Gymnasium.

### The Appeal Continues

No homeland work undertaken by the Brethren has had such a universal and sustained appeal to our brotherhood as has the mission in Kentucky. Possibly the explanation is that there we find the need as urgent and the work as pioneering as could be found anywhere in America. While great things have been accomplished in these mountains, much remains to be done. The field is big and the appeal is urgent. The size of our work in that district is limited only by the sacrifices we are willing to make. The calls that come from the awakening mountaineers are very constraining and this Christmas season will not mean what it ought to mean to us unless we make a cheerful and generous response.





# Ashland College



Founders' Hall

Allen Hall (Dormitory)



A View of the Reading Room  
in the Library Building

## Ashland College and Seminary

The buildings of Ashland College house also Ashland Seminary, which benefits largely from the White Gift offerings. The church has no more pressing need than the adequate support of her only school for the training of her ministry and missionary leaders. Consider how valuable and indispensable is this institution when you make your White Gift offering.

## The Library Building

(See picture at right)

In addition to housing the very creditable and growing library, this building contains several recitation rooms, including Dean Miller's, head of the Seminary, and Prof Stuckey's, of the department of Religious Education, largely supported by the White Gifts. In this building are also found the offices of President Jacobs, Dean Anspach and Dr. Shively.



# Camp Shipshewana

## Shipshewana--"The Brethren Retreat"

By A. Glenn Carpenter

Only a few months ago the mention of Shipshewana brought forth the question beginning with "What and When." But now Shipshewana is definitely located on the Brethren map. And there are many reasons for this. Brethren leaders have long felt the need of a centrally located retreat for our young people, Bible students, and ministers—a place not only easily accessible but one abounding in Nature's loveliness: a lake, trees, hills, flowers, flowing wells of purest water; a place far enough away from the deafening roar of city life and away from city allurements, where one may take his family and his friends for a real outing out in God's own country.

Such a place is Shipshewana. It has been made possible by a few sincere, vision-seeing brethren, and the



The Girls' Lodge



The Tabernacle

progress that has been made in the past two years in laying out the grounds, in building streets, in improving the beach, and in the erection of buildings is truly remarkable and gratifying.

The committee in charge of the development of Shipshewana and those in charge of the coming summer activities have recently met and laid definite plans for the year's work. A new hotel will be in readiness in the early summer. A number of cottages will be erected. The summer programs for young people and the Bible conference will be unusually appealing and instructive.

It is hoped that during the coming year that not only will many of our brethren acquaint themselves with the advantages and possibilities of Shipshewana, but that all our churches will get behind this movement and by their influence, their co-operation and their prayers help the Brethren Retreat to attain that position in the brotherhood to which it is entitled, and in which it can best serve our people.

"Will see you at Shipshewana."  
South Bend, Indiana.

## Brethren Young People's Camp

Shipshewana Lake, Indiana  
Promoted by The National Sunday School Association of the Brethren Church

### Description

This Camp and Training School for Brethren young people is being conducted by the National Sunday School Association in cooperation with the Indiana District Conference. While most of the young people and their accom-

panying adult leaders have come from the Indiana churches, the camp is open to Brethren young people from every part of the brotherhood.

### Location

The camp site is pretty Shipshewana Lake, which is sixteen miles east of Goshen and twenty-two miles east of Elkhart. South Bend is thirty-six miles to the west while Warsaw and Peru are forty-two and eighty-five miles respectively, to the south. Brighton is fifteen miles and Bryan is fifty-five miles to the east, while Ft. Wayne is sixty miles and Huntington is seventy-five miles to the southeast.

### Who May Attend

The camp conference is planned for young people of high school age and above and their adult leaders. It is hoped that there may be something near an equal representation of both girls and boys. Churches should keep this in mind in selecting their representatives. The program aims to help all young people to experience the measure of Christian growth and to help them in finding a solution for life's problems. The church is not limited to any particular number of delegates. It will help to have each group accompanied by some sympathetic adult leader.

### What they Should Bring

The campers will lodge in cottages or tents. The girls will be housed in the Girls' Lodge. Cots will be provided. Each camper should bring linen and blankets and camp pillow. Camp clothing may be worn. Bathing suit, fishing tackle and athletic equipment should be provided. In addition each camper should bring his or her Bible and notebooks.



A Lake Scene



## Program of the National Sunday School Association of the Brethren Church for This Year

By O. C. Starn, General Secretary

**BANG!** we are off for our annual White Gift Offering. Your National Sunday School Board is especially interested in this offering because it is specifically a Sunday School offering. This is the opportunity for Sunday schools to shine like a newly polished pair of shoes. It is their opportunity to show to the world to what degree their spiritual thermometer will register. It will be sort of a resume of the year's work.

You will notice that we are using a tremendously lengthy subject for so short an article. You may think it a bit top heavy. Well, if it makes you dizzy to look at it as a whole, just notice two words: **BRETHREN CHURCH**. We, the members of the National Sunday School Association, are members of the Brethren church and appointed by the Brethren church to function in our respective offices. Thus, the whole subject is built around the Brethren church. If you are happy that you are a member of the Brethren church, then don't you dare allow her to fall down on this offering. Keep up her dignity. Boost the record of her Sunday schools.

Yes, we have a program. But of what value will this program be if you do not help fulfill it? It is for you. We need some real money to put it across. We want you to know just how we shall use it. The budget is below in a box.

This budget is surely broad enough that you can find something within it that will be of especial interest to you. Then put your shoulder to the wheel.

The department of Religious Education is a worthy cause. Today, one of the great fields of emphasis is this field of Religious, or Christian Education. It is constantly gaining in recognition and importance. It will prove to be one of the great agencies for Christian living after some of the present imperfections are cleared away. Surely we as a Brethren group do not want to fall behind a single step. The fact is, we dare not fall behind in anything that means the promotion of the Kingdom of God. We want to be found faithful to our Lord and his work.

Then the Kentucky Missionary work! Who can deny its expediency? Think of the hearts that have been made happy among those mountain children because they have been given a chance at education and a knowledge of Christ. Then too, do not forget those who have dedicated their lives to serve these people of the South. They merit our support. If we should fail, they will fail. We are the girders of their work. As such let us give them stable support.

The Young People's Camp is a comparatively new entrant into our church. This is **FOR** young people. It serves as a summer camp for leadership training of our

young people. We are emphasizing this more than ever for the coming year. Next summer we expect to have the largest and best camp yet produced. There you young people, and your young people can train self for service—the most honorable training into which one can enter. It means service to our Lord Jesus Christ. Will we all give of our substance to help others to prepare self for service? In doing this we in turn are yielding our lives to service. It is a glorious mutuality.

Then, the endowment for Ashland College! We are all acquainted with the urge of this task. Dr. Bell has been in most of your Sunday schools and you have pledged something toward this great cause. Will you not augment it by giving a bit extra on Christmas Sunday toward the White Gift Offering?

Besides the budget, we have definite plans of organization. We hope to complete this within a reasonable period of time. We have sent representative members of our Board to a number of District Conferences this past fall. Our object was to stimulate interest in this organization project. Our plan is to have offices corresponding to all National offices in each District and so far as feasible in every local Sunday school. There will be a District Secretary who will be responsible to the National Secretary and a local Secretary who will be responsible to the District Secretary. By this method we can gather statistics, keep in touch with each Sunday school and put across a program that will function in bringing about a group consciousness. We need this and it can and will be done by your help and interest.

So let's go! Superintendents, pastors, teachers, pupils—everyone, **LET'S GO!** Talk up, create, and place within the hands of our National Treasurer, Prof. M. P. Puterbaugh of Ashland, Ohio, a larger White Gift Offering. Thanks for your support.

Gratis, Ohio.

### NOTICE TO PASTORS AND SUPERINTENDENTS

During this week end White Gift envelopes and materials are being sent out to pastors and superintendents. In some cases we do not have the correct addresses and have had to rely on last year's Annual list to guide us. In case your Sunday school has been missed, you may feel very free to write in for the required number of envelopes you can use to gather in your White Gifts. Those so writing will do this office a favor by including their proper address. Send all mail in regard to the above to me at Ashland College, Ashland, Ohio. Thank you.

M. A. STUCKEY.

#### THE BUDGET OF THE NATIONAL SUNDAY SCHOOL ASSOCIATION OF THE BRETHREN CHURCH FOR 1929

Department of Religious Education at	
Ashland College .....	\$2,000.00
Lost Creek, Kentucky .....	1,000.00
Books for Ashland College Library .....	500.00
Shipshewana Young People's Camp .....	300.00
Membership in the International Council of Religious Education .....	100.00
Ashland Memorial Endowment Fund .....	500.00
Promotional Work of the Association .....	200.00
Secretarial Help .....	120.00
Printing, postage, supplies, and misc. ....	280.00
<b>Total .....</b>	<b>\$5,000.00</b>

#### THE LARGEST WHITE GIFT CONTRIBUTORS IN 1928

Hagerstown, Md. (\$230.36)  
Nappanee, Ind.  
Johnstown, Pa. First Church  
Lanark, Ill.  
Dayton, O.  
Meyersdale, Pa.  
Washington, D. C.  
N. Manchester, Ind.  
Waterloo, Iowa  
La Verne, Cal.  
Ashland, O.

1924	1925	1926	1927
\$3,932.16	\$4,657.08	\$4,680.15	\$4,206.28

1928

?

## Editor's Select Notes on the Sunday School Lesson

(Lesson for December 28)

### Paul's Last Message

Scripture Lesson—2 Tim. 4:1-18.

Printed Text—2 Tim. 4:1-8, 16-18.

Devotional Reading—Psalm 98.

Golden Text—I have fought the good fight, I have finished the course, I have kept the faith. 2 Tim. 4:7.

### LESSON LIGHTS

#### Introductory Note

Paul was now a prisoner in Rome for a second time, awaiting a hearing before the Emperor, and there is reason to believe he was not being treated with the consideration shown him on the earlier occasion, Acts 28; but like a common prisoner. The immediate occasion for the sending of this letter to Timothy grew out of this circumstance, for he is anxious to have Timothy and Mark as his companions, 2 Tim. 1:4; 4:9, etc. He is conscious, however, that his death by martyrdom could not long be delayed, for these were the days of the wicked Nero, and not knowing whether he should see Timothy, his "own child in the faith" again, or not, he was desirous of adding still further to the instructions he had already given him in the First Epistle to Timothy.—Dr. Jas. M. Gray in Synthetic Bible Study.

#### Paul and Timothy

The Acts close abruptly with Paul's first imprisonment, probably A.D., 61-63. Released, it is thought that the apostle visited Timothy at Ephesus and Titus in Crete, and then went to Spain; that on a second journey in Greece and Asia he wrote First Timothy and Titus, and was again arrested and taken to Rome, writing Second Timothy from this second imprisonment. It is the most touching of all the Pauline epistles. He appeals for Timothy to come and be a comfort to him, but before Timothy could reach him the great apostle was beheaded.

The epistle may be regarded as the dying counsels of the most eminent of the apostles to one who had just entered on the ministerial life. We should read it with the interest with which we read the last words of the great and good.

Timothy, born probably in Lystra, Asia Minor, was converted by Paul, most likely in his first missionary journey. He went with Paul to Europe on his second missionary journey, and was the apostle's comrade and helper for the rest of his life, becoming like a son to him, joining in the salutations of many of his Epistles, laboring with him during the three years at Ephesus, and finally sharing his first imprisonment. After Paul's release Timothy was placed in charge of the important church at Ephesus, and worked there till his own martyrdom under Domitian (before A.D. 96) or Trajan (A.D. 109). It is said that he was killed with sticks and stones by the enraged Ephesians because, at one of the licentious festivals of their idolatry, he protested openly and boldly against some particularly abominable performances.—Condensed from Illustrated Quarterly.

#### Circumstances Leading to Arrest

In A.D. 64 "a few months after Paul's release, there burst forth at Rome that frightful conflagration which raged for six days, and laid a vast region of the city in ashes." See a vivid description of it in

"Quo Vadis." The Emperor Nero "enjoyed the dreadful sight from a turret of his palace, singing and dancing the mime of the 'Burning of Troy' during the progress of the national catastrophe." It was rumored that the imperial monster had himself caused the fire, and to avert this dark suspicion Nero laid the charge on the innocent Christians.


Paul was probably arrested on some charge connected with this persecution. He was not permitted to live in his own hired house, as during his first imprisonment, but was probably thrown into the dark, foul, lower dungeon of the Mamertime prison which even now it makes one shudder to enter, although with a light and a guide. He seems to have suffered from the winter's cold, for he sent to Ephesus for his cloak, which, in the suddenness of his arrest, had been left at Troas. He sent also for his few books, for he was very lonely, Luke alone remaining with him. On his preliminary trial (2 Tim. 3:16) all men had forsaken him.

"The position of the believer is not that of one trembling at the judgment seat, or

of one for whom everything remains somehow in a condition of suspense; it is that of one who has the assurance of a divine love which has gone deeper than all his sins, and has taken on itself the responsibility of them, and the responsibility of delivering him from them."—James Denney.

#### The Christian's Expectation

"The important question for each of us is how may we have such a hope, like a great sunset light shining into the western windows of our souls? There is but one answer—trust Christ. That is enough. Nothing else is. Is your life built on Jesus Christ? Are you trusting your salvation to him? Are you giving him your love and service? Does your life bear looking at today? Will it bear looking at in death? Will it bear looking at in judgment? If you can humbly say, To me to live is Christ, then it is well. Living by him we may fight and conquer, may win and obtain. Living by him, we may be ready quietly to lie down when the time comes, and may have all the future filled with the blaze of a great hope that glows brighter as the darkness thickens.—Selected.

<b>E. M. RIDDLE,</b> President Warsaw, Indiana  <b>F. C. VANATOR,</b> Associate Peru, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b>  Young People's and Junior Topics in THE ANGELUS	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer  2301 13th St., N. E., Canton, Ohio
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## Selected Committee Suggestions

### "YE VISITED ME"

#### A Christmas Service Opportunity

If your society has never tried the following plan, you will not make it your own for this Noel season? Here it is, briefly worded:

Find out how many prisoners are in your county jail and county convict camp too, if your section has such a prison group. Get enough penny Christmas post-cards to go around. Write on each, in small plain script, or in clear hand-printing, the Bible text, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in" (Rev. 3:20). Beneath it the words of the little prayer which many, many prisoners have already learned to make their own:

"There's room in my heart, Lord Jesus,  
In my heart there's room for Thee, always.  
Amen."

On Christmas Day take these to the jail and the county convict camp, with a carol or two and a few words of Christmas message, giving them yourselves to the prisoner individually.

On your way home listen for the voice singing in your heart's glad Christmas song whose words will be: "I was... in prison and ye came. ... Ye did it unto me."

### A VESTIBULE PULPIT

#### For Sunshine Committees

Why not apply the principle of the wayside pulpit to the vestibule of the church? The wayside pulpit is a large sheet of paper on which a short saying or epigram is printed. It is posted on a bulletin-board outside the church, and similar sayings posted in the vestibule would advertise the Christian Endeavor society.

One thing must be watched—the sayings must be worth while. They should be shown to the superintendent in the case of a Junior society, or to the pastor in care of an older society, and should have his approval before being used.

Just to show what is meant, here are one or two: "A Man Is Really Measured by What He Is, and Not by What He Has."

"If the Sun Has Gone Down Look up at the Stars."

"Faith Is Putting Your Hand in God's Hand."

Of course the meeting of the society will also be advertised on the poster, and a welcome extended to all.

### A CHALLENGE

#### For Lookout Committees

Prepare by having the Juniors study "The Junior Text-Book," copies of which may be had for fifty cents each from the International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Massachusetts. Then challenge the Senior society to an educational bee or spell-down test of their knowledge of Christian Endeavor principles, methods, and history.

You can have this educational bee at a social, and should plan for it in connection with the social committee.

The chairman of the Senior society's lookout committee and the Junior superintendent should prepare together about one hundred questions based on "The Junior Text-Book." These questions should be kept secret until the night of the social; then they should be asked the two sides turn about. A prize may be given to the winning group or the person who keeps standing longest.



Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1525 East 5th St.  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**WILLIAM A. GEARHART**  
 Home Missionary Secretary  
 1101 American Savings Bldg.,  
 Dayton, Ohio

### Some Outstanding Results of Home Missions

The Christian religion was brought to America by the first explorers and colonists from Great Britain and Europe.

**In Education**—practically all of the older colleges, including Princeton and Yale, and all of the denominational colleges were established by Christians, many as missionary enterprises.

**In Evangelism**—many of the strong churches in the middle west and far west were started as missionary enterprises, some in saloons or shacks, in schoolhouses or homes of pioneers.

John Eliot, the first Protestant missionary to the American Indians, began his work in 1649. Today, there are 35,000 Protestant Christian Indians and 80,000 adherents.

Millions of heathen Africans were imported to America as slaves between 1517 and the beginning of the Civil War in 1861. Since emancipation schools and colleges have been established for these freedmen. Today the Negro Protestant church members number 5,494,352. Many are Christian teachers and preachers.

**Reclamation**—over twenty millions of immigrants from Europe have come to America to escape poverty and oppression. Home Mission workers have welcomed them, taught them to understand and uphold American institutions and to know God as revealed in Jesus Christ.

Since the Mexican War, and the annexation of Texas (1841-1848), six hundred thousand Spanish Americans have found homes in the United States. Today a great evangelistic and educational work is being done for them in the southwest.

Hundreds of thousands of Orientals from Japan, Korea, China, Malaysia and India have come to America. These have brought with them their heathen habits and religions. Many Christian churches have been established among them.

To the slums of the great cities, where poverty, vice and crime have flourished, the missionaries have carried the light and life of Jesus Christ. As a result multitudes of those who were "lost" to God and society have become useful members of society.

A missionary, Marcus Whitman, saved Oregon to the United States and missionaries like Sheldon Jackson and S. Hall Young have helped to make Alaska a place where life and property are safe and where the name of God is respected.

The influence of Christ as interpreted by the missionaries has permeated the mountains of the South and the farthest corners of the country to raise the standards of morality, of intelligence, of patriotism and worship.

The Bible and tract societies and Sunday school organizations have distributed millions of copies of Bibles, Testaments and Christian tracts. This seed has sprung up into abiding fruit in life, character and service.

**Foreign Missions**—the work of Home Missions is directly or indirectly responsible for the foreign mission work conducted by the churches in America. Last year over 15,000 Protestant missionaries from America were scattered all over the non-Chris-

tian world and over \$40,000,000 was expended annually in the work of winning those of other lands to Jesus Christ.

**Surely Home Missions are worthy of whole-hearted support by prayer, money, and life-service.**—Missionary Review of the World.

### THE SOUTHERN MOUNTAINEERS

There are two main mountain areas in the South. The area east of the Mississippi is the one most commonly referred to as "the Southern Highlands." This is the

#### MORE BLESSED TO GIVE THAN RECEIVE

By C. F. Yoder

*A little brook danced in the bright sunlight,  
 As, happy and bright it went rippling along.  
 Sharing its life with nature and men,  
 It imparted to them its jubilant song.  
 And what was the song that the little brook  
 taught*

*In every spot as it rippled along?  
 "More blessed it is to give than receive.  
 Won't you believe and join in my song?"*

*A little flower bloomed in a wayside nook  
 And told by its look of the joy in its heart,  
 And all who could see it were cheered by  
 the sight*

*And shared with delight that the flower did  
 impart.  
 And what was the lesson men learned from  
 the flower,  
 Hour after hour as they passed with the  
 throng?*

*"More blessed it is to give than receive.  
 Won't you believe and pass it along?"*

*A little bird sang in a door yard tree,  
 Happy and free, it sang of its joy.  
 And everyone hearing was blessed by the  
 song*

*And passed it along to others' employ.  
 And what was the lesson men learned of the  
 song*

*And passed it along to you and to me?  
 "More blessed it is to give than receive.  
 Won't you believe and try it and see?"  
 Rio Cuarto, Argentina.*

area of the Alleghany, Cumberland, and Blue Ridge Mountains. As its boundaries are ordinarily drawn, it includes parts of nine states, with a total area of 112,000 square miles.

Within this area dwell 5,500,000 people. They are predominantly rural, the few large cities being in the valleys. Less than a fourth of the total population lives in places of 1,000 inhabitants or more. They are more than four-fifths "native born whites of native parentage." Outside the cities, Negroes are few and the foreign-born still fewer. Industrial development is, however, effecting a change in this particular in some sections. In the fourteen counties in north central Tennessee only two per cent of the population are Negroes and only three-tenths per cent are foreign-born. Nine per cent live in the villages. These same counties illustrate the economic problem. Farming is the chief occupation throughout

the mountains, but except in the larger river valleys the proportion of good, tillable land is small and the agricultural resources are exceedingly meagre. In these counties the average farm has only 36 acres of improved land and has a total value of only \$2,970. The mountains have natural resources in timber, minerals, and water power of incalculable value.

West of the Mississippi is the Ozark Mountain area, covering parts of Missouri, Arkansas, and Oklahoma, with a total area of approximately 60,000 square miles. The general characteristics of this area in population and resources, are about as described above, except that the agricultural possibilities are greater.

The chief problems of the mountains are: lack of economic opportunity and consequent poverty; lack of adequate medical and hospital facilities and consequent prevalence of disease; lack of proper schools and consequent illiteracy; lack of good roads and adequate transportation facilities and consequent isolation and retardation; lack of strong churches with educated leadership and consequent weakness of religious life.—Missionary Review of the World.

### THE MASTER TEACHER

Every preacher, Sunday school teacher and public school teacher should read "The Letter and the Spirit of our Profession," from the inaugural address of President Wm. P. Dearing before the State Teachers' Association of Indiana. It is issued in an attractive leaflet by the No-Tobacco League and will be sent along with other leaflets of value on request.

Government reports show that more than one hundred billion cigarettes are manufactured and sold annually in our country. Their use is increasing rapidly among girls, boys and women. Good people are being disturbed about it. Folks of intelligence are asking for reliable, up-to-date information on the question. The leaflets mentioned above and other information will be furnished to those sending five cents to cover cost. Address No-Tobacco League, Indianapolis, Indiana.

### NEW SCRIPTURES FOR THE BLIND

The American Bible Society is publishing for the Blind the first interpoint edition of the Standard Revised Version of the Old Testament in Revised Braille, Grade 1½. There will be fifteen volumes in the new standard size, 11x11 inches. The Scriptures will be supplied at 50 cents a volume, the lowest price ever offered. This has been made possible through the use of new methods of embossing and binding.

The American Bible Society is also supplying its present edition of the Small Volume of Scripture Passages, designated by the Blind as their Pocket Bible, at 25 cents a copy instead of 50 cents as formerly. The Society continues to supply volumes of Scripture for the Blind in other editions and systems at \$1.00 a volume.

Scriptures for the Blind are supplied by the American Bible Society at considerably less than cost and these prices will obtain so long as the Society's appropriation for this phase of its work will enable it to meet the difference between the cost and sale price. Further information may be obtained from the American Bible Society, Bible House, Astor Place, New York City.



## NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### ASHLAND MEMORIAL ENDOWMENT CAMPAIGN

#### CEDAR RAPIDS, IOWA

This is a new name for the readers of the Evangelist. I was surprised to find such a large group of our people in this enterprising city.

We have about forty members here who have a working agreement with the Church of the Brethren and worship together.

The leaders here are Brother George Ronk and his wife. Brother Ronk with others associated with him, moved their factory to Cedar Rapids two years ago and most of our families are connected with the factory.

I was situated in the home of Brother and Sister Ronk, who are intensely interested in Ashland College and all the interests of the church. Their purpose in engaging in business is not for personal gain, but to promote and give aid in extending the work of the church. Brother Ronk is a member of the College Board of Trustees and no one is more anxious to see Ashland succeed or willing to give aid.

I was surprised and delighted to see the success that is being made in the development of their factory and the output of the Speeder dredging machines and other lines connected with excavating and dredging machinery.

The Church of the Brethren extended the use of their building, in which I spoke on the College and gave the College slides to a good audience, with many of the Church of the Brethren present.

I see no reason why some day we will not see a good strong work in Cedar Rapids.

I enjoyed my stay here and appreciated the response made to the endowment.

It will be of interest to any of our people passing through Cedar Rapids to take time to go through the "Speeder Factory."

The total gift here for the endowment was \$2,285.00. We had previously reported from here \$1,000.00. This adds \$1,285.00 to the endowment wheel. W. S. BELL.

#### THE WORK IN DELAWARE

Dear Evangelist: I am sorry I have neglected writing about our Delaware work. We preached three weeks here but was handicapped by not having a church building. We had services in private houses and some excellent meetings. We expected to hold meetings in a Methodist church but we were misrepresented to the District Superintendent after we had out our circulars, and he forbade us to enter. We had the two weeks' meeting all the same, in houses. We had some very interesting services but the public did not attend as they would have attended, if we had gotten the church. When we saw the Superintendent, who said we were misrepresented to him. If he is true in his promise we will likely get a church for permanent worship in one of the fields where we preach in Delaware. This would solve a long felt need and make possible the building up of a good, permanent Brethren church there. Then we could have

a Brethren Sunday school which is badly needed in this field.

The other field is twenty-five miles from this Methodist church, a needy field, but hope for a church building now is very remote. Here we preached one week in houses and baptized two. One is a brother to George Mitchel who is attending the Philadelphia Bible School preparing for the ministry.

Last week we received three more into the church at this place—a wife, husband and daughter. This makes five additions at Ocean View since our last report. We have neglected this needy field, as they are poor and I have been unable to give them much free service. I hope to give this part of Delaware more attention in the future. There are quite a number here that can be gotten into the church by a special effort.

We also baptized one splendid married woman near Millsboro. This makes six since our last report. Others are near the kingdom here. We have some excellent Brethren in Delaware and while it has been a financial loss to look after them, I will not desert them. If I could give them halt time support, I believe the final success of this work would be assured.

If our leadership in Delaware had remained true Brethren, we would have at least three hundred Brethren in Delaware by this time.

This is indeed pioneer work, but by perseverance and prayer this work can be made permanent and successful.

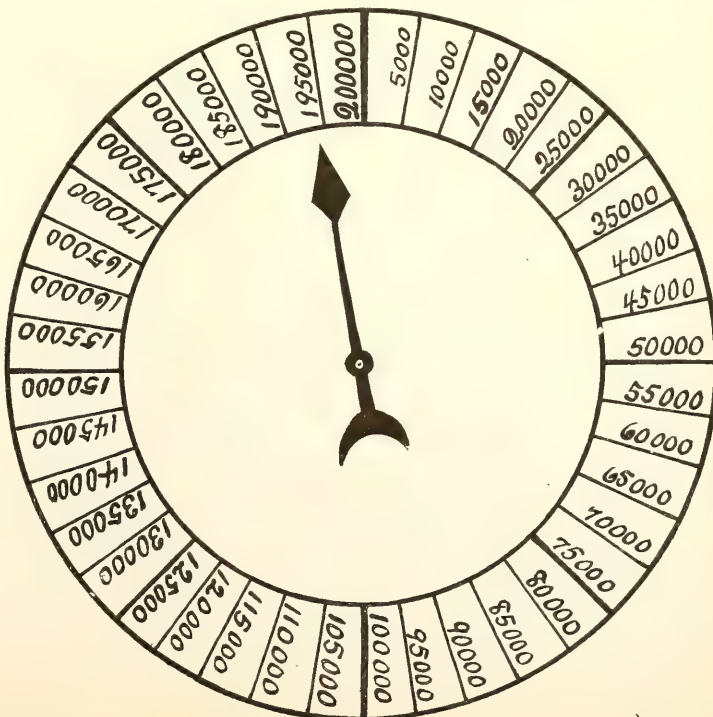
We solicit the prayers of the entire brotherhood for this Delaware work.

ISAAC D. BOWMAN,  
Leesburg, New Jersey.

#### MILLEDGEVILLE, ILLINOIS

Perhaps you would like a few words from Milledgeville, Illinois again. This is, as are most places in the brotherhood, a rather busy place all of the time. Following the busy season of planting crops, both the material and the spiritual, comes the time of caring for the crop and the harvesting of it. The crops, so far as the field yields are concerned, are an abundance in most cases. Some weeds? Yes. Some not up to highest quality. Taking all in all, rather above the past few years.

So far as the church is concerned we may say that, so far as the physical appearance of things is concerned there has been some change. A new sidewalk was placed the full length of the front of church and parsonage lots this fall. The interior of the church was all cleaned for the winter. Now as to the other phases of the work here. Our Sunday school has been very successful in many ways. The attendance has been a bit larger than common. Every possible available help is examined that they may have the best in all the classes. As many conveniences as possible are made available for both young and old in the school. We have our problems. Yes. The church services are well attended in the morning. We could wish for a lar-





ger attendance, and are working with that in mind, in the evenings.

On Sunday, November 25, was our Homecoming day at which time the auditorium was nearly full for both morning and afternoon services. Many who are regular attendants as well as some from away have expressed the appreciation of that day together in fellowship. About two hundred were at the cafeteria dinner at noon.

The Woman's Missionary Society is busy as usual at this time. The Sisterhood is, though not as a regularly constituted body meeting the standards, have their Bible Study group. The women and girls are at work with their various programs regularly.

The Christian Endeavor maintains its regularity of meetings the year around and is a lively, wideawake, progressive, and enthusiastic group. They are a great help in the work in many respects.

We are looking forward to our special meeting to be held in January. However we are not waiting for the evangelist to come to do some work, as we have started preparations and have had three baptisms recently. Two of the three baptized were added to the church membership here.

We shall confidently hope to have news at more frequent intervals. We thank all for their kind interest and earnest prayers in the work. Our prayer is that God may guide and richly bless Brethren everywhere as they labor to glorify the Savior.

GEO. E. CONE.

#### OAKVILLE, INDIANA

We are happy to report the work at Oakville to the Brethren Evangelist family. Our good editor requested us to write often. We all enjoy reading the church notes from the churches. But sometimes we feel that the common place church work is uninteresting; sometimes we make ourselves feel that we are too busy to write; sometimes just common neglect is to blame. But we all have a duty to our church paper and our editor cannot print what he does not have.

The Oakville church was well represented at National Conference this year. There were eighteen of our folks at Ashland. Many of them for the first time had the pleasure of visiting the college and publishing house. Following conference we held an echo meeting and many fine reports were given by the delegates.

Sunday, September 30, the church and Sunday school observed the annual Rally Day, with promotion exercises and Homecoming. It was also the fifth anniversary of the dedication of the new church. All the services were well attended from near and far. At the afternoon service, we were glad to have Brother and Sister Sands of the Muncie church with us. Brother Sands brought a very timely and helpful message that was appreciated by all.

November 12 we began our evangelistic campaign with Brother S. M. Whetstone of Nappanee as the evangelist. Brother Whetstone brought us strong and inspiring Biblical messages. The meetings were well attended, and rother Whetstone made many friends during his stay in the community. The field at Oakville has been well gleaned in the past, but we are happy to report that eleven confessed their Lord and were baptized. The closing days of the meeting were hindered some by a "flu" epidemic that did not even spare the evangelist. We were glad to have the Muncie pastor and a delegation from his church with us several evenings. We feel that the meetings have

been a great help to the church and that others have been brought near to the kingdom.

Last Monday evening we held our fall communion service. It was largely attended in spite of the fact that many were detained on account of sickness. The church used the individual communion cups for the first time and everybody expressed themselves well pleased with the impressiveness of the service.

Plans are being made for our Christmas program.

S. C. HENDERSON.

#### FROM JERUSALEM TO GALILEE

*(Continued from last week)*

A few miles further on we came to Cana of Galilee where Jesus turned the water into wine at the marriage. They have a church over the very spot, and show a stone water pot which they say comes from that distant time. The room in which the marriage and the miracle took place is down some 8 or 10 feet below the level of the present buildings. It is astonishing how many of the events connected with the life of Christ seem to have occurred in grottoes or caves. You would naturally think that the people of those times were cave dwellers. However, when one remembers that in the twenty centuries which have elapsed many of these towns have been destroyed again and again, and that each new town has been built on the ruins of the preceding one, it is possible that many of these grottoes represent the ground level of the time of Christ. However, in strict justice it must be said that some of them are now down in the stone of the hill. At the end of the village where we entered, a group of women were getting water in their water pots, just as the women of Mary's time carried water from that same spring to their homes. In spite of the tendency of the Catholic fathers to identify everything with an exact spot, the visit there was a very interesting one. A group of ugly women and one very pretty girl, whose father, I was told was dead, besieged us to buy post cards and little earthen jugs. One woman had a small model of one of these primitive plows for sale. Strange how Jesus has given commercial value to so many places which otherwise would have little or none.

On we went with our driver reminding us of another Bible character, driving like Jehu. With the many sharp turns and steep grades I was a little nervous, although I am not exactly a slow driver myself. However we finally came to the top of a hill from which we looked down into the Lake of Galilee, while looming up into the sky over a hundred miles to the north rose the snow capped Mt. Hermon where the Jordan rises. It was a scene of natural beauty I shall never forget. It would be scenic in any country. Associated as it is with the life of Jesus it is thrilling. Over to the left are the Horns of Hattin which is sometimes identified as the place where Jesus preached the Sermon on the Mount. It is probable, however, that the scene of that was nearer the Lake. Near these horns, however, was probably the site of the feeding of the five thousand.

Now we began to descend from about 1000 feet above sea level to 800 feet below. We made that descent in a short space of time. Down we went until we reached the level of the Lake at Tiberius. We then drove on up to the north end of the Lake to visit the sites of Bethsaida and Capernaum. There is nothing of interest to see

at Bethsaida. The only reason it is remembered at all is that three very common fishermen once lived there, Peter, Andrew and Philip. What do we know about the other fishermen who were their fellow townsmen? Nothing. Why do we know their names as if they were our familiars? Because they answered the call of a Man who impressed them as a very extraordinary personality, and who made them feel that he fulfilled the hope of Israel.

Nothing remains at Capernaum but the ruins of the synagogue, probably the one built by the Roman centurion, whose little daughter was healed by Jesus. From the ruins it was a very fine synagogue. The Franciscans have excavated the synagogue and have set up some of the original stones in their places, and have determined with great exactness the shape and the general appearance of it.

As I stood there on those old ruins, I could hear the sad words of Jesus on one of his discouraged days, "Woe unto thee, Chorazin; Woe unto thee, Bethsaida; for if the mighty works which have been done in thee had been done in Sodom, they would long ago have repented. . . . And thus, Capernaum, which art exalted to heaven (I suppose in pride of their fine synagogue), thou shalt be cast down to Hades." The winds of twenty centuries blow over those ruins, and bear the echoes of those terrible words. Who shall deny that that same Galilean may not now be uttering the same words over your city and mine? Those of high importance in these cities by the Lake have left not a memory behind, except those humble fishermen who answered to the voice of the Master of men. How hard it was for those of high station then to think that in that humble Son of Nazareth dwelt a spirit as deathless as time! How hard it is today for us to discriminate between the authority of the high and mighty, and the voice of some humble son of God, who has heard the voice of God in his soul and has uttered an eternal truth at variance with our accepted traditions and beliefs! How we need to search our hearts, lest we shut them against the voice of Jesus to our day and generation! Remember, it was not dogma Jesus preached to them, not a creed he demanded they assent to, but a way of life, which he represented. There is where we are so likely to go wrong these days, just as in those.

We returned to the hotel, and, as the sun sank behind the high hills, we took a little boat, much, I suppose, like those in which Jesus often sat with his fishermen friends, and took a ride on the Lake. Its waters are as clear and blue as the ocean. The water is so pure that the guide book says it may be drunk with safety at any time of the year. In fact I saw one of the men rowing the boat reach down with his hand and dip a drink for himself right out of the Lake. As the shadows of evening came rapidly down over the Lake, a kind of awe filled my soul. In my imagination I could see the numberless times Jesus had ridden on this same Lake conversing with his disciples. No wonder that he spent so much of his active ministry around it. Here were the scenes of his most notable miracles and of his most wondrous teachings. From the little flowers on the hillsides, blooming then just as they do now, from the birds which flitted about just as they do now, from the thorns and thistles, which are still to be seen along the road, and from the common life of the people going about much as they do now with their quaint dress, their braying donkeys, their children playing in the

streets, the women seeking the stray coin which she still wears in her hair, he drew the material which he built up into those wonderful parables. It is spring in Palestine. The farmers are in their fields with their oxen and wooden plow. They are sowing their wheat. We saw a sower at work. How so many of the things he said are illustrated by what we saw on every hand!

I shall tell you of Nazareth and Mt. Carmel in my next. J. L. GILLIN.  
Haifa, Palestine, March 28, 1928.

#### MASONTOWN, PENNSYLVANIA

We are greatly pleased that we can report the work at Masontown, Pennsylvania as progressive, at this writing.

Rally Day was observed, in the Sunday school on September 30 with 337 in attendance.

Ten persons have been admitted to the church, by baptism within the last three months. Considerable credit is due to local mission work.

Cottage prayer meetings continue to grow in attendance and interest.

The Young People's Bible Study class, which is in its second year, meets at the parsonage weekly with 20 to 22 present. Rev. Koontz reports much progress.

Dr. E. J. Pace, Bible cartoonist for the Sunday School Times recently held a week of Bible conference with us. Dr. Pace is one of wide experience and knowledge and his lectures and illustrations were well received. Romans and Philippians were his general theme. His special meetings for children were wonderful and found ready welcome in their hearts. The general attendance was fine.

HARRY BERKSHIRE.

## OUR LITTLE READERS

#### PRE-CHRISTMAS DOINGS

By Florence Harrell

They're doing it again at our house,  
Acting mighty queer.  
I have to hide out like a mouse  
About this time of year,  
Or sister says I'm nosey,  
And mother says I'm bold;  
They say it makes my cheeks all rosy  
To stay out in the cold.

I even have to stay at home  
When father goes to town,  
And it's "don't do that, Jerome,"  
If I even look around  
At the many bundles that he brings  
And puts them where they know  
I never put my playthings;  
But now I want to go.

I talked to Ted across the street,  
He looked so lonely too,  
Shoveling out the snow and sleet  
So Santa could get through.  
I asked him why he stayed outside  
In all the sleet and snow.  
He looked at me and almost cried  
And said he didn't know.  
San Simon, Arizona.

#### THE CHRISTMAS PRESENT BETTY WANTED

By J. L. Glover

"And what do you want most of all for Christmas, Betty?" asked Betty's Uncle Jim.

Betty knew exactly what she wanted, and she was not bashful.

"A doll carriage for my shuttin'-eye doll baby," she replied promptly. "She needs one drefilly bad, Uncle Jim."

"Does she? Then we will see what can be done about it," said Uncle Jim.

But the week before Christmas Uncle Jim had to go away to see his brother, who was sick; and though he expected to get back in time for Betty's tree, he found it impossible to leave. Uncle Tom grew worse instead of better, and just before Christmas Uncle Jim wrote that they must not wait for him to have the tree, because he did not know when he could leave Tom, who was better but very weak.

"I just know he won't get it for me, mamma," she said mournfully.

"Well, little daughter, you know he has been very anxious, and he has not had time to think of Christmas presents," said mamma. "So we must just be thankful that Uncle Tom is better and enjoy your other things."

"But what will the shuttin'-eye doll do for a carriage?" asked Betty.

"O, well, perhaps we can make her a homemade one," said mamma.

Betty brightened, for mamma had good ideas, and when she planned something it always turned out right.

"Run upstairs," said mamma, "and get me that nice wooden box that you will find on the table. It is just big enough to hold the 'shuttin'-eye doll,' I think. Bring me a piece of pasteboard too and some of that pretty wall paper we were covering the fire screens with the other day. Jack will make us some wheels out of an old cigar box and fasten them on for you, and I will cover the carriage inside and out with the paper. Then we will bend the pasteboard to make a curved top, and you can make a little cushioned seat. Then Jack will put on a stick for a handle, and I think Dolly will find her carriage very comfortable."

Betty was delighted with the carriage when it was finished. It was really a very pretty little cart when Jack had painted the outside and the wheels red and mother had lined it with the pretty paper in imitation of cretonne.

On Christmas Eve the tree was dressed and lighted in the library; and though Betty hated not to have Uncle Jim to enjoy it with her, she was very happy. Mother and daddy called her in when the candles were lighted, and with the shuttin'-eye doll in her arms she ran in.

There a fresh surprise awaited her. Santa Claus in a fine red suit came to meet her with a big thing in his hands which he put down to catch up Betty and the doll in a hurry.

"Uncle Jim!" she screamed. "O, I'm so s'prised! How could you come?"

"It's my Christmas surprise," said Uncle Jim. "Tom was better, and he insisted I must come. And here's what I promised you."

And he pulled the paper off the prettiest carriage in the world.

"O!" Betty screamed. "Now she has two! And this is the best Christmas that ever was!"—Selected.

husbands who are worried about what to get for their wives for Christmas. We know from experience that they want to get something that will be appreciated and, if possible, something that will be useful as well, and our suggestion that they give one of the "pressure cookers" that we have been advertising at a special price was made in all sincerity.

We have received a few orders since making that announcement, but the response has not been as spontaneous as we would wish it to be.

We would like to receive at least one hundred orders for these cookers in connection with a renewal of your subscription or a new subscribers to the Brethren Evangelist.

#### Another Suggestion

Are there not a number of you middle-aged fathers and mothers who have married children whose homes would be benefited by receiving a weekly visit of the Brethren Evangelist? and don't you want to do something for them for Christmas? Then why not make them a Christmas present of a year's subscription to the Evangelist and one of these "pressure cookers"? This combination offer is made at the price of \$7.25 for regular subscriptions; but we are going to make a SPECIAL CONCESSION to any one who desires to make a present to ANY ONE ELSE of a year's subscription to the Evangelist and a cooker by cutting off another quarter and make it even \$7.00, if the order is received before Christmas. Get the order in promptly.

This number of the Evangelist is a special number, and the last number in December will be an EXTRA special number, the like of which you have never seen in a Brethren publication. Be sure to set all new subscriptions in time to have them commence with this special number and we will send it to them all, but will enter their subscriptions for one year and one week. Do it now.

R. R. TEETER,  
Business Manager.

**THE "EASIEST WAY"**



**Cooker**

*Makes Good Cooking Better Quicker Easier*



**16 QUART PRESSURE COOKER**

PRICE COMPLETE \$10.50




**COOKS WHOLE MEAL ON ONE BURNER**

Cooks with or without water. Saves half of the fuel. Retains the natural flavors. Will not burn the food. Made from 16 gauge Pure Hard Aluminum. Will last a life time.

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## Business Manager's Corner

#### CHRISTMAS IS COMING

Two weeks ago we made a suggestion that we thought might prove helpful to



WILL YOU REMEMBER

TO BRING A

WHITE GIFT

FOR YOUR KING

IN REMEMBRANCE OF HIS FIRST BIRTHDAY

A GIFT OF

*SELF - SERVICE - SUBSTANCE*

December 23rd is White Gift Sunday

in Brethren Churches everywhere



The National Sunday School Association leads in  
**THE TEACHING MINISTRY OF THE CHURCH**  
*Ashland College, Lost Creek, Camp Shipshewana*  
*and every Church School in the Brotherhood*



If you have the Christmas Spirit; If you are a "fourth wise man"

YOU WILL

*Make your Christmas Offering  
the Best in Years*

1924  
\$3,932.16

1925  
\$4,657.08

1926  
\$4,680.15

1927  
\$4,206.28

1928



Send all Gifts of Money to  
M. P. Puterbaugh, Ashland, Ohio

White Gift offering taken and distributed by  
The National Sunday School Association of the  
Brethren Church

Volume L  
Number 49

December 22  
1928

# *The* BRETHREN EVANGELIST

- ONE - IS - YOUR - MASTER - AND - ALL - YE - ARE - BRETHREN -



Ring out, sweet chimes; ring, joyous chimes,  
Join with the angels' wondrous lay,  
Till all in earth's remotest climes  
Shall know the thrill of Christmas day.

—G. S. B.



# THE BRETHREN EVANGELIST

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## EDITORIAL

### The Incarnation of Jesus Christ

The Incarnation is a great mystery, but it is also a great fact. There are many things about that wonderful event that we do not understand, but we understand enough to cause us to evaluate it as an indispensable and vital doctrine of our Christian faith. There are depths of meaning about the birth of Jesus which we have never been able to fathom and secrets connected therewith which are beyond the reach of human thought, but the facts are sufficiently plain to enable us to say that it was no accident or divine afterthought but a part of the plan of God from the beginning and a necessity to human need. There was nothing haphazard, or uncertain, or unessential about it.

That the Babe born in Bethlehem was the incarnate Son of God and that his coming was according to the divine plan long previously announced, and that the time of his coming was set by the will of God are clearly taught by Scripture, as these references will show. "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel" (Isa. 7:14). The chief significance of the statement is found in the name, "Immanuel"—God with us. Matthew, who definitely aims to prove to the Jews that Jesus was the Christ whose birth was foretold, says: "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:22, 23). Luke testifies that this sacred event, so sacred that one scarcely dares read the record of it except in holy awe, was the direct work of God and the Child born was the Son of God. Hear reverently the conversation: "And the angel said unto her, Fear not, Mary, for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know no man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore also that Holy Thing which shall be born in thee shall be called the Son of God" (Luke 1:30-35). The writer to the Hebrews declares that Jesus Christ partook of our fleshly nature which testimony, when read following the words of John (1:14), "And the word was made flesh and dwelt among us," is very convincing: "Forasmuch then, as the children are partakers of flesh and blood, he also

himself likewise took part of the same; that through death he might destroy him that had power over death, that is, the devil; and deliver them, who, through the fear of death, are all their lifetime subject to bondage. For verily, he took not on him the nature of angels, but he took on him the seed of Abraham" (Heb. 2:14-16).

Furthermore, the Holy Scriptures do not leave us in the dark as to the purpose of Christ's coming and partaking of human flesh. The scripture just quoted states that it was that he might destroy the devil, who had enslaved men in the fear of death. And the thing that gives death its sting and makes it a thing to be feared is sin, according to the words of Paul (1 Cor. 15:56). Again in his epistle to the Colossians (1:14, 15), Paul, referring to Christ, the Son of God, says, "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature." That being the work of Christ, whose coming was foretold, and on the first Christmas was fulfilled, he could not be any less than God and man. As Amos R. Wells once said: "Only a Savior who is both God and man can be the true Savior of mankind. He must be divine, or he could not have the power to save all men at all times in all places, under all circumstances. Only God is wise enough and good enough to save us. Only a divine Savior can lead to victory over all the forces of evil; only he can make atonement for sin; only he could represent God truly to us; only he could be forever with us as our ideal, leading us onward and upward through eternity." Such was the purpose God had in mind—the saving of men from their sins—and such was the nature of the Savior he sent to accomplish the task. As John tells us, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The purpose of the Incarnation was also to reveal the Father, to represent him, to show forth his character and will among men. John says in his Gospel (3:34, 35), "For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son and hath given all things into his hand." The Son has all authority to represent and to reveal the Father, and all that we know of the Father has been revealed unto us through the Son. As another has expressed it, "You may guess much; you may hope a little; you may read a great deal; you may question more than all, but you can know nothing." It is true, as John wrote, "No man hath seen God at any time; the only begotten Son, he hath declared him." Dr. S. N. Hutchison says, "It is as though you had a distant friend who had never seen. You have learned to know him. He has written to you and in his words you have glimpsed something of what he is. Some of his friends you have met, and they have told you of him. But one day the door opens, and there he stands. It is his face, his form. It is he. Before you knew of him. Now you know him." "The word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

Another purpose of the coming of the Son of God in human form was to build a connection between God and man, or as another puts it, "to bridge the gulf between God and man." It brings them together and makes communion possible. It enables man to discover in God a Friend who is near and approachable, who understands and is sympathizing in his attitude. "Henceforth I call you not servants, but friends," said Jesus, "for all things that I have learned of my Father, I have made known unto you." That sense of remoteness has been taken away. That feeling that God is a far-away being, cold, indifferent, unresponsive, has been dispelled. He is near at hand, and "He is able to succor them that are tempted in that wherein he himself suffered temptation" (Heb. 2:18). He came down in the person of Jesus Christ and entered into our weaknesses and experienced our hardships. Again it is written, "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." He was tempted in all points like as we are, yet without sin,—then he was in his human nature in all points like as we are, save our sin. That truth brings him near; it builds up a bond of sympathy; it bridges the gulf between the divine and human, so that we have fellowship. That means everything.

Jesus came to earth to show men how they ought to live. Men did not know; they were making a miserable failure of life. They were biting and devouring one another; they were becoming slaves

to passion; they were giving themselves over to greed and avarice and brutality and vice. Life had lost its hope and was filled with despondency. It had been drained of the elixir of joy and there was left nothing but the gall of bitterness. Jesus came and not only make all things new, but showed them how to conduct themselves in the midst of their new environment. He showed them how to pray, how to serve, how to obey the Father, how to love and sacrifice. **Not only in ritual, but in the practical affairs** of a Christian life, he said, "I have given you an example." To us as to the disciples after the resurrection, he says, "I go before you into Galilee" and we are to follow him into the opportunities of service and holy living. The Incarnation did that—gave us an example, a great, gripping ideal. And if we catch the spirit of Christmas, we will follow on.

## Outlawry of War and Armaments

The world owes much to President Coolidge's administration for the great step that has been taken toward the outlawry of war. It is to be hoped that the Senate will ratify the multilateral treaty before he goes out of office, as the President has urged. It will be a long step toward the preventing of war, if it is finally signed without hamstringing reservations and entered into in good faith. It is to be regretted, however, that Mr. Coolidge took this occasion for recommending the construction of fifteen new cruisers. This move will not redound to the welfare of the peace treaty. It is hard to understand why he should have become suddenly converted to the idea of an enlarged navy, when he has so steadfastly opposed it heretofore. It would be unfair, possibly, to suggest that he has at last given ear to the militaristic group which has been advocating greatly increased armaments. But it certainly does not add any glory to his long record of service which in many respects has been very commendable. Aside from the wrong influence it may have on certain elements of our own citizenship, this recommendation for so goodly a number of new cruisers, even though they be said to be for replacement, will not set well on foreign nations. Already there have been suggestions of insincerity coming from some quarters and reflections on the value of the treaty. It is reported that Mussolini, in recommending greater armaments, "cynically calls attention to the fact that the nation proposing the outlawry of war is asking for a large increase in armament." The Presbyterian Advance remarks, "It is a grave question whether naval replacements are of sufficient urgency to be pressed simultaneously with the treaty to outlaw war."

Side by side with this disappointment there is a note of encouragement in the message of Theodore E. Burton, veteran statesman from Ohio, who, after forty years of service in Congress, when pressed for a speech upon leaving the House to take upon him new duties in the Senate, said, "I am sincerely hoping that in the very near future progress may be made in the cause of international peace. I trust you may not be misled by the din or armies and by any pride about supremacy on the sea, to adopt legislation which shall prevent us from taking that part we should, as a peace-loving nation, and as one that deserves the credit of other countries in assuming that leadership which we should."

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## EDITORIAL REVIEW

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Dr. J. L. Gillin writes of his trip from Galilee to Mount Carmel. His descriptions and narrations are informing and his experiences with native guides are interesting.

Every Brethren Sunday school should have a supply of Brethren quarterlies to guide the study of its pupils during the coming quarter when we are studying "Some Great Christian Teachings." No other Sunday school literature is as good for Brethren people as Brethren literature.

If you want extra copies of the **Special Anniversary Number of The Evangelist** to distribute among your people with a view to enlisting new subscribers, please write us how many you can use and they will be sent you free of cost. It will be a doctrinal number and no church can afford not to have it go into every home of the congregation. Write your order promptly.

Brother S. E. Christiansen, pastor at Allentown, Pennsylvania, writes of his appreciation of the late Pennsylvania conference, which proved to be a sort of "red letter" event for him. He is right when he says the spirit and success of the local church is largely dependent on the spirit of our conferences.

If you didn't get to take your White Gift on the stated Sunday, be assured it will be quite welcome if it is lifted on a later occasion. Prof. M. P. Puterbaugh, Ashland, Ohio, will appreciate an early response. But if an early response is impossible in your case, send in your offering at your earliest convenience.

Brother Ernest Myers, correspondent of the Pleasant Grove church, in Iowa, writes of having given some instructional sermons to his people. He mentions Miss Ethel Myers and Miss Grace Byron, both of that church, as having left in recent months to do mission work in Africa. Brother Homer Anderson has been selected pastor of this church.

A new Junior Endeavor society has been organized in the church at Ardmore, Indiana, where Brother Charles Sensenbaugh is pastor. There are doubtless other places in the brotherhood like Ardmore, where a Junior society, and possibly also an Intermediate society would meet a real need. President Riddle would like to have reports from other Endeavorers. Come on! Cooperate!

Brother William A. Gearhart, Home Mission Secretary, makes his first report of the Thanksgiving offering receipts and also makes some comments. He urges those churches not yet having responded to do so as promptly as possible. The church that delays an offering very often finds itself embarrassed by crowding in upon the time of the offering that is to follow with the result that the offerings suffer and the people are made to feel that they are being imposed upon. The best way is to keep up with the schedule.

With the first issue of the new year we will begin two new departments in The Evangelist—Prof. Alva J. McClain will conduct a department on current religious comment, entitled "Signs of the Times," appearing weekly, and Dean J. Allen Miller will maintain a "Question and Answer" column each week. Any one having a question that might properly be considered in a church paper is invited to write it out plainly, and mail it to the Question and Answer Department, in care of the Brethren Evangelist, Ashland, Ohio, or direct to Dr. Miller.

Brother L. V. King, of New Lebanon, Ohio, reports concerning the evangelistic campaign recently conducted by Dr. J. C. Beal and resulting in six additions to the church. Bible study was stressed and proved very helpful to the community. This church of 400 members has outgrown its facilities and plans are being laid to enlarge. It has gone forward in a fine way under Brother King's leadership and when they get more adequate equipment they will be able to reach forward much farther.

Dr. J. C. Beal, pastor of the Canton, Ohio, church, reports his evangelistic and Bible lecture work done in recent months. At Udell, Iowa, he spent three weeks teaching the Word with much interest being awakened. Brother Sam Garber, the pastor, was ill at the time and has since passed to his reward. He will be greatly missed by these people. At Hamlin, Kansas, Brother Beal had a splendid two weeks in company with Brother W. H. Schaffer and his faithful people. At New Lebanon with Brother King he spent three weeks in an effort to deepen and quicken the spiritual lives of the people.

Brother W. S. Crick, pastor of the church at Fremont, Ohio, reports very encouragingly concerning the work. Two things of special significance are to be noted—they are planning to cut another slice off their church debt and they have taken their place on the Evangelist Honor Roll. We congratulate Brother Crick for his success in enlarging the reach of the Evangelist's influence in his parish. We feel sure the church will benefit from it. We had a request from another pastor for extra copies of the paper, saying he intended to try to put the Evangelist on the Honor Roll in his church—a church that once occupied that coveted position and then lost it. We wish him success. There are other pastors who ought to join us in a move to increase the circulation of our beloved church organ.



# GENERAL ARTICLES

## "Back to Bethlehem"

By Fred C. Vanator

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

"It isn't the wreaths in the windows,

It isn't the shining tree,

Or the children rapt and waiting.

Brings Christmas to you  
and me.

It's the marvelous self-forget-  
ting,

It's the thoughts we are  
sending far,

It's our hearts aglow, uplifted,  
It's a wonderful guiding  
star."

How expressive are these words from the pen of Alix Thorn.

Let us pause and think a little. Anniversary days hold a large place in the lives of us Americans. A banker once said to me, "Yes, tomorrow is another holiday and we are glad for it, for it gives us a day off." Is that all an anniversary stands for? Sometimes I think it is. Memorial Day means cutting the lawn and going fishing; the Fourth of July means noise and explosions; Thanksgiving day means turkey and a football game; Christmas day means packing boxes, a tired mind and a worn body. And what a shame. How we have lost the meaning of it all,—forgotten the true essential element of the anniversary spirit. For memorial Day was set apart for the honoring of the dead; the Fourth of July to honor our nation; Thanksgiving day to remember the bounties of our God, and Christmas to give worship to a Savior born.

In a little booklet called "Nuggets" which finds its way to my desk, one of the little thoughts called "Screenings" struck me very forcibly and I pass it on to you. "Someone has suggested that perhaps the reason so many write 'X-mas' is because Christ is the unknown quantity in much of our modern celebration of the day." How true this is. A few years ago the writer asked a class of boys what Christmas meant to them. With but few exceptions their answers showed their thoughts were not set upon a meaning such as is exhibited in the words of the Scripture which say,—"God so loved that he gave his only begotten Son," and, "I came that they might have life and have it more abundantly."

Let us stop to analyze that scripture quoted at the beginning of this article. To me, the thought that stands out most prominently is that the birth of Jesus, the King, brought the wisest of men that they might worship. Their urgent word was, "Where is he? . . . that we might worship him." They came to worship and present their gifts—not out of idle curiosity. They had the genuine meaning of Christmas.

Christmas time should be a time when the closest to Jesus should be drawn closer; when those who are searching for the "Light of the world" should be pointed to that light; when those in darkness should be permitted to see the "star" shine out to guide them to the feet of the infant Child.

Surely there is an urgent need that we get back to Bethlehem. Back to the real meaning of Christmas. Back to the worship of Christ. Back to the place where we lost its essential thought and to the place where commercialism began to take the place of Evangelism. Back to the thought of "giving" and away from the thought of "getting." Back to the spirit of love and away from the narrow confines of selfish desire. Back to the way of real worship and away from outward show. Back to Bethlehem's plains where angels sang, "Glory to God in the highest and on earth peace among men." Back to real Christmas joy in the spirit of him who said, "I came not to be ministered unto, but to minister." Yes, genuinely "Back to Bethlehem's manger." Down on our knees in the presence of our

King. Heeding the admonition of Paul who said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a LIVING sacrifice, holy, acceptable unto God which is your reasonable service."

At Bethlehem the Wise men worshipped: they asked nothing—they gave everything. "Go thou and do likewise."

They asked no gifts at all of him,

Nor thanks for the gifts they bore.

Yet long and hard the way they came  
Unto his manger's door.

And they had never seen his face—

Those shepherds and those kings—

Nor talked with him nor known his care,

Who brought him lovely things.

## How Far to Bethlehem?

By Madeleine Sweeney Miller

*"How far is it to Bethlehem Town?"*

*Just over Jerusalem hills adown,  
Past lovely Rachel's white-domed tomb—  
Sweet shrine of motherhood's young doom.*

*"It isn't far to Bethlehem Town—*

*Just over the dusty roads adown,  
Past Wise Men's well, still offering  
Cool draughts from welcome wayside spring;  
Past shepherds with their flutes of reed  
That charm the woolly sheep they lead;  
Past boys with kites on hilltop flying,  
And soon you're there where Bethlehem's lying,  
Sunned white and sweet on olived slopes,  
Gold-lighted still with Judah's hopes.*

*And so, we find the Shepherds' field  
And plain that gave rich Boaz yield;  
And look where Herod's villa stood.  
We thrill that earthly parenthood  
Could foster Christ who was all-good;  
And thrill that Bethlehem Town today  
Looks down on Christian homes that pray.*

*It isn't far to Bethlehem Town!*

*It's anywhere that Christ comes down  
And finds in people's friendly face  
A welcome and abiding place.  
The road to Bethlehem runs right through  
The homes of folks like me and you.—Selected.*

There gold was borne by Gaspar  
 And myrrh by Balthasar,  
 And frankincense by Melchior  
 From lands dream-dusky far.  
 While down rough hills of Bethlehem  
 That lonely winter night  
 Young shepherds brought him sucking lambs,  
 Soft cheese, and wool curd-white.

He was too young to speak with them;  
 He could not bid them stay,  
 Nor thank them for their offerings,  
 Yet glad they went away.  
 How much, how much we've asked of him!  
 How many times his face  
 Has been uplifted to our gaze  
 In some strange, lonely place!

How many times he's talked with us!  
 How many times he's borne  
 A cross for us and hung thereon,  
 Despised and forlorn!  
 How smooth he's made the way for us  
 That once was rough and dim!  
 Come, bring him love and gratitude—  
 Such gifts bring now to him.”  
 Peru, Indiana.

## Christmas

Let us now go even unto Bethlehem and see this thing which is come to pass.

It is shepherd speech in homely vein of common sense. For this thing did not occur in a book, nor in a church, but in the night fields under the night sky. Nor were these shepherds Bible characters; their own Bible had closed centuries before; doubtless they rested in their graves ere the new Bible was begun. No; “there were in the same country shepherds abiding in the field, keeping their watch over their flocks by night.”

They had heard the Messenger's tidings and the singing of the heavenly soldiers; they had seen the sudden glory; then silence fell and night. And they said to one another, “Let us go and see.”

If they are in the Bible now, it is that we may put

them in the fields again—shepherds watching their flocks by night.

Nothing is said of their character for religion, good or bad. They were ordinary men on ordinary duty to whom great news had come, and they said, “Let us go and see.”

At a little distance they could see, in darker shadow than the night, the walls and towers of the little town. Past the spot where the Angel stood, over the space so lately lit with more than earthly light, on through the gates and up through the dark, dark streets they pushed their quest. They found no temple, no theologians, no creeds, no altars—on, on they sped, and found a Babe in a manger. Multitudes, multitudes begin the journey every year, but not all get past the department store, the tree, the fast and Santa Claus. Not all push on across the fields to Bethlehem, to the Manger and the Christ. On, on past Yule to Christmas, past Christmas to Bethlehem, past Bethlehem to the place outside the inn where the young Child lay; on past the Child to his meaning for mankind in God!

At Christmas all the world is Christian. Men have met Christ with John of Jordan; they have met him confronting with holy anger profiteers of the Temple; they have met him in great acts of compassion upon the poor and sick and friendless, for he beheld the multitude as sheep without a shepherd; they have met him on his Cross; they have met him in the chill dawn of Easter as he walked forth and wrapped himself in a gardener's smock; but multitudes who never met him thus have met him as the Babe of Christmas. The Manger has conquered its hundreds of millions in every generation.

And because the world is more Christian, the season of Christmas extends itself increasingly through the year. With each succeeding generation Christmas lasts longer and longer, and searches out more places for its light and warmth. Christ healed men, and hospitals have ever since increasingly girdled the earth. He taught, and education spread from pole to pole. He walked about as a freeman, and every kind of despotism has dwindled under the power of the Freedom which he bequeathed to men. He is the one force that has divided history.

The story of the world is in two chapters, Before Bethlehem, and After Bethlehem.

“Let us now go even unto Bethlehem and see this thing which is come to pass . . . And they came and found the babe lying in a manger.”—Dearborn Independent.

## Some Spiritual Implications of Science

By President Edwin E. Jacobs, Ph.D.

By a good many people, the natural sciences are looked upon as hard, cruel, and iconoclastic, and even the scientists themselves are often regarded as heartless. Within recent years, the sciences and religion have been thrown into sharp contrast by certain writers and speakers. Moreover, science has been rather ruthless in toppling over some of our pet notions about nature and, what is more, during the late war science contributed, with supreme cunning, much that was devilish in its results. So with this record behind it, and with the present agitation stirring, many people have come to look upon science with suspicion, if not with actual hate.

We are wont to compare the scientist and the practical man with the poet and dreamer. The illustrations, and their name is legion, run something like this: Two men see a beautiful plant. The one is an artist, the other is a scientist. The beauty of the plant appeals to the former and he desires to paint a picture of it. The latter sees it as a living organism and computes the uses to which

it might be put. We compare the two men with a sneer for the scientist. It is wholly unfair, not to say bad taste, to throw these two persons into contrast for the purpose of an invidious comparison. A civilized and highly cultured society depends on one as much as on the other. I am done, so far as I am concerned,—with poking fun at the man who breeds the plants and animals which furnish me food, or the man who designs my automobile, or the scientist who gives me pure food and water.

It is not necessary to berate the scientist or the practical man, in order to praise the poet or artist. It might be well to remember that not all scientists have lost their soul by coming to know something about the world in which they live. There are not a few who have come to an understanding of the spiritual values in life. At least two saw-bones were great poets as well as physicians, Dr. Oliver Wendell Holmes and the present poet laureate of England, Dr. Bridges, to say nothing about the late Nathan Shailer, geologist of Harvard, who was



a novelist of some note, or Dr. G. Stanley, who was a violinist of more than ordinary ability, and Herschel was a great organist as well as a great astronomer.

1. There is, first of all, a religious implication to the sciences. I am not, for the moment concerned with the so-called war between science and religion, which after all, was more of a war between truth and error than it was between Christianity and science. But it is true that there are certain great outstanding, fundamental truths in the Christian conceptions of God and the world, which impinge closely upon certain conceptions of modern science. The Nebular Hypothesis of LaPlace, (or any other nebular hypothesis), Embryology, Behaviouristic Psychology, Mendelism (inheritances), Evolution (in its widest application), the origin of life, of man, and of mind, the immanence of God in nature, the genesis of the conscience and morals, are some of the subjects which have both religious and scientific implications. Their roots are so closely intertwined that it takes both skill and patience to separate them into their distinct spheres.

In so doing, we oftentimes do violence to both. If it is wrong to distort the Word of God in order to gain a point, it would also seem to be wrong to distort the Works of God for like purpose. The fact that Christianity is a matter of revelation, while science is one of investigation, is no reason why we should handle scientific truth with careless hands. If I am reverent in the presence of the Word of God, why should I not also be sincere when in the presence of his Works? So, it often happens, that in order to get our religion right we must get our science right, and in order to get our science right, we must pay attention to religion. Many a man has lost his idealism, his religion, and at last his soul, because he mistook Science for the Messiah, when it was "only the Voice of one crying in the wilderness," "Make ye straight the way of the Lord." The finest religious experience in the world is one that squares with honest science and the finest scientific experience is one that is oriented to Christianity.

2. Science also has moral implications. First of all, there is sex, purely a matter of Biology, and yet it is fraught with the gravest moral significance. It is probably the most hated subject known to the mind of man, and yet one which the most clandestinely discussed and about which knowledge is secretly welcome, notwithstanding all the taboos ever invented. The reason is not far to seek. For centuries the terrific and far-reaching results of this part of man's nature have been recognized, and, in the face of the lack of knowledge, the ostrich attitude of mind seemed to be the only defense against an inundation of evils. If science can offer here anything that will clarify the situation and help abate the evils, it will put humanity under lasting obligations to itself. It is possible that true scientific knowledge coupled with right moral teachings, might work a revolution.

However, the other side of the morality of science is not so bright. The sciences have contributed their share to the destruction of human values. Science has, to be sure, at times debased men's minds and robbed them of their idealism, and during the late war, as already pointed out, it contributed its share to human suffering. But still, on the other hand, science heals men's bodies, gives them pure food and water, brings heat and light to life, furnishes music to the lonely of heart, makes the printing of books possible, even the Bible, transports us and our words on the wings of the wind,—and all with no ulterior end in view! Science is as moral, therefore, as men desire to make it.

3. There is a cultural implication to science. Scientific

truth, like any other truth, tends to lift the soul. It widens the vision and breaks down prejudice. To the scientist, there is neither race nor color when it comes to the matter of achievement. If space permitted, I would give here an impressive list of names in science, including Jew and Gentile, Southern European as well as Nordic, Yellow and Black as well as White, all of which shine with scientific accomplishments. These are drawn together, not by creeds of man's making, but by an infinitely stronger bond, the chords of truth! There is but one international language in the world today, over which there is no dispute or contention, and that is the language of science!

A real scientist can neither be haughty nor biggotted,—there is so much to know and so little that is certain to science. But science bursts prison walls, puts lenses to the eyes, and gives man's thoughts wings. I did not cross the continent within the year, having been in no less than twenty-three states, not to realize again how vast is nature and how slight our knowledge is. Men and mountains, people and plains, rivers, deserts, cliffs, fauna and flora, all interesting, and always more unknown than known.

The sciences have a religious, a moral, and a cultural significance. All are important and all ought to be properly oriented to each other. I am done making invidious comparisons between the poet, the moralist, and the scientist. They are all seeing but different sides of the same shield.

Ashland, Ohio.

#### EQUALIZING MINISTERS' SALARIES

The equalization of the salaries of ministers is becoming a live question in England as well as in the United States. The *Christian World* says that the question is even becoming a "burning one." Anglican benefices range from "very poor" to about \$12,000 a year. It is suggested that if the standard of \$5,000 were adopted it would make available a fund of \$300,000 to apply on salaries of ministers whose income is too small for a reasonable standard of living.—The Baptist.

#### A NEW ENGLAND CONFERENCE

At a New England conference on the lines of Lausanne, a few days ago, this was the report adopted, after much debate, on Faith:

I. We affirm that our common experience of God through Christ is the basis of our fellowship as Christians.

II. As Christians we recognize an underlying unity of believers in Jesus Christ.

III. We value the historic confessions of Christianity as witnessing to the realities implicit in Christian experience and faith.

IV. In the differences of the Christian Church we see the zeal of our forbears as well as the divergences in race and temperament which are part of our historical heritage; but here in America, with its fusing of race and tradition, we believe Christianity should find a rare opportunity to fulfil our Master's prayer that we should all be one.

This is all well, though it is as remarkable for what it leaves unsaid as for what it says. But it is surely necessary to remember that the notes of the Church are Holiness, Catholicity, and Apostolicity as well as Unity; and that we may not sacrifice any one of them for the sake of any other.—The Living Church.

## SIGNIFICANT NEWS AND VIEWS

### PRESBYTERIANS PROMOTE LOYALTY CRUSADE

The Christian Century says:

"The department of building fund campaign of the Presbyterian Board of National Missions is holding a series of "church loyalty crusades" with the primary aim "the reinvigoration of multitudes whose names are already on church rolls." Meetings have been held in Washington, Chicago and St. Louis. The plan has been used also, under interdenominational auspices, in Louisville and Baltimore, 14 denominations participating in the latter city. A crusade is just closing in Los Angeles, where 265 churches of Baptist, United Presbyterian, Methodist and Presbyterian fellowships are participating."

It is conceivable that a loyalty crusade is needed in other churches besides the Presbyterian. Possibly in some Brethren congregations a movement to "reinvigorate" the membership would be as profitable as an evangelistic campaign, and the former might lead to the latter.

### WORLD ALLIANCE FAVORS KELLOGG PEACE PACT

The World Alliance for International Friendship Through the Churches took definite action, approving the Paris Peace Pact, negotiated by Secretary of State Kellogg, in its annual meeting in New York City, last week.

Of particular interest in connection with this gathering was the appearance of Senator William E. Borah as one of the speakers, in Carnegie Hall, and his assertion that the Kellogg treaty was vital to world peace, and that he would do all he could to secure its ratification in the Senate. "Whatever the statesmen may think," said he, "the mass of the people who do the fighting and dying are ready to abolish war."

In a published report of the meeting we take the following further information:

The Senator said that, so far as he knew, the United States now contemplates no reservations to the treaty, and that he sincerely hoped that there would be none when the treaty is finally ratified. Suspicions in this country that two of the great powers had made reservations and secret agreements he described as unfounded, and quoted Prime Minister Baldwin of Great Britain to substantiate his statement.

Senator Borah advised the friends of peace to seek as their immediate objective the ratification of the Paris treaty by the United States Senate. He said that it was impossible to proceed overnight with the idea of disarmament, but that once the treaty had been passed there was more likelihood of a movement for the limitation of armament could succeed.—Evangelical Messenger.

### FRANCE AGAIN IN CONFLICT WITH THE CHURCH

The French premier has brought a storm of protest by his favorable concessions to the Roman Church, in its effort to secure the necessary funds for missionary training for French students. The details are not very intelligible to us, as indeed are many moves made by the fascinating temperamental people of the great Republic. Just what is the attitude of the French populace toward the church of Rome is most confusing to Anglo-Saxon minds. When we found the claims of the papacy both intolerable and unScriptural, we renounced the spiritual and temporal sovereignty of the pope for all time, and then attempted to find our way back to the simple faith and observances of the New Testament. Not so with the Latin. He will denounce the greed and autocracy and

political ambitions of the pope in one breath, and then to assure himself of his own personal safety and acquiescence in the claims of an unchangeable infallibility, will cross himself and plan to send his wife and children to holy communion the following morning. No one knows whether France is Catholic at heart or not. The artistic and dramatic instincts of the French nature are satisfied and even captivated by the impressive ceremonials of the Roman service of worship, while its threat to close the gates of heaven to all who refuse allegiance to the church creates a fear that, after all, safety lies in the attitude of non-resistance to its supreme claims to complete authority over all life.—The Presbyterian.

### WHERE THE NEW PRESIDENT WILL WORSHIP

President-elect Hoover, as everyone knows belongs to the Friends Church and will very likely worship at the little meeting house on "eye" Street. It is a most unpretentious looking structure and will seat a bare two hundred. The curious throng of President-gazers will probably have to be satisfied with a Sunday morning glimpse of their chief executive as he passes in. Mr. Hoover is a very regular church attendant.—Selected.

### MEXICO'S NEW PRESIDENT

Emilio Portes Gil, inaugurated as provisional president of Mexico, November 30, broke existing traditions by delivering an inaugural address in which he set forth briefly the aims of his administration, saying that he did this because of his belief that the situation should not be privileged knowledge confined to the group of persons who would be called to collaborate in his administration. In other words, he was taking the citizens into his confidence. He pledged his administration to friendly relations with all peoples, especially the United States, as long as Mexican sovereignty was respected. He also pledged his government to combat even thoughts of war and said that history would be taught in the schools of Mexico from a pacifist viewpoint. He also pledged himself to the maintenance of liberty of speech and of press, which is something new in Mexican administrations. As governor of his state, the new president showed himself favorable to liberal and progressive policies, especially in dealing with labor. It is expected that he will be actuated by the same principles in the administration of the affairs of the nation. The United States has reason to regard the new president with favor and to support him in all truly liberal policies.—The Presbyterian Advance.

### THE NATION'S SCHOOL BILL

The nation's school bill is growing annually. It has now reached the immense sum of \$2,000,000,000. This represents an increase of 230% within the past eighteen years. This sum appears to be almost incomprehensible. In reality it is. The nation is spending this amount in the most necessary place in its life. No democracy can exist for any length of time if its citizenship is uneducated. We spend over a billion dollars in movie picture shows, hundreds of millions in chewing gum, hundreds of millions in war budgets. If we are to keep up with this, maintaining the level of our citizenship in the high ranges required by the high degree of intelligence demanded by our national activities, we must spend billions.—The Western Christian Advocate.

There is never a shadow unless there be somewhere a shining sun. Nor ever a sin unless there be a God to sin against.



# THE BRETHREN PULPIT

## Preparation For the Coming of the World's Savior

By L. G. Wood

**TEXT:** But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.—Galatians 4:4, 5.

Evidently, we can see in these words that God has a schedule, and in the working out of his great purposes, he is never ahead, neither is he ever behind that schedule.

Christ came in the "fulness of time"—what are we to understand by "the fullness of time?" Christ's coming was not an after thought of God, but was in the plan and purpose of God from creation. He was the lamb slain from the foundation of the world.

The first promise of his coming was made in Eden. (Gen. 3:15) Presented under the law and tabernacle service, and here he is presented as the "seed of the woman" which is in harmony with the statement of the text: "made of a woman" and therefore sets forth the virgin born Son of God. He was God's only BEGOTTEN SON (John 3:16). The reproduction of God in the flesh, therefore God manifested in the flesh.

First: The law, whether spoken or written, was preparatory to the advent of the Christ. But the law could never take away sin. All the blood which was shed on Jewish altars never touched the principle of the great debt of man's sin. It was a kind of interest payment, until the fullness of time, when the principle MUST be met. The law as God's plumb line revealed man's condition to himself and also its own inability to meet that condition. But it did unfold the promise, and typified the real sacrifice that was to be made for sin. It also created an expectancy in the mind of all who looked upon it with any seriousness; hence it was our "school master to bring us to Christ." All of the prophetic details concerning his coming were fulfilled; sin had reached its climax and was demanding the REAL Offering.

Second: History was also paving the way for the coming of this God-man. Through Alexander's conquests the Greek language scattered throughout the world; the most flexible and expressive, for Christian teaching. Rome controlled the civilized world, and cared but little about religious opinions. She simply wanted revenue, and there was, therefore, religious liberty in a large measure. Rome's commercial roads made for the transportation of

her legions to all parts of her domain. But over three splendid roads a little later were to travel those who bore the message of a redeeming Christ to the world. The Hebrew people had passed through a preparatory school in exile. A very marked decay in all religions, aroused the world, both to its need and expectancy. The world had reached the limit of sin. The upper class reveled in luxury and licentiousness; while the lower class waited in poverty and filth.

Steeped in vice and iniquity everywhere people were giving themselves over to frivolity and pleasure. Corruption was on every hand. Home life was debauched.

Public life was oftentimes a scandal. There was a cry for satisfaction, but there was no help. A physician was badly needed, but there was none to be had. Are not world conditions today similar to those of that day? Yet thank God we have the glorious light and liberty of redeeming love, demonstrated by him who did come to be the one great sacrifice for sin.

Third: Nature had a part in making ready for the coming of the one who could do for man what the law could not do. Heredity was busy all the centuries, creating a royal line of descent for the Holy One. Mat-

thew one traces this line from Abraham to the Christ; while Luke three beginning with the Christ traces the line back through Abraham, to Adam and to God. Thus we can trace that golden thread of promise from Eden's closed gate to Bethlehem's open door. What can this Christmas mean to those who deny the virgin birth, and substitutionary death of our Lord? And yet in the face of all the evidence, both in revelation and nature, men are doing that very thing.

Just now, in a daily paper on my desk is a sermon from a great (?) preacher of the middle west, who says: "God never did substitute his Son, Jesus, for any of us condemned for wrong-doing. That is some of the old medieval theology that makes things hard for people in the modern world. It is hard just because people will not throw away those outgrown theories. I don't believe at all in the old substitutionary theory of the atonement,

### A Savior Born

*All over the wide world were men's souls a-hungered;  
The Wise Men afar saw the beautiful Star.  
They came, and their coming is told down the ages;  
They sought the Messiah from countries afar.*

*The shepherds were lonely in night-watches; only  
A splendor broke forth, and from heaven above  
Came heralds of brightness, came cohorts of whiteness,  
Proclaiming the birth of the Monarch of Love!*

*We heard it—we knew it—O thou who dost gather  
Thy lost lambs astray back again to the fold,  
We bow and adore thee, we gather before thee,  
He came, the Good Shepherd, to die for his sheep.*

*But, oh!—a cross!—stagger, thou priest, with thy dagger!  
Thrust not—'tis God's Christ by thy council betrayed!  
He went to the cross—he of Bethlehem's manger—  
That you and I, brother, need not be afraid.*

*O Love! Love divinest! O sweet herald story!  
He came, the Good Shepherd, to die for his sheep.  
And shepherds were watching, and lambskins were sleeping—  
The Good Shepherd came, our night-watches to keep.*

*O Shepherd! O Babe of the Bethlehem manger!  
Accept our sweet songs and our heart's love; enfold  
In thy righteousness only, cleanse by thine atonement,  
And make us to yield our hearts' purest of gold.*

—B. F. M. Sours, Mechanicsburg, Pennsylvania.

nor that God paid a price to the devil to redeem sinful men, and that price was Jesus. . . . Jesus died just because he was a great prophet and teacher out of harmony with the abuses of his day and time, as all other great prophets and teachers thus out of harmony have to die." Brethren, is not this one of the reasons that the world is in the condition that it is? The birth of our Lord found four great causes to be dealt with in establishing his Kingdom of love and righteousness: The political, enthroned at Roma; Education and culture, centered in Corinth of Greece; Commercial, headed up at Tyre and Sidon; and Religion, which had lost most that was vital and with no center, but found among the scattered Hebrews.

Jesus Christ, said of himself, that he came not to be "ministered unto, but to minister," and called himself the "Servant." How fitting that his birth occurred as a kind of consummation, of a long period of servitude of God's chosen people, during which the Synagogue arose, and as a social and educational center it furnished a place and people. The entire universe was centuries preparing for this great event, which was to change so many things of the world in its condition and program. Jesus Christ was not a product of the age in which he lived, but of another world, who came to this world for a great purpose. The text says of his purpose, that it was: "To redeem them that were under the law." I think his own words ought to be recalled as recorded by Luke 4:18: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." This is the best and most simple definition of his purpose that I know anything about. The Incarnation is God's answer to man's need. He came in the hour of supremest need. We should not think of his birth as occurring amidst singing and the ringing of bells at Bethlehem. It is true the heavenly choir heralded his coming, but the condition surrounding his birth were as silent as they were tragic. There was no room for his parents in the inn, and our Lord was cradled in a manger. And blessed be his name, throughout his life on earth he was ever in contact with the lowly and the humble. He touched life at its every point of need. No life was beneath his notice, and none were beyond his power to reach and redeem. The most practical thought of this message is: "Where is he that is born King?" What will you do with his matchless love and mercy, so accessible to all who will yield to him? Will we celebrate this great event with songs, gifts and merry-making, and yet refuse to acknowledge the claims of the Christ upon our own lives?

Certainly, this is a very opportune time for men and women, girls and boys to yield to him their lives, that he may make them "White gifts" for his Kingdom.

'Tis not enough that Christ was born  
Beneath the star that shone,  
And earth was set that morn,  
Within a golden zone.

He must be born within the heart,  
Before he finds his throne,  
And bring the day of love and good  
The reign of Christlike brotherhood

—Mary T. Lathrop.

Fort Scott, Kansas.

Those who limit the influence of prayer to its reaction on the one who prays will cease praying as soon as they are true to their own philosophy.

## Our Worship Program

### Luke's Christmas Story

#### MONDAY

Now it came to pass in those days, there went out a decree from Caesar Augustus, that all the world should be enrolled. And all went to enroll themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, the city of David, which is called Bethlehem, because he was of the house and family of David; to enroll himself with Mary, who was betrothed to him, being great with child. And it came to pass while they were there, the days were fulfilled that she should be delivered. And she brought forth her first-born son; and she wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn.

#### TUESDAY

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them. Be not afraid; for behold I bring you good tidings of great joy which shall be to all people: for there is born to you this day in the city of David a Savior, which is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men (last phrase, A. V.)

#### WEDNESDAY

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste and found both Mary and Joseph, and the babe lying in the manger. And when they saw it they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

#### THURSDAY

And when eight days were fulfilled for circumcising him, his name was called Jesus, which was so called by the angel before he was conceived in the womb. And when the days of their purification according to the law of Moses, were fulfilled, they brought him up to Jerusalem, to present him to the Lord, . . . and to offer sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

#### FRIDAY

And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple, and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said, Now lettest thou thy servant depart, O Lord, according to thy word, in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light of revelation to the Gentiles, and the glory of thy people Israel.

#### SATURDAY

And his father and his mother were marvelling at the things which were spoken concerning him; and Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and rising of many in Israel; and for a sign which is spoken against; yea, and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.

#### SUNDAY

And there was one Anna, a prophetess, . . . which departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.



W. I. DUKER  
President  
Goshen, Indiana

E. L. MILLER,  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N

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## The Art of Illustration

By Marion Lawrance

(Continued from December 1st.)

There are two kinds of illustrations to which we would like to call attention. In one, a plain statement is made beforehand of the thing you are trying to illustrate. For example, you wish to illustrate why it is that some people love God's Book and other people do not care for it. This illustration came to me some time ago, from whom I do not recall but I think from C. D. Meigs. A young lady was presented with a book by an older lady friend. She was very appreciative and showed the book to her mother. That night she undertook to read it, but found it quite uninteresting and laid it down. Some time after that she saw this lady on the street and was quite disturbed lest she should be asked how she liked the book, but she was spared from that embarrassment. Upon coming home, she told the incident to her mother, and said she surely must read that book, lest she be embarrassed some time in the future. She tried to read it but was not at all interested and gave it up. Later, she became interested in a young man, as has often happened in the past and, after the interesting preliminaries, they were engaged to be married. One day, when clearing up her room, she picked up this particular book and discovered that the name of the author was the name of her lover, initials and all. In her excitement she almost dropped the book. On his next appearance at the house, which was presumably that same night, she asked him if he had written that book and he confessed that it was his own book. As the story goes she sat up all night and read it, and wondered why she had ever seen a dry line in it! Does that illustrate what we are seeking to illustrate? Isn't the Bible always an interesting Book when we are in love with the Author?

The second type of illustration is one that withholds the purpose of the illustration until after it is fully given, and then the purpose is flashed out in such a way as to make the truth plain, and the illustration makes it stick.

Well do I recall hearing dear old Dr. F. B. Myer of London, years and years ago, addressing a company of men in Portland, Oregon. He told this story: He was standing on the rear platform of a tram-car (Street-car," we would call it) in London, and he saw a man riding along on a bicycle. He was evidently a novice at bicycling, and the bicycle wobbled from side to side, and Dr. Myer said he feared the man would run into the car and be hurt. First, the bicycle was over against the sidewalk, and then was close to the car. When the car would stop, the man would get ahead, and then when the car started, the man would be behind. Finally he saw the man evidently trying to reach the back platform of the car. In this he succeeded, and immediately when he took hold of the railing that bicycle straightened up. Then it seemed that the bicycle began to talk, and this was what it

said, "I wasn't made to go through the world wabbling from right to left, running into all sorts of danger. I was made to go straight ahead, in a clear course." Dr. Myer said that just then the car run into a long tunnel, in which, for some reason or other, the lights had been extinguished, and they were in total darkness. Though he was standing on the back platform, he could not see whether or not the man on the bicycle was still holding to the car, but when they came out into the broad daylight, there was the man, safe and sound, and he had come straight along with the car, through that dark place. Then all at once Dr. Myer said, "Just so it is when you really get hold of Christ. You quit your wabbling from right to left and learn to live the straight life, and when you go through the dark valley of the shadow of death, you are sure to come out into the light on the other side. It is our place to hold fast to Christ."

It may be wise to say that some illustrations are overdrawn. Indeed, it is quite possible to make an illustration so strong that the point to be illustrated is obscured. An amazing illustration of this kind is told of a man who went with his wife to a temperance lecture, where the stereopticon was being used. The lecturer threw a drop of water upon the screen, where it appeared magnified to twelve feet in diameter. Of course, it is well known that all pure water is full of animalculae, or microscopic animal life. These animalculae were magnified many hundreds of times, until some of them seemed a foot long almost, as they wriggled about. There were more of them than could be counted in that one drop of water. Consequently, it did not look very inviting for one to drink.

Then the lecturer said he would show the wonderful power of whiskey, and he dropped a drop of whiskey into the instrument, and the effect was that it immediately killed all of the animal life and they tumbled down together at the bottom of the picture in a little black spot hardly discernible, and the drop of water now looked bright and clear. We are told that the woman leaned over to her husband and said to him, "John, I'll never drink water again without putting whiskey into it." Evidently the illustration was overdrawn!

There is also power in an illustration that appeals to curiosity. Nothing I know of will catch and hold the attention of a restless audience like appealing to their curiosity. We find this very often in Christ's talks to the people. They did not know, at first, what he was driving at and were curious to listen to his story, but before he got through they discovered what he was talking about, and oftentimes greatly to their own discomfiture.

What is the best form of an illustration? Evidently, it is by comparison. The thing to be taught is likened to something pupils know about already, and this makes the

teaching clear. In other words, the word "I-I-K-E" is the guide to good illustrations. If we say a thing is round, that conveys little idea to a scholar in the class, for it may be round like a tree or round like an apple or round like a hoop, but if we say a thing is round like an apple, the scholar understands immediately what is meant.

This was the form of illustration Christ used most of all. He was teaching men about the Kingdom of Heaven. They did not know anything about it, but he likened it to things they did know about, for example:

The Kingdom of Heaven is like a net let down;

The Kingdom of Heaven is like a sower who went out to sow his seed;

The Kingdom of Heaven is like leaven which a woman hid in meal;

The Kingdom of Heaven is like a man taking a journey;

The Kingdom of Heaven is like a mustard-seed;

The Kingdom of Heaven is like a man who sowed good seed in his field;

The Kingdom of Heaven is like the king's marriage-feast;

The Kingdom of Heaven is like the laborers that were hired at different hours;

The Kingdom of Heaven is like the lost piece of silver;

The Kingdom of Heaven is like treasure hid in a field;

The Kingdom of Heaven is like the pearl of great price, etc., etc.

In the matter of illustrations, objects have a large place. This method is scientific, for the reason that we learn more through what we see than through any other channel to the brain. It is said that a child learns more in the first seven years of its life than it learns in all the rest of its life. I do not know that this can be established. Many educators say that eighty-five per cent of our knowledge comes through the eye. Certainly the method is not only scientific but it is effectual. We learn most and best and quickest in that way.

We learn the relation of things to things. For example, we never read in a book that a tree stands still and a horse walks. It is that kind of knowledge that comes to the child before seven years of age.

The Bible is full of object teaching:—the brazen serpent, the Passover, manna. I have counted no less than one hundred objects in the Bible that are used by way of illustration. Almost every part of the human body is referred to; dozens of animals, as, the camel, the calf, the bee, conies, the birds, etc.; indeed, there is almost no end.

Object teaching is approved in secular schools and is also indispensable in the Sunday school. Here is the place for maps, charts, globes, and especially for blackboards, for they are exceedingly practical. There is no end to the value and use of a blackboard; or, if in a class, a pad of paper with a soft pencil would answer the same purpose. Somebody has said that all that is necessary is to mix brains with the chalk, and this is true. A lecturer with a blackboard and a piece of chalk in his hand can hold an ordinary audience almost indefinitely, whether he makes a mark on the board or not, if he makes a motion every once in a while as if he were going to.

The beauty of illustrating through objects is apparent when we remember how very easily it is done and at what little expense. An apple with a rotten spot in it shown to

the children—will they understand? The influence of bad companions illustrated by taking a charred stick and asking the scholar to take hold of it—the hand all black, as a result, teaches the story. One candle used to light other candles; a nail driven in a post and drawn out again, leaving the hole; a common, fine thread wrapped about a boy's arms, easily broken at first but if wrapped often enough binding him tight—thus it is with bad habits. The lily bulb and the beautiful flower, side by side, illustrating death and the resurrection—there is literally no end to objects that may be used as illustrations in the class, and no kind of teaching lends itself in better fashion to illustration than teaching God's Word in the Sunday school.

People do not carry flashlights for the sake of carrying flashlights. They are carried for the purpose of illuminating dark places and making the pathway clear. In like manner, an illustration, if it is to be effective, should be chosen and given in such a manner as to illuminate the lesson being taught and not leave the illustration itself as the central thing in mind. An illustration that fixes itself in the mind so strongly that the pupils remember the illustration and not the truth illustrated has been made too vivid or forceful.

I can illustrate this perhaps by stating that a pair of glasses are the best illustration of an illustration of which I know. Nobody buys glasses to look at. People buy them to look through. By means of the glasses, the lines in the book appear much plainer than they would otherwise. Really, they are no larger, nor bolder, on the page itself, but they appear so because of the use of the glasses. In other words, the thing you want to see is magnified and you forget the glasses that were used to do it. This brings out the thing we are seeking, namely, that an illustration should be looked through and not looked at.

## Editor's Select Notes on the Sunday School Lesson

### Review: Paul, the World Christian

(Lesson for December 30)

Devotional Reading—Psalm 103:1-5, 8-13.

Golden Text—For me to live is Christ.—Phil. 1:21.

#### Paul and His Teaching

For many weeks we have been studying the life and works of the greatest exponent of Christianity and the greatest missionary of the Gospel of Christ that the world has known. Paul not only has no peer; he has no equal, among the followers of the Lord Jesus Christ, and an earnest study of his life, missionary activity and writings is a long step toward the understanding of Christianity, and as well, a great inspiration to aid in the spread of the Gospel. There are just four high points in his teaching which we have the space to mention: 1. The death, resurrection, exaltation and living presence of Christ in the world are facts as certain in his faith as life itself. 2. The death of Jesus, in the plan of God from the beginning, was for the redemption of mankind. 3. Christ will come again to set up or bring to a completion his kingdom among men, and his coming is imminent. Salvation is by grace, but it must bear the fruits of righteousness, and the moral and ethical demands are high and difficult, but Christ's grace is sufficient.

#### Characteristics of Paul

There have been many very helpful biographies of Paul published, and doubtless our readers have had access to the works of various writers during the course that is now closed. Bishop Frederish B. Fisher in the "Church School Journal," makes special mention of a remarkable biography of Paul, by Adolph Deissmann, to which many of our readers may not have had access. In this book is found a wonderful resume of the strong contrasting characteristics of this man Paul. Dr. Deissmann says, "The human greatness of St. Paul is revealed still more by the great polar contradictions observable in his nature. He had room in his personality for opposing principles which would irretrievably shatter a small man." And here are some of the contrasts:

"1. A sick body and yet physical power for work. In Second Corinthians, 12:9 Paul speaks of 'strength made perfect in weakness.' How often do you find the world's great men having some thorn in the flesh!"

"2. Great humility, yet majestic self-confidence. It seemed as though in the presence of God he regarded himself as a worm; but when you see him before Festus or Pilate you think of him as an eagle in the presence of pygmies. He shrank from arrogance, and yet had a wonderful consciousness of strength. Was not the reason for this his claim that it was not himself speaking or acting, but Christ in him?"

"3. He had periods of deep depression, and at other times was intoxicated with a sense of victory.

"4. He had a tender nature that could weep unashamed, and yet there was a hard pen that could write words like flashes of angry lightning. His severity was always mixed with humility, and yet his humility had always a measure of confidence.

"What did these contrasts do for him? Dr. Deissmann says that they had very dif-

ferent effects on different people. Paul was ardently hated by many and passionately loved by multitudes. He did not have a comfortable life, but he lived a radiant life.

"In this review there are two essential things that we need to take into account, and these have been mentioned in bare outline above. One is the message that Paul carried to the world; the other is the kind of character he left as our spiritual inheritance."

#### A Suggestion for Review

This plan of review as suggested by the "Illustrated Quarterly" goes back to the beginning of Paul's life, and covers it in chronological order, each year or period of years being assigned to a different member of the class, for him to report concerning it, preferably in writing, occupying only one or two minutes. It will be interesting to give names to the years and to place the list before the class, somewhat thus (the dates are uncertain):

A.D. 1-12.	Years of Boyhood.
A.D. 13-33.	Years of Education.
A.D. 34.	Year of Persecution.
A.D. 35.	Year of Conversion.
A.D. 36-38.	Years of Meditation.
A.D. 39-41.	Years of Apprenticeship.
A.D. 42-44.	Years at Antioch.
A.D. 45.	Year of the Famine.
A.D. 46.	Year of Barnabas.
A.D. 47.	Year of Missionary Dedication.
A.D. 47-49.	Years of Cyprus and Asia Minor.
A.D. 50.	Year of the Council.
A.D. 50-52.	Years of Europe.
A.D. 53-56.	Years at Ephesus.
A.D. 57.	Year of the Mob.
A.D. 58, 59.	Years at Caesarea.
A.D. 60.	Year of the Shipwreck.
A.D. 61, 62.	Years of the First Roman Imprisonment.
A.D. 63-66.	Years of Wide Evangelism.
A.D. 67.	Year of Martyrdom.

E. M. RIDDLE,  
President  
Warsaw, Indiana

F. C. VANATOR,  
Associate  
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer  
2301 13th St., N. E.,  
Canton, Ohio

#### ARDMORE JUNIOR ENDEAVOR

The Ardmore church, South Bend, Indiana, reports to the President, a new Junior Christian Endeavor society. There were 20 present at the first meeting. That is an encouraging report and we can look for something good in the future from this group. Their election resulted as follows: President, Miss Bernice Pare, South Bend, R. 3; First Vice President, Miss Esther Wedell, South Bend, R. 2; Second Vice President, Miss Esther Tuttle, South Bend, R. 3; Secretary, Lloyd Chamberlain, South Bend, R. 3; Treasurer, Miss Dorothy Carpenter, South Bend, R. 3. The pastor, Rev. Sensenbaugh, says there are many others in his field to be enlisted in the fine work.

Come along, Endeavorers, report your work. Some fine things are being done in a score or more societies which have not been reported.

E. M. RIDDLE.

#### YOUNG PEOPLE, PREPARE FOR CHRISTMAS!

Have you made preparation for Christmas? Are you building a spirit of joyful-

ness? What the day will mean for you, depends much on what you are preparing to make it mean. Read this admonition from the pen of another:

Do not permit Christmas to creep upon you without you being ready for it. This is possible for anything which is coming toward us and announced to arrive at a certain definite time. We are prone to busy ourselves with other things, knowing that we do not need to make way for it until it arrives. The biggest part of Christmas is found in anticipation. We look for its coming with a smile and a lift of the heart. We begin to inspect the path as we approach it until at the moment of its arrival we shower the earth with flowers and gifts and sweet songs.

The man who neglects to cultivate the expectation of Christmas loses half the beauty of the day.

Build up expectations for Christmas. Think of it. Plan for it. Weave round it thoughts and sentiment and good will. Think of those whom you can make glad. Get something on your heart as well as on your



mind. Let the influence of accumulative results take possession of you. Make way for love. Let it call you back to the sympathetic things of life. Permit it to make you tender and sentimental and to break the hard crust with which you are encased as you move among your fellow-men, grinding

ing out of the tough soil of life your living.

Let the spirit of Christmas greet you before the day arrives. Let it prepare you by changing your heart and your attitude toward life and all your friends. Be Christmas to somebody. Then Christmas will be real to you.

Amanda Kilhefner, Mansfield, O.	5.00
Anna J. Leedy, Toledo, O.	1.00
A Friend, Oak Park, Ill.	5.00
Lizzie Hites, West Salem, O.	10.00
Belle Mast, Spooner, Wis.	2.50
Br. Ch., Ellet, O.	5.00
Children's Div. N. Manchester, Ind.	50.76
Lucy Metz, Sibley, Iowa	5.00
*Br. Ch., Lost Creek, Ky.	34.49
Mr. & Mrs. Lee Mitchell, Ridgely, Md.	25.00
*F. E. & Catharine M. Reed, North Manchester, Ind.	3.00
Br. Ch., Miamisburg, O.	8.00
*Br. Ch., Miamisburg, O.	1.00
Rev. & Mrs. H. C. Funderburg	5.00
Total	\$14.00
Br. S. S., Gatewood, West Va.	8.00
Br. Ch., Ashland, Ohio	35.40
Amy Worst	5.00
W. S. Bell & Family	10.00
Mr. & Mrs. E. L. Kilhefner	20.00
Mr. & Mrs. C. L. Anspach	5.00
Loren T. Black	5.00
Mr. & Mrs. A. L. DeLozier	10.00
Mrs. E. J. Worst	6.00
Mr. & Mrs. I. D. Slotter	5.00
Mr. & Mrs. C. A. Bame & Dorcas, Pledge	15.00
Total	\$101.40
C. E. Ullom, Westerville, O.	1.00
Mrs. E. G. Goode, Dayton, Va.	5.00
Mr. & Mrs. W. W. Heltman, Turlock, Cal. Ch.	25.00
D. B. Clum, Parsons, Kansas	10.00
Etta Studebaker, Mulberry Grove, Ill.	5.00
Mr. & Mrs. M. L. Norman, Mound City, Mo.	3.00
Interest	.22
Total	\$2,902.31

Respectfully submitted,

WILLIAM A. GEARHART,  
Home Mission Secretary.

#### NEW LEBANON NEWS

It has been twenty years since the organization of the New Lebanon Brethren church. During this time the church has had a steady growth until she numbers more than 400 members. The forty charter members did a splendid piece of work when they erected a building which has cared for the growth of the church during these years.

However the church is at a place now where she must enlarge her present building to care for the added growth which will come to her under proper leadership and consecration. At the last business meeting action was taken to proceed to make more room and a building committee was appointed. This committee is ready to bring plans which will be acted upon at the next business meeting in January. We feel if proper steps are taken New Lebanon promises splendid things for the future.

Three special revival meetings have been held under the present pastorate and resulted in nearly 150 additions to the church. So when a meeting for this winter was considered it was the opinion of the pastor and official board to secure someone who would give definite Bible teaching rather than stress evangelism, thus building up the church membership and laying a splendid foundation whereby the church could push out more rapidly when more adequate room and facilities were provided. Dr. J. C. Beal was secured and he began his efforts on November 8, with somewhat changeable fall weather. Yet splendid interest was

### NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



#### FREMONT, OHIO

Many accomplishments have characterized the work at Fremont, Ohio, since our last report, in August. Perhaps the outstanding feature has been the determined manner in which the task of paying on the church debt has been attacked. As the result of the Anniversary Services held November 25th, no less than thirty-one short-time pledges were made, in which a total of \$500.00 in cash is promised by February 1st, next year. We plan to have this amount to pay on the principal, and to raise the interest for the present six months, in addition.

This splendid response followed an inspiring and masterful Thanksgiving sermon which was brought to us by Prof. K. M. Monroe, of Ashland Seminary Faculty, who came in response to the church's invitation, and also brought the message of the afternoon. At the memorial services which were a part of the afternoon services, it was pointed out that the Fremont congregation was organized twenty-eight years ago, when Rev. S. M. Loose was called to the pastorate. The day also commemorated the rededication of the remodeled and enlarged church house three years ago under the pastorate of Rev. S. C. Henderson.

Another activity of the late summer was the painting of the parsonage and church exteriors, and making of needed repairs, which involved the expenditure of almost \$200.00. Various organizations of the church provided this amount, the Philathea Adult church school class contributing almost one-half that amount.

Our church school, under the leadership of Mrs. John Baringer, set an attendance of one hundred as the goal for Rally Day, held October 4th. This goal was exceeded by almost 25% with an attendance of 123. At a meeting of the church school board held after National Conference, it was decided the school can reach 90% of the goals set for Standard schools.

The Woman's Missionary society at the regular monthly devotional meeting in December, entertained in honor of the eight new members added during the last four months. Just after Thanksgiving Day, the W. M. S. sent two bags of clothing to the Lydian Girls school, at Krypton, Kentucky.

The Christian Endeavor Society has decided to meet all the ten goals this year, and has sent its pledge for the Kentucky work to the National Secretary. The Ladies' Aid Society, true to its name, has come to the assistance of the Current Expense fund with an appropriation for insurance, and other incidentals.

The fall communion services were attended by a larger number of the local membership than either of the two previous occasions observed since our coming on the field, January 1st. On Monday evening,

following the communion services, we were blessed with a visit by Miss Johanna Nielsen, who brought us, in her interesting way, inspiration and information relating to our mission work in Argentina. The Sisterhood girls were privileged to have Miss Nielsen present at their luncheon held earlier in the evening. The following day being November 6th, and no message scheduled, Miss Nielsen was a guest at the parsonage, where her presence was much enjoyed.

The most recent addition to the church's "family" of organizations, is the Unity Dramatic Club. This organization is leading in preparing a pageant for the Christmas services. Last month, a farce comedy was staged at the High School auditorium, which was generously applauded, and considered a success in every respect.

Occasion for thanksgiving was amply supplied the pastor and family, when on Tuesday evening, before Thanksgiving Day, forty members and friends of the church made a surprise visit to the parsonage, and piled high the dining room table with groceries and edibles of almost every description. An inventory of the donation made after the guests had left for the pastor's records, showed more than thirty dollars in value.

Both these material things and the spirit which prompted their gift were most encouraging.

Beginning with December, the Fremont church goes on the "Evangelist Honor Roll." Fifteen subscriptions have been sent in, in place of five, the number heretofore receiving the Evangelist. At the last quarterly business meeting, a unanimous call was extended the pastor to remain another year, and the privilege was granted him to hold a three weeks' evangelistic meeting in another congregation, should opportunity offer.

We solicit your prayers that the Lord's work, as represented in the activities here at Fremont, may continue to go forward, and bring honor to his Name.

W. S. CRICK, Pastor.

#### RECEIPTS FOR HOME MISSIONS DURING SEPTEMBER 1 TO DECEMBER 1

Note—All amounts are for the General Fund unless indicated as follows (\*) Kentucky Fund.

*Br. Ch., Lost Creek, Ky.	\$ 20.94
*Nat'l C. E. Organization	270.00
Nat'l W. M. S.	800.00
Br. Ch., Yellow Creek, Penna.	4.00
West Alexandria, O., Brethren Day offering	18.00
Nat'l W. M. S.	450.00
Mr. & Mrs. Emanuel Grise, Damascus, O.	5.00
W. M. S., Liberty Ch., Quicksburg, Va.	15.00
*Nat'l S. S. Association	1,000.00

shown throughout the campaign and a fine spirit was manifested.

Dr. Beal is true to the Word and makes his appeal entirely from its pages. The afternoon Bible lectures were well attended averaging nearly 50. The evening sermons were Biblical and dwelt largely with Dispensational truths. I am sure that the church received a new and added interest in a study of the Word, and much good was accomplished.

Although little effort was made in securing new members 6 united with the church. Others are ready to come in and we believe the church is at a place where she can hope to secure members throughout the year.

Any church feeling that her membership needs to be brought to a place of more definite consecration need not hesitate to call Dr. Beal. We spend as churches a great deal every year to secure new members, but we fail to spend efforts to enrich their lives after they once become members. The teaching element should have as large a place as the evangelistic. Probably the reason so many are losing faith and going into all kinds of "isms" is because we have not been giving them the true Word of God.

The Sunday school has had a splendid year under the leadership of Brother Ora Brumbaugh. The average attendance has been above other years. Rev. Hoover has been selected to lead the school for the coming year. We had the privilege of working with Brother Hoover in College work at Ashland, and I find the same joy to work with him in the work of the local church.

Brother Kinzie is now preaching for the Salem and West Alexandria churches and although we miss him on Sundays he is a regular attendant at prayer meeting and his help is greatly appreciated.

Our people took a prominent part in the Ohio Brethren Conference held at West Alexandria in October. On the closing day pastors attending the Conference filled neighboring Brethren pulpits and New Lebanon was fortunate to have Brother Shively and Grant McDonald as speakers. At the closing conference session given over to returned missionaries three of our members, Brother and Sister Oscar Piatt and Miss Dorothy Musselman volunteered for missionary service and are making plans to enter preparation next fall.

L. V. KING.

### CANTON, OHIO

This is a belated report but press of work the past months is the reason.

Upon my arrival at Canton for a month's stay, beginning September 1, I found the church active in all its departments. Under the leadership of Rev. Fred Vanator, these people have done a fine piece of work. They have a fine church building and a Sunday school equipment surpassed by few churches in the brotherhood. The Canton work shall stand as a monument to the untiring zeal of Rev. and Mrs. Vanator and they leave many warm friends whose best wishes follow them to their new field of labor.

The writer had received a call to this work while at Ashland attending National Conference. Previous arrangements with the Evangelistic and Bible Study League and meetings which had already been planned at several places made it impossible to give an immediate acceptance. After much prayer the work was accepted, the pastorate to date from December 1, with

the privilege of two months away from Canton for special meetings after January 1st. I am now on the field and looking forward to a most pleasant fellowship with these people. I find a spirit of cooperation and willingness on the part of the membership that must mean success.

This congregation is fortunate in having three ministers in its membership. These are Elders D. F. Eikenberry, Alvin Byers, and Leslie Lindower. These are giving most excellent cooperation. Brother Lindower filled the pulpit most acceptably while the church was without a resident pastor and these brethren will care for the work while the pastor is out in special meetings. I had known all these ministers before coming to Canton and I am sure our fellowship will be deepened by our work together.

A large group of these people are interested in definite Bible study. During September a Bible Institute was conducted. This was largely attended. A very deep interest was maintained throughout the entire three weeks. New people are now being found in our services and the prospect for the weeks ahead is good.

### Udell, Iowa

On October 2 I began a meeting at Udell under the auspices of the League. This meeting had been planned for nearly a year. Brother Sam Garber, the pastor, had asked the writer to lead in a meeting last year. Previous engagements made this impossible. It was then planned that the meeting should be held this past Fall. I had looked forward with joyful anticipation to this meeting with the Udell folks and their pastor. I had learned to know Brother Garber at the District Conference of one year ago at Leon, Iowa. In the latter part of August of this year, he was compelled to undergo a very serious operation, an operation from which he never recovered. This left the Udell church without an active pastor and no preparation for the meeting was possible. Added to this we had some real Iowa rains. That means real Iowa mud. After the first few days the roads were passable for but few days during the entire meeting. We had planned a big day for the closing Sunday. The day promised to be fair. A fine crowd was present at Sunday school and the morning service. About the middle of the afternoon a storm came and during the afternoon and following night there was a rainfall of better than two inches. This meant that we were rained out the closing service. Only a few people living in the village braved the storm. The closing message was preached to a group of about ten persons. Conditions made it next to impossible to interest the outside people. The meeting, however, was not an entire failure. Those privileged to attend the services were much interested. This is especially true of the Bible study and the months ahead will bear fruitage. At Udell are to be found a small group of as faithful people as can be found anywhere. They royally entertained me and I can report more chicken dinners than did Dr. Bame at Portis. I was at Udell just twenty-one days and during that time I was privileged to enjoy thirty-nine most excellent chicken dinners.

Since leaving Udell, the sad news of the home-going of Brother Garber has reached me. This will mean a distinct loss to the work at Udell. "Brother Sam," as the people called him, was well liked. This is true, not alone of the church, but of the people in general. He had laid the foundation for a real work and will be much missed. I

had the privilege, while in the meeting, to drive fifty miles across the country to visit Brother Garber. I found him very ill but resigned and resting in the One to whom he had given his life. I was hoping the Lord might raise him up to continue the work so well begun and the news of his death was a shock to me.

### Hamlin, Kansas

For two weeks, beginning October 23, I was with Brother Schaffer and his good people of Hamlin. In point of interest and offering, this was one of the very best meetings I have been privileged to hold. One church, very much larger in membership, gave a slightly larger offering but when length of time is considered, this church tops the list. The interest was intense. The pastor has already written of this.

When planning this meeting, Brother Schaffer stated the field had been well gleaned and he felt Bible study should be stressed. This was done both in the afternoon studies and the evening messages. Both afternoon and evening services drew people from the various churches of the community. In spite of the rain, they were present. When the roads were too bad for the automobiles, the horse and buggy were pressed into service. When no other way was available, the people walked. Hamlin is fortunate in having a High School superintendent who believes the Book. Having been present at the two lectures on "The Law of the Octave," he asked that a part of it might be given to the students in the high school. This was done and the message, through the eye-gate, reached these young people in a way that it will never be lost.

Brother Schaffer and his good wife are doing a fine piece of work. They have the confidence of the entire community, and are loved by all who know them. Our fellowship was very fine and much time was spent in talking over the things of the Word. Brother Schaffer loves the Book and is true to its message. The leading members of this congregation also love the Book. This makes for a cooperation not always possible. I believe there is a real future for the Hamlin church. The loyalty of Brother Schaffer to the Bible and its teachings will bring real success.

### New Lebanon, Ohio

It was my good privilege to work with Rev. L. V. King and the New Lebanon church for three weeks. These were weeks of real fellowship. I had known the pastor in past years and was glad for this opportunity. Our fellowship was most pleasant. I found him a fine yoke-fellow. Brother King has a thoroughly organized church and is doing a good work. The need of this church is added room and better equipment for their Sunday school. While the meeting was in progress, definite steps were taken to remodel the basement. This will be a big step forward but if the work continues to grow and the population of the village to increase, as present conditions indicate, an enlarged building will be the need within the next five years. The membership is now so large that if the entire number were present at one time the auditorium would seat but few more than two-thirds of the crowd. Here, as at all too many other places, many of the members are not found in the services.

When this meeting was planned I was told that the purpose of the work was to deepen the spiritual life and experience of the membership. They already had more members than their building would accom-



modate. With this in mind, emphasis was placed on Bible teaching and subjects were used for the evening message that emphasized the dispensational aspect. Only three sermons that might be termed evangelistic were used, but again God honored his Word and six folks were added to the membership. The services were well attended. I found here a group of people much interested in the study of the Word. The season was a busy one for the farmers and several of the men work in Dayton. To meet this situation the hour for Bible study was changed during the last week to the 6:30 P. M. hour. This made possible a still larger attendance at the study hour. This was just a little hard on the preacher but the extra benefits more than compensated for the extra effort.

In this meeting I was privileged to meet some friends of past years. Rev. and Mrs. M. M. Hoover live next door to the church. These were close friends during the days at Ashland. It was a real joy to meet them again. They are valuable members of the New Lebanon church and are serving in a capacity that means much. This is the home of Rev. George Kinzie and family. Brother Kinzie knows the Book and should be in full-time service for the Lord. From present indications the way will soon be open. Frank Weaver, whom I met some years ago, is financial secretary and one of the outstanding workers. I learned to know many others whose fellowship I much enjoyed and shall remember with pleasure. New Lebanon is the home of three who have recently volunteered for the African field. These are Mr. and Mrs. Piatt and Miss Musselman. When New Lebanon gets of her own flesh and blood on the foreign field they will have an added interest in that work and will count it a real privilege to give largely to the work of foreign missions.

New Lebanon "nosed out" Hamlin in the size of her gift. However, when the size of the membership and length of time are considered, the honor goes to the faithful few at Hamlin.

We closed with a very fine communion service on Tuesday evening. The attendance was fine and the spirit excellent.

J. C. BEAL,

525 4th St., S. W., Canton, Ohio.

### PLEASANT GROVE CHURCH, IOWA

Dear Evangelist Readers:

It has been some time since I have written to let you know what the Pleasant Grove church (rural) at North English, Iowa is doing.

For about two years until this fall a Church of the Brethren minister filled our pulpit. He was a good mixer, but not quite as enthusiastic in the teaching of fundamental truth as this church had been educated to desire. As he was a part time man the writer for a time used the vacant Sunday in teaching from a Dispensational chart that he had made with the help of Brother Mayes, or rather copied from his. As the busy time of summer approached it was discontinued and given only by special invitation at a few neighboring churches.

As Brother Homer Anderson has been farming in the neighborhood the past year, the church recently called him to part time service.

At Conference time, we sent from this church another missionary, Ethel Myers, to Africa. Then a little later there was a third one, Miss Grace Byron. With this much

interest from a rural church we certainly appreciated the visits of Miss Bickel and Brother Hathaway this fall. The fact that three missionaries have gone from this church is no indication that the spiritual status of the congregation as a whole is highly commendable. We have some who are loyal and true, and others that serve only to make our home mission assessment larger. We would that they were hot or cold. Perhaps this condition, which no doubt many churches are experiencing today, is due to the fact that the "teaching of the Brethren ministry" has not been emphasized. Truly the signs are that he will come soon for his saints.

Yours in that Blessed Hope,

ERNEST MYERS,

Corresponding Secretary.

Williamsburg, Iowa.

### ECHOES FROM THE WAYNESBORO, PENNSYLVANIA CONFERENCE

The last Pennsylvania conference will linger in the minds of many for some time, due to the highly spiritual atmosphere which prevailed through the whole conference. For myself I can say that I deem this conference one of the best I have attended. A hearty welcome and a royal entertainment was felt by the delegates. In fact, some hope that there will not too many years elapse before they can meet at the same place again. I felt especially favored by being a guest of Brother and Sister Woolf and daughter and son-in-law, Brother and Sister W. Manherz. It was a great joy to me to have the privilege to be with these former members of the Columbus, Ohio, Brethren church, whom, after we received them into fellowship, proved so faithful and very helpful to us while in Columbus.

The Waynesboro church was well fitted to take care of our state conference, and the pastor, Brother W. Benshoff, had spared nothing by which he could render comfort and service to the delegates. The meals as well as service in the dining room were tip-top.

The messages throughout the whole conference were well prepared and delivered with great earnestness. It seems as if every person tried to be a real help in promoting the cause of Christ, in guarding against what is unwholesome or false teaching and in stressing the whole teaching of the Lord Jesus Christ as the great essential to building for our blessed Master a church to his glory and praise.

I feel grateful to the retired moderator and his staff for the highly spiritual activities during the last conference. The thoughts of Brother R. Paul Miller were the same for our conference as they are for his own church, which are to keep the congregation climbing into closer fellowship and holier communion with their Lord and Savior. The results of such living are higher and loftier ideals and a more substantial fellowship with one another, which will tend to a more rapid as well as a more healthy growth within the church itself. This will cause others to take notice as to how those who confess Christ also strive to live him out in their daily lives. I was glad that the prevailing spirit of the conference was to promote Christian fellowship and a higher and holier life in and for the Lord Jesus Christ our Savior. Brethren, I do believe that this kind of fellowship in Christ Jesus and with one another will be more influential than any program that

could be put on, no matter how well it is planned and carried out.

I would not forget Dr. E. J. Pace and his wonderful lectures; they were deeply spiritual and highly instructive. I feel we need much more of the same kind of information at all our conferences, as well as in all our churches. They are for the building of Christian character of the higher and substantial sort.

Brethren, I wish you would join me in prayer for a yet higher and more inspiring conference and church than we ever had. This in my judgment is the greatest power for the growth of individuals as well as of congregations.

This conference was the least expensive to me of the conferences I have attended, for two of our members, Brother and Sister Wm. Schaffer, used their "Annabill." You say, What in the world is that? That is the name of a five wheel vehicle, running on four of them and steered with the other one. This is the company name they gave it, and the occupants—Mrs. Belis, Mrs. Hargrave, with the owners and their pastor enjoyed the traveling much. The real name of the car is "Flying Cloud." I hope they live and are in good health as well as have the same good car next year, and I will do my best to get them and it started toward Johnstown for our next conference, for which we are praying, that it may be better than any conference up to that time, and so one to be long remembered.

S. E. CHRISTIANSEN.

### FROM THE SEA OF GALILEE TO MT. CARMEL

In describing the trip up from Jerusalem I should have said something about passing near to Bethel. We could not see the remains of the ancient village as it was hidden from the road by a hill. However, it was interesting to pass so near a spot which has so many associations from one's reading of Scripture. You will recall that it was here that Jacob had his first great religious experience, when on fleeing from the brother, Esau, he had cheated, he lay down a wanderer and as he slept he dreamed that he saw angels ascending and descending on a ladder reaching up to heaven. Here he made his first vow to God, or rather it was a bargain. He promised that if God would go with him in his wanderings and prosper him on his journey, he would give God a tenth of what he got. Not a bad bargain, yet considering the rapacious and avaricious nature of Jacob it was very generous on his part. Bethel from an early day was a religious sanctuary of the Hebrews. In the time of Amos, the prophet, it was a great national sanctuary. It was there that the people were gathered in a splendid religious festival, when the old rustic from Judah appeared in his rough garb, stood around watching what was going on there in the name of the worship of God, and after due consideration stood beside the smoking altar, thundered out his grim prophecies of destruction of the Northern Kingdom. I have not time or space to elaborate on that scene, but you can read it in that much neglected book of the Old Testament, the Book of Amos. He was one of the great souls of all ages. So far as we can gather from the records left in the Old Testament he was the first one who connected religion and social morality together. That connection was an epoch-making event. Previous to that time in not only other peoples but also in Israel

religion tended to be not so much a matter of justice between man and man, but a kind of communion between the god and the individual established by sacrifices and offerings and maintained by them. From the time of Amos on it was given a social aspect.

After a good sleep in the hotel at Tiberias we left about 8 A. M., before it had got very hot, for Nazareth. As we ascended that road the beauty of the Lake was no less than when we saw it the day before. The wind had now ruffled its surface, but it was a gem lying there between its great mountains. On the right as we wended our way towards Nazareth, about a mile distant from the road stood the two Horns of Hattin. All about us was the glory of the spring.

After reaching Nazareth we stopped at the Virgin's Fountain at the bottom of the hill on which Nazareth stands. There the women were filling their water-pots just as they did two thousand years ago. The only difference was that now some of them were using Standard Oil cans instead of the much quaint old pots. American devices thus have entered and destroyed some of the flavor of this ancient land.

Up the hill we visited the church built over the old carpenter shop of Joseph. At least that is what the guide book says and what the Franciscan Fathers who own the church teach pilgrims. Like a good many other sacred places this carpenter shop is now a grotto beneath the church. It is not much to look at, but somewhere in this city was the place where Jesus lived the first thirty years of his life, and as tradition has it made the living for the family after Joseph died.

About ten rods to the south we were shown the identical synagogue, now converted to the use of the Greek Orthodox church, where Jesus sat and worshipped as a child and youth, and to which he returned on that notable Sabbath after his baptism and temptation, and where he preached his first sermon. It was from this place that the elders took him and would have cast him down from the precipice nearby. To the east of the present site of the city is a precipice which is called the Mount of Precipitation. This is supposed to be the place to which they took him and were minded to cast him down for what they believed was his blasphemy. Strange how we think the great soul must come from some other place than our own village and must be someone else than our own familiar acquaintance! You can just hear those old elders saying, as Jesus after reading the Messianic prophecy from Isaiah remarked, "This day is this prophecy fulfilled in your ears." "Why, is this not Jesus, Mary's son, whom we have seen working at the carpenter's trade? We never thought there was much to him. He is just like the rest of us. Why does he give himself such airs? Out with him." Brother, do not take yourself too seriously, if you wish to keep out of trouble. Kowtow to those old men with whom wisdom will die. Do not pretend to any deeper knowledge than they have. Never contradict their prejudices, or utter an unpleasant truth in their hearing. It is as true today as it was then that the man who has a deeper vision of God and his truth has to suffer, if he must utter it. Woe betide the church which hushes the voices of its young men, and lives on the teachings of its elders. I am no longer a young man, but I know that in all fields of human action we need the new

blood, the fresh vision of our young men and maidens.

We left Nazareth with its narrow streets, its sad memories, its decadence and its vanished glory, climbed the road and went on towards Haifa and Mt. Carmel. I could not but notice the setting of the village of Nazareth as we went out. Back of it rises a hill from the top of which doubtless the fresh eyes of Jesus looked abroad in every direction. Yonder to the west dance the waves of the Mediterranean Sea. Over to the left the rounded form of Tabor, where the Transfiguration is supposed to have taken place, lifts its head. To the north the snow-capped summits of Hermon rises into the clouds, while to the east the long range of the Hauran rises bluff and bold over the deep gorge of the Jordan. It was a setting fit to nurture the growing spirit of a youth like Jesus. The character of the people, the social contacts to which he was here exposed fitted well into the natural beauty and sublimity of the scenery. This was "Galilee of the Gentiles." Here flowed currents of life unknown in Jerusalem. And yet here were the simple pious souls outside the official circle of the synagogue, whose religion was not that of ceremony and correct dogma, but inspired by the prophetic hopes of Israel, and the right social relations between men.

On Ship En route to Athens, March 30, 1928. J. L. GILLIN.

(To be continued)

When skepticism has found a place on this planet ten miles square, where a decent man can live in decency, comfort and security, a place where age is revered, infancy respected, womanhood honored and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not first gone and cleared the way, and laid foundations, and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views.—James Russell Lowell.

## OUR LITTLE READERS

### THE CHRISTMAS STORY

Hundreds of years ago God promised his people a King, and as they waited for his coming they told stories and sang songs of this King who should bring love and joy to the world. At last the promise came true, and the great King did come to all the waiting people.

In those days the Romans ruled over all the world, and they made a law that all the people should be taxed, each going to his native city to pay the taxes.

Now, Joseph was a poor carpenter who lived in Nazareth, but Joseph belonged to the royal family of King David; so when the rule went out that each should be taxed in his own city, Joseph was obliged to take his young wife Mary and go to his old home town of Bethlehem.

It was evening when they arrived, and the city was filled with travelers; so when Joseph asked for a room at the inn, the innkeeper said there was no place for them. Joseph did not know where to go, and the kind-hearted innkeeper said: "You may

take your young wife to my hillside stable, and there you may find shelter for the night. It is all that I have to offer you."

And there in that humble stable the little Christ-Child was born, and his mother "wrapped him in swaddling clothes, and laid him in a manger."

The shepherds who were out upon the hillside keeping watch over their flocks by night were startled by a bright light which shone about them, and an angel came down and said: "Fear not, for I bring to you good tidings which shall be of great joy to all people. For today, in the City of David, is born a Savior, who is Christ the Lord; and you will know the babe, for you will find him wrapped in swaddling clothes, lying in a manger."

And suddenly the heavens opened, and there was a multitude of the heavenly host who were praising God, saying: "Glory to God in the highest, and on earth peace, good will toward men."

The shepherds said to one another: "Let us go to Bethlehem and see this Child of which the angel has told us." And they came with haste and found Mary and Joseph, and the Babe lying in a manger. The shepherds knelt before the little Christ-Child and worshipped him, and they brought to him their gift of love, the tiniest lamb of the flock, and placed it at his feet.

In the distant East there lived three wise men. Each had heard the story of the promised King, and as they read and studied they watched for his star. At last one night they saw a brilliant star. Then they started on their long ride across the desert. The star guided them. When they reached Jerusalem they went to King Herod: "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

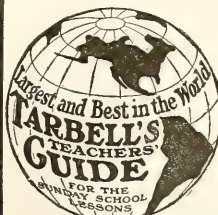
Now Herod was afraid that this Child might some day be made king in his place. So Herod questioned the wise men about the star and said: "Go to Bethlehem and search for the young Child, and when you have found him bring me word so that I may come and worship him also."

Then the wise men went toward Bethlehem, and the star went before them until it came and stood over the place where the young Child was. When they came into the house they found the young Child with Mary his mother, and they bowed down and worshipped him.

The wise men had expected to see a king dressed all in royal robes. Yet they never doubted that this little Christ-Child was their promised King, and so they gave him

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And so each Christmas time we give our gifts of love to the Christ-Child. Whether our gift is small or great, if it is given in the spirit of love and "in his name," then it will be found acceptable in his sight.—Exchange.

## THE TIE THAT BINDS

**SHAAFT-AFFOLDER**—On Saturday afternoon, December 8, 1928 at 2:30 o'clock, at the home of the bride's pastor, Berne, Indiana, occurred the marriage of Miss Lucella Lorraine Affolder to Mr. Victor A. Shaft. The impressive double ring ceremony was used.

The bride is a daughter of Mr. and Mrs. Martin Affolder of Mercer county, Ohio and is a member of the Bethel Brethren church. May the Lord richly bless these young people in their new relationship. JOHN W. PAIR.

**TOFFENBERGER-BLOOM**—On October 10, 1928, Mr. Harvey C. Toffenberger and Miss Margaret L. Bloom, both of St. James, Maryland, were united in marriage at the home of the writer in Waynesboro, Pennsylvania. They were attended by the bride's mother. W. C. BENSHOFF.

**JOHNSON-FOGLE**—At the home of the bride's parents in Waynesboro, Pennsylvania, on October 27, 1928, Mr. Earl K. Johnson and Miss Mary D. Fogle were united in marriage. The ceremony was performed in the presence of a large gathering of relatives and friends. The bride is a member of the church here. W. C. BENSHOFF.

**FINFROCK-LONG**—Mr. Hubert G. Finfrock and Miss Mildred Long were united in marriage at the First Brethren church of Washington, D. C., Sunday morning, November 11, 1928. These young people are both of Hagerstown, Md., the bride being the only daughter of Rev. and Mrs. Roy S. Long. The ceremony was performed at the close of the preaching service in the presence of a large audience. An extensive wedding trip into the southern states followed. W. C. BENSHOFF.

**DOWNEY-HOLLINGER**—Mr. Ira Downey of Downsville, Maryland, and Miss Dessie M. Hollinger of Waynesboro, Pennsylvania, were united in marriage, Sunday, December 15, 1928. Mr. Downey is a member of the Church of the Brethren. The bride is a member of the First Brethren church of Waynesboro, and has been for a number of years outstanding as a leader in the affairs of church, school and community. The ceremony was performed in the church at Waynesboro in the presence of immediate relatives. The newly-weds spent their honeymoon touring through Ohio and Pennsylvania.

The above ceremonies were performed by the writer. The many friends of these newly-wedded folks wish them God's favor and blessing through life. W. C. BENSHOFF.

## IN THE SHADOW

**RHOADES**—Mrs. Sarah Maria Rhoades was born June 17, 1853 and departed this life December 3rd, 1928, being in her seventy-sixth year. She had been a member of the Fremont, Ohio Brethren church for twenty-five years. Surviving are three children, eight grandchildren, one great grandchild, three great-grandchildren. Sister Rhoades fell into a deep sleep thirty-six hours before the end came, which seemed to indicate her bodily fatigue after a long life of kindness and service. Funeral services were conducted from the home. W. S. CRICK.

**SMITLEY**—William Newton Smitley, son of Henry and Martha Bannon Smitley, was born in Ross county, Ohio, April 18th, 1863, departed this life at his home, Adams county, November 29th, 1928, at the age of 65 years, 7 months, 11 days. Death was due to uremic poisoning, aided by a paralytic stroke of several months standing.

He was married September 24th, 1880, to Emma Luella Marbough, of Mercer county, Ohio. To this union were born 10 children—namely Mrs. Hilda Egly, Wm. H. Smitley, Francis Smitley (deceased), Ralph Smitley, Mrs. Marie Christy, Mrs. Florence Lawson, Clarence Smitley, Archie Smitley, Mrs. Mildred Fausel, Elmer Smitley.

He was converted under the preaching of L. S. Bauman January 14th, 1906 and united with the Brethren church, of which he was a faithful member until he was called to his reward. Mr. Smitley was a loving husband, a kind father and neighbor, and will be greatly missed in the home, and in the church and neighborhood.

He leaves to mourn his departure a side-companion, 9 children, 29 grandchildren, 2 brothers, 3 sisters and a host of other relatives and friends. Funeral service was preached by Rev. W. F. Johnson. JOHN PAIR.

**SHANK**—Mary Edith Shank, daughter of Lydia Anne and Silas Shank, was born at Milledgeville, Illinois, July 4, 1885, and died at her home near Coleta, Illinois, December 5, 1928, aged 43 years, 5 months and 4 days. She was united in marriage to Joe W. Shank October 9, 1910. To this union were born three children, Elmer, Gertrude and Wayne. The daughter Gertrude died in infancy.

She is survived by her husband, Joe Shank, the two boys—Elmer and Wayne Shank of Coleta, Illinois, also her father, Silas Shank and two sisters—Mrs. Amanda E. Barber and Mrs. Maude Hauger, all of Sterling, Illinois. These with a great many more distant relatives mourn her sudden departure.

Mrs. Shank became a member of the Milledgeville Brethren church during the ministry of Elder R. T. Reeter on

January 11, 1899. To this faith she remained true during the years.

Services from First Brethren church, Milledgeville, Illinois. E. E. Cone in charge, assisted by Rev. Matthias of the Dutchtown Church of the Brethren. GEO. E. CONE.

**WITTER**—Dr. C. Orville Witter passed away at his home in Cleveland, Ohio, October 25, 1928. He suffered a stroke of apoplexy August first and seemed to be improving when he had another stroke and suddenly passed to his heavenly home. Surviving him are his widow, Ida, and his mother, Olive A. Witter. He was the only brother of the late Marcus A. Witter. He was born near South Bend, Indiana, and joined the church with his brother under the ministry of Dr. Furry. Both brothers were ordained to the ministry. Dr. Witter came to Ashland as a teacher of Science about 1899. He graduated with the B. S. degree from Valparaiso. While at Ashland he preached quite frequently. He decided to study medicine and resigned his college professorship. He graduated from medical college and practiced medicine until his death in Cleveland. He had identified himself with the Christian church in Cleveland, there being no Brethren church there. J. ALLEN MILLER.

Once more the Heavenly Gardener has "gone down into the garden to gather lilies." This time the rustling of his garments was heard in Rittman as he called Mary May Burkholder to the home of eternal peace. For a number of years she has been a faithful member of the Brethren church. Although blind for several years she never failed to find her way to the little church on the hill when she was able to go. In spite of her bodily afflictions she seemed ever to "press on toward the mark of the high calling of 'Christ Jesus'" with a confident trust that she would receive the crown which she has gone on to wear. Her last words to her children were, "I'll meet you in the home over there."

Mrs. Burkholder was two miles north of Orville, Ohio. May thirtieth, 1897 and departed this life at the home of her daughter, Florence, in Rittman, Ohio, December 6, 1928. Burial was in the Oak Hill cemetery. Services were conducted by her pastor, the writer. FLOYD SEIBERT.

**PUDLINER**—John Charles Pudliner, a member of the Third Brethren church of Johnstown, Pennsylvania, passed to his heavenly home, Sunday afternoon, November 25th, 1928, in the Memorial Hospital, after an attack of appendicitis.

His passing was a wonderful testimony of a Christian soul. Brother Pudliner was a young man of twenty-four and leaves to mourn their loss, a wife and little daughter, also his parents, sisters and a brother.

He was an earnest devoted Christian and a faithful member of the Third Brethren church. A large circle of friends mourn their loss in his gain. Services by the pastor, Brother Gingrich, assisted by Brethren Staley and Jones, with Rev. Maltahn of the German Lutheran church, who conducted part of the service in German. GEORGE H. JONES.

## ANNOUNCEMENTS

### THAT THANKSGIVING OFFERING

We wish to thank all who have already made their contribution for the National Home Mission work for the coming year. Some have done well and we know they will receive a blessing. We hope the pastors, superintendents or church officials, who are responsible for seeing that the offering is received, will not fail to give an opportunity for every member of the Sunday school or church to make a contribution. If those who were not present when the offering was received, are not given a chance to give, we know that the offering will not be nearly as large as it should be. We do want a splendid response from all. Our home work must be extended if we hope to go forward as we should as a denomination. If there were those who could not give any when the Thanksgiving offering was received, or will be received if not yet taken care of, please make your pledge as large as you feel the Lord would have you make it, and send us the money later. Do not forget that God lives a cheerful and liberal giver.

Your humble servant,  
WILLIAM A. GEARHART,  
Home Mission Secretary.

### A NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tide education without expense or special distribution. Twenty subjects to choose

from. Sample set, 15 cents. Price—40 cents per 100; \$3.00 per 1,000.

Please give your denomination, also please mention the Brethren Evangelist.

THE LAYMAN COMPANY,  
730 Rush St., Chicago, Illinois.

## Business Manager's Corner

### EXTRA SPECIAL

This announcement will be brief, but its brevity does not detract from its importance.

So far we have said little or nothing about the Minutes of General Conference and Brethren Annual.

The copy for this publication seemed unusually slow about coming into the office this year, and when it arrived we were in the midst of publishing our Sunday school quarterlies and had to lay the Annual aside for a short time.

### However

We expect to get the publication off the press before this notice reaches our readers and we will be mailing them out soon.

### And

Some who received copies last year will NOT receive any this year UNLESS they order them.

### For

A few to whom we mailed copies last year FAILED to PAY for the copies sent and we plan to pass them by this year

### Unless

They pay up.

R. R. TEETER, Business Manager.

### THE HAPPY FAMILY

"They do have such good times together!"

Little Mrs. Turner's eyes followed wistfully the disappearing figures of the MacDougall's, her neighbors across the way. Lunch-and-camera, and sweater-laden, with the dog bounding joyously before them, they were off—father, mother, and the three young MacDougall's—for a Saturday tramp in the woods.

"I was asking Mrs. MacDougall only yesterday," little Mrs. Turner went on, "how it is that although they all have special friends and hobbies of their own, they still manage to work and play and plan together so many good times. And do you know what Mrs. MacDougall answered. She laughed and said, 'Well I really think more than anything it's The Youth's Companion! In fact, I'm so sure of it that I should like to order it for a year as a present from our family to yours. Six months from now you can tell me if I wasn't right.'"

The MacDougall's are just one of thousands of households where The Youth's Companion is bringing not only entertainment in its fine book-length novels, serials, and short stories, but fresh interests, new ambitions, and deeper understandings through its feature articles and many special departments. Every page offers happiness to young and old alike.

Don't let your family be without the treat of this great monthly magazine!

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The Youth's Companion, 12 big monthly numbers, and

A copy of "WE" in 12 colors, framing size 13x24 inches. All for only \$2.

THE YOUTH'S COMPANION

S. D. Dept., Boston, Mass.

Volume L  
Number 50

December 29  
1928

THE

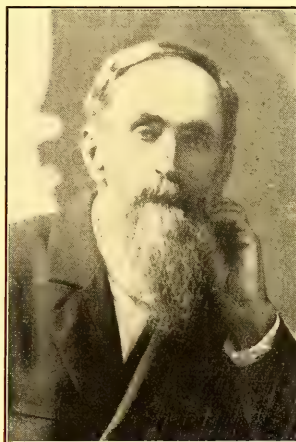
# BRETHREN EVANGELIST

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Golden Jubilee and Doctrinal Number

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1879



1929



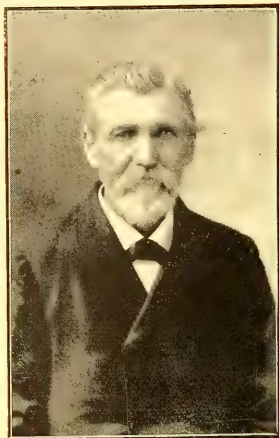
ELDER H. R. HOLSINGER

First Editor and Publisher of "The Progressive Christian" which absorbed "The Gospel Preacher," the name later being changed to THE BRETHREN EVANGELIST.

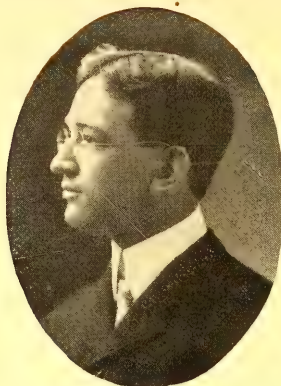
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*"Shall not we, who today stand in the place of those who have gone before, hold up the cause of apostolic Christianity?"—H. R. Holsinger.*





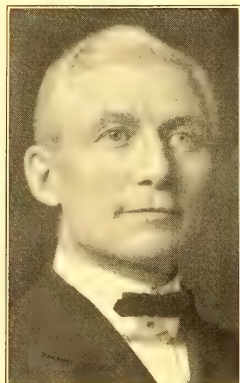
**JOSEPH W. BEER**  
Editor, 1878 and 1888



**CHARLES F. YODER**  
Editor, 1903-1907



**S. J. Harrison**  
Editor, 1892-1894



**A. D. GNAGEY**  
Editor, 1893-1902, 1908-1915

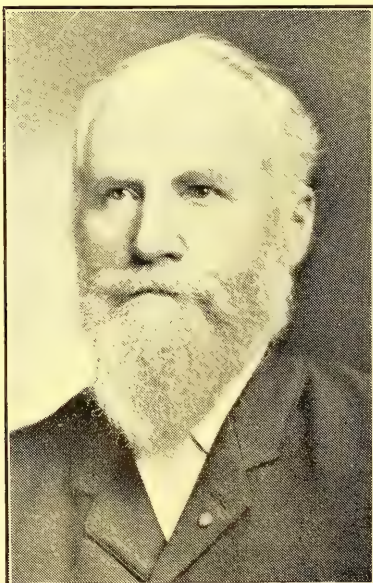
**Some Former Editors**  
of "The Brethren Evangelist" and of  
its antecedents, "The Progressive  
Christian" and "The Gos-  
pel Preacher"



**J. H. WORST**  
Co-Editor, 1880-1881



**E. L. YODER**  
Editor, 1884-1886



**DAVID BAILEY**  
Co-Editor, 1882



**A. L. GARBER**  
Editor, 1886-1888

# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Published weekly by the Brethren Publishing Company, Ashland, Ohio, at \$2.00 per year in advance.

**George S. Baer,** . . . . . **Editor**  
**R. R. Teeter,** . . . . . **Business Manager**

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## EDITORIAL

### Fifty Years of Service

As the year of our Lord 1929 approaches The Evangelist is concluding fifty years of service as an organ of the Brethren people and as an exponent of the Gospel of Jesus Christ. This half century has been an eventful one for those of Dunker faith. It began as a champion of progress and of faithful adherence to the Gospel and as such it has continued through the years. It first lifted its voice to a united church, but early in life it was compelled to witness the unfortunate division of Dunkerism into three camps—the Old Order, the Conservative and the Progressive. While it became and has continued an organ of the so-called "Progressive" wing of our divided fraternity, it is not an advocate of division, but rather of union. It has witnessed many dark and troublesome days during these fifty years, as are likely to occur during the formative years of a denomination's life, yet its influential voice has been no small factor in steadying the brotherhood, in directing their course and in bringing to pass a numerical growth that enables us to register a number ten times that with which we started out at the time of the division, a little more than forty-five years ago. We are yet among the least of the tribes of Israel, and we have nothing of which to boast, but we have much for which to be thankful and sufficient cause for being bold in our witness bearing on behalf of the Gospel.

In writing a brief historical sketch of THE BRETHREN EVANGELIST, we find it impossible to cover all points of interest in the early history with accuracy, inasmuch as there are no complete records of those years available and as the file of the first volume and some later volumes have not been preserved. However we feel fairly certain of the reliability of what we have written herewith, except that the exact time of service of some of the early editors may vary somewhat from the dates we have affixed. In the years before the paper was taken over by the church, when it was a private enterprise, there were at times several men associated together in the editorial work, and being without complete files, it is not always possible to tell when certain men's service began and ended. So, it is barely pos-

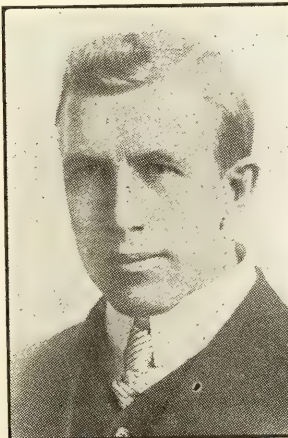
sible that some of the associate editors of those days have been added.

We recognize the fact that we are two or three months late to celebrate the fiftieth anniversary of the founding of the paper, as its first issue came out "in the fall of 1878," according to the most definite statement we have, which is found in Holsinger's "History of the Tunkers and the Brethren Church." "The publication did not meet with the patronage which was expected, partly for the reason that there were then six papers in the field. The paper was continued for about six months, when we became somewhat discouraged," says H. R. Holsinger, "and began to cast about for the cause of the failure." (Holsinger, p. 484.) Differing as to the policy to be pursued, Holsinger proposed to turn his interest in the paper over to J. W. Beer, who for the remainder of the year tried out his policy and then suspended publication. "The paper lay dead until May, 1880, when it was resurrected by Howard Miller, and conducted in the name of Holsinger and Miller." The date of the first issue of the resumed publication was April 30, 1880. Holsinger in his History (p. 491) continues, "Miller remained on the editorial staff only about two months, when I became editor, publisher and proprietor." In view of the months of its suspended publication, it is probable that the paper fathered by Holsinger lacks a few weeks of rounding out fifty years of actual service.

"The Progressive Christian," however, is only one root of the Evangelist's origin; it has two. There appeared in Ashland, Ohio, the first of the year, 1879, the first issue of "The Gospel Preacher," edited by S. Z. Sharp and S. H. Bashor. Soon after its inception Elder Sharp was replaced by J. H. Worst and later Edward Mason was added to the editorial staff. In the spring of 1881 S. H. Bashor severed his connection with "The Gospel Preacher" and on October seventh of the same year he became connected with H. R. Holsinger as co-editor of "The Progressive Christian." Not later than the first of the year 1882, David Bailey became associated with Edward Mason as co-editor and publisher of "The Gospel Preacher." This dual relationship continued until June 28, 1882, when "The Gospel Preacher" and "The Progressive Christian" became consolidated under the editorial trio of Holsinger, Bashor and Mason, the combined publication retaining both names for a few issues, but on the issue of July 12, 1882, the term "Gospel Preacher" was dropped and the name of the paper continued as "The Progressive Christian." It will be noticed that, counting from the first appearance of "The Gospel Preacher," the date of our celebration is exactly correct, and counting from that side of the house, the Evangelist has suffered no interruption in its publication.

But how and when did the paper get its present name? It was after the memorable Dayton convention of 1883, when it became known that the Progressive wing of the Dunker Church must make its way alone, and had launched out upon its denominational career as the Brethren Church. It was then proposed that the name of the Progressive organ should be changed to indicate the people whom it was to serve, and so was called "The Brethren Evangelist."

In 1884 E. L. Yoder became associated with H. R. Holsinger, and while the latter was among the churches much of the time soliciting for the college, Elder Yoder edited the paper. For two years this connection continued. When Yoder laid aside his editorial duties, Elder Holsinger being in ill health, A. L. Garber, who was a printer by trade, as well as a preacher, and had charge of the mechanical department of the Publishing House, assumed editorial responsibility for a period of about two years, after which Holsinger resumed the work. His direction of the paper's destiny and his ownership of it continued until 1892, when it was taken over by General Conference and S. J. Harrison was elected first conference editor, who found himself faced with the debt incident to the purchase of the Holsinger interests. Elder Harrison said in



**GEO. S. BAER**  
Editor of The Brethren Evangelist since January 1, 1919.



his "Valedictory" at the close of his two years' service: "The first year we had the adjusting of the business management to a basis where it would be possible to carry on the work of the Publishing House within its income. Originally it was not intended by Conference that the editor should in any way have financial responsibilities, but it was soon found that it was impossible to employ a business manager and an editor with the income at our command." This is thrown in to indicate to our present generation of readers how that little group of Brethren who had banded themselves together to espouse the cause of restoring and propagating the "Whole Gospel" valued the printed page and in order to have its service were compelled to crawl for a considerable time before they could even walk, to say nothing of running at the speed that is required in this day of rife competition. Elder Harrison, who is still living at Sunnyside, Washington, had had previous experience with the "Brethren Work," a publication that is one of the antecedents of our esteemed contemporary "The Gospel Messenger." During S. J. Harrison's term of office, S. H. Bashor's name was carried as "Vice-Editor."

With the issue of October 24, 1894, Dr. A. D. Gnagey became editor of The Evangelist and served in that capacity for two periods, covering a total of eighteen years. If it were not outside our purpose we would like to take time here to mention Dr. Gnagey's much longer term of service in connection with the Sunday school literature of the church. Suffice it to say that he has not only given longer service, but has been our most consistently successful of editors and has done more to give character and content to Brethren publications than any other man in our brief denominational history. He is now pastor of our church at Altoona, Pennsylvania, and is entering upon the sixth year of his second pastorate in that field.

Following Brother Gnagey's first period as editor, Dr. C. F. Yoder, fresh from seminary and university work, and having taken a professorship in Ashland College, was called to the editorship, and for five years his deep spirituality and able mind directed the destinies of the Evangelist. Brother Yoder is too well known, as is also Brother Gnagey, to need extended comment. He is one of the humblest of men, yet one of the ablest of our brotherhood. His literary gifts are widely recognized, and the outflow of his soul in verse has long been appreciated. He has been for twenty years the superintendent of our mission work in Argentine, which work he himself founded.

Dr. Gnagey was recalled from the pastorate to succeed Dr. Yoder and for eight years put his beautiful spirit and literary style into the Evangelist, as well as edited the Sunday school publications. Then when the task became too great for even so willing and ever-over-worked editor, by reason of the increase in number and improvement in quality of our Sunday school publications, he was permitted to give his entire time to the editing of our Sunday school literature, in which field he served until he sought the rest of a pastorate a little more than five years ago.

Dr. R. R. Teeter was elected to the two-fold task of editing the Evangelist and managing the Publishing House and for a little more than four years he was able to carry the load. It was during the war period that he served and by the time the war had closed the editorial and business problems had multiplied until it was no longer possible for one man to handle both phases of the work. It was then, the beginning of 1919, that the present editor took over the editorial responsibility of the Evangelist and also took a hand in the making of Sunday school literature. These ten years have been busy ones, and have been crowded with all kinds of perplexing problems, such as only an editor can understand, but withal they have been rich in reward—the reward of a wider friendship and the consciousness of a service conscientiously done. During Brother Teeter's editorship, the Four Year Program was launched, and one feature was the putting of congregations on the Evangelist Honor Roll by placing the Evangelist on the church budget, or by getting seventy-five percent of the homes to subscribe to the paper. The spirit of the movement took hold of the brotherhood to such an extent that during the present editorial administration the subscription list reached the highest point in the paper's history, and a greater pro rata circulation than any church paper with which we are acquainted. We are not foolish enough to recall this with selfish pride, for it was not due to the present editor's influence; the movement was started with our pre-

decessor and was brought to such a degree of success by the very encouraging and loyal response of the pastors of the brotherhood to the aims of the Four Year Program, and later of the Bicentenary Movement. But such movements have a way of reaching their crest and of accomplishing a certain descent, and that has been our experience, however we have been able thus far to hold a goodly percent of the increase, so that we are much ahead of where we were when the Four Year Program was launched. And we believe that a similar story of progress could be told by every other church interest promoted by that Program.

Brother Teeter has retained the business managership through these years and in another part of this paper is telling his own story of the progress achieved. We wish merely to say that we have enjoyed the fellowship of the brotherhood's faithful ministry and also of many of the beautiful souls among the laity. We have always sought to do our best under the circumstances prevailing from time to time, and we can promise no more for the future. Our program for the coming year involves some improvements which we believe our readers will appreciate and which will add more of that representative brotherhood spirit and view to the paper. We covet the most loyal support of our church's leadership as we enter upon this new year and as our beloved church paper enters upon its second half century of service.

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## EDITORIAL REVIEW

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President Jacobs' College News bristles with interest this week.

Sister Emma Aboud reports the organization of the First Brethren Church in New York City, with fourteen charter members.

Our Conemaugh, Pennsylvania, correspondent tells of progress under Brother Staley's leadership. A birthday surprise for the pastor was a recent event.

At Sunnyside, Washington, where Brother C. C. Grisso is pastor, a meeting with Brother L. S. Bauman as evangelist resulted in forty-four confessions, ten of which were reconsecrations.

Brother Sheldon's letter throws a little light on the cause of the revolt of the natives to French authority—the false prophet who has been working among the natives and misleading them.

Brother Quinter M. Lyon, editor of the Sunday school publications has put his best effort into that splendid series of lessons for the next quarter, and we trust that all Brethren schools have secured their needful supplies. Your school cannot do as well with any other house's supplies as with Brethren.

You will enjoy Dr. Gribble's interesting letter describing her trip to the African Missionary Conference. Her trust in God and her testimony to God's faithfulness are inspiring. The letter, which very recently arrived, was written before the late disturbing events in the vicinity of our mission stations.

It is easy to overlook the egotism of youth, in fact, his inexperience and lack of knowledge makes it more or less becoming to him, but the egotism of age is incongruous and hard to explain, in view of the years of experience and the sweep of human knowledge that should have impressed him with his smallness and inability.

It will be evident that we have not published the pictures of all the former editors in this issue, for which we are sorry, but we have used all the cuts that were available. We hope we have not omitted the name of any former editor of this paper or its two antecedents, but if such should be the case, or if we have erred in any particular with regard to fact, we will appreciate having any one call such error to our attention. We trust the doctrinal feature of this number will be especially appreciated and will prove helpful to many. If you can do some missionary work by letting some one else read your copy, do not fail your opportunity. And if any church can use this issue to increase the membership's interest in the Evangelist, we trust that such will be done, and shall be glad to send additional copies upon request as long as they last.

# Some Distinctive Phases of Brethren Belief and Practice

## The Sure Foundation

By Dean J. Allen Miller, D.D.

The writer of the Epistle to the Hebrews declares that in olden times God spake to men through his chosen prophets. He adds that God has spoken again to us in his Son (Heb. 1:1). There are however not two revelations. There is continuity in the revelatory process. That made through Jesus Christ is the culmination of the earlier revelation. There is to be noted, what is far more important, the fact that God's message given through his Son is final. There shall be neither addition to it, nor dare there be any subtraction from it. Prophets, such as Abraham, Moses, Isaiah, Amos, John the Baptist, were great. This writer adds no descriptive epithet to these intermediaries of the first stages of the divine revelation of God's will. But note how the characterizations of the Son accumulate. Rightly so. For he was no mere "mouthpiece" or "messenger" of God, but he "was the effulgence of his glory and the very image of his substance." In one other respect to be here noted there is a vast difference. The former portions of the Revelation were fragmentary. That through the Son is, as I delight to put it, final, perfect and complete.

In this brief study I am anxious to stress several essential and vital considerations, considerations which I think our day needs to have stressed. The first is this: as Christians, and especially as ministers and teachers of the Word, we must be true to the Word of Christ. We must hear him when he speaks.

When Christ speaks he speaks for God. When he speaks he speaks as the Son of God, equal with God. Jesus Christ revealed the will of God to men. He did more than that; he also himself did the will of God. It may be added that he commands men to do the will of God. Let the following quotations from the word attest these simple statements. They are the reported words of our Lord. "I have given them thy word" (John 17:14). "The words which thou gavest me, I have given unto them ..." (John 17:8). "The word which ye hear is not mine, but the Father's who sent me" (John 14:24). "For I am come down from heaven, not to do mine own will, but the will of him that sent me" (John 6:39). "He that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him" (John 8:29).

The Gospels are full of such and similar statements of our Lord. The Epistles make even higher claims, if that were possible, to inspiration and divine authority. What shall we do with such inescapable and unambiguous claims? Are they genuine? Can they be trusted as true? What is the evidence upon which thinking and reasonable men may rest their faith in these tremendous claims to divine origin and authority? This brings me to the next thought which I should like to consider.

The new Testament Scriptures must be received as trustworthy, genuine and authoritative by Christians and as speaking with finality for God to the hearts and consciences of men. That is a long proposition. Please read it again and think it through. Here is the crossing of the roads for belief and unbelief. Here men part company. Here accordingly is the source of weakness and failure in the church of our day. Yes, for that, for the church of every day. If men believed that the above statement were true it would revolutionize their life

everywhere. But they do not believe it. Here is what I mean, putting it in form so that the eye can grasp it:

Jesus Christ came into our world as God's Son, incarnate in perfect Man;

Jesus Christ spoke for God to men; he revealed the will of God to Men;

Jesus Christ commanded men to hear his message, believe it and obey it.

This Message which he revealed personally and through chosen men is the New Testament; as such record it is God's Revelation given through Inspiration.

If this be true, and I believe it is in so far as it is possible to set forth the simple facts in so brief a space, then it seems to me that we should find the burden of our preaching here. We must as they did in Apostolic days declare, "That Jesus is the Christ, the Son of God." We shall then have no time for idle speculations, nor for the trifling quibbles and foibles of doubtful value. We must take our stand on the New Testament as the Word of God. Here we must stand immovable, undaunted, wholeheartedly. Then we can not be defeated. But we must stand here because we believe. He himself said, "Believe in the Gospel."

My last thought in this study is this: We must hold a faith that is reasonable, intelligent and compelling. We ought never as ministers and teachers of the Word of God have to beg the question when asked for the grounds upon which our faith rests by replying evasively or charging our questioners with unbelief. That never wins a soul for whom Christ died. To hurl discourteous and pointed epithets at our questioners, our audiences, or any one to whom we owe a Christian's reply wins no one. I plead for an informed and intelligent ministry. I covet a ministry, for the Brethren church that knows the grounds upon which faith can be rested,—grounds that can not be shaken by any discovery of history, science or philosophy.

Such a foundation for faith may be built up by serious and hard study. There are resources at the minister's command today which if he will make prayerful and persistent use thereof, will fortify him against any attack. Brethren of the ministry, we are responsible to our day.

I have limited this discussion to the New Testament. The burden of my contention is just this in a brief and simple statement: In the New Testament we have God's final, perfect and complete revelation of his will made through Jesus Christ; it is therefore the ultimate authority in the hearts and consciences of men ready to do God's will.

Ashland, Ohio.

## Christian Baptism

By Louis S. Bauman, D.D.

### Importance of Baptism

That baptism holds a very important place in God's plan of salvation is evident from the following facts:

First. Christ began his ministry by being himself baptized (Matt. 3:13-17).

Second. Christ closed his ministry by commanding all his disciples to be baptized (Matt. 28:19; Mark 16:16).

Third. Its observance was the unswerving practice of the apostles whom he chose and ordained to carry on his



work (Acts 2:38; 8:12, 13, 35-38; 16:14, 15, 32-34; 18:8; 22:16).

Fourth. Even after the special case in which the Holy Spirit was given prior to water baptism, God's own special messenger, Peter, commanded its observance nevertheless (Acts 10:44-48).

Fifth. The place Paul gives it in his epistles (Romans 6:3-5; Col. 2:11-13; Gal. 3:27). Also, Peter's strong testimony (1 Peter 3:20-21). Paul's words in 1 Corinthians 1:10-17 do not minimize its importance for one moment, for, after considering his statements as to the heart-breaking conditions among the Corinthians (vs. 10-13), one can readily understand why he could not have prided himself in having baptized any of them. Moreover, it was the supreme business of Paul to preach and leave the physical task of baptizing those who believed to the elders of the churches.

Sixth. Its significant connection with the gift of the Holy Spirit (Acts 2:38; 10:47, 48; 19:1-6; 1 Cor. 10:1, 2). A rite so closely connected with the reception of the Holy Spirit cannot be despised by thinking Christians. (We have not included John 3:5 in our references on this point. If this passage does not refer to water baptism, we shall leave the burden of proof rest upon those who make the denial).

#### Is Baptism Essential to Salvation?

God said to Abraham, "My covenant shall be in your flesh," and "the uncircumcised man-child . . . shall be cut off from his people" (Gen. 17:13, 14). This statement, standing alone, might make it appear that salvation could not have come to the house of Abraham apart from circumcision. However, bear in mind the words of Paul: "We say that faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in circumcision or uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which we had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also" (Rom. 4:9-11).

Even so, it is easy for us to prove by a multitude of Scriptures that under the present dispensation it is still true that "faith is reckoned for righteousness," and, Christian baptism is the outward sign and seal of the righteousness that is appropriated by faith. We are not baptized to be saved; but we are baptized because we are saved. The man who is saved will not reject God's appointed sign of his entrance by faith into the finished work of Christ,—his identification with Christ in crucifixion, death, burial, descent into Hades, and resurrection to eternal life. To so reject would be evidence, not of saving faith, but of unbelief.

#### The Significance of Christian Baptism

Nearly all the controversy these days as to the proper mode of Christian baptism arises from a lack of understanding as to the true significance of baptism. It is evident from the scriptures that:

(1) Baptism signifies our identification, by faith, with Christ in his death, burial and resurrection. Be it ever remembered that it is spoken of the Church that it is bone of Christ's bone, and flesh of Christ's flesh; and that "they two (Christ and his Church) shall be one flesh." (Eph. 5:31.) Therefore, baptism is the divinely appointed symbol of our entrance with him into his death, burial, and resurrection, through which we have "passed from death unto life" (John 5:24). Consider Romans 6:1-5; Col. 2:11-13, and Gal. 3:27.

(2) Baptism signifies the fact that as a result of our

identification with Christ on the cross, the demands of divine justice against us, on account of transgression, have been met, and our sins have been remitted, i. e., put away. —See Acts 2:38; 22:16. Note carefully the statement of Peter that baptism does not "put away the filth of the flesh" (1 Peter 3:21, 22), but that it is "the answer of a good conscience toward God,"—a conscience that only the soul conscious of remission of sins can possess.

(3) Baptism represents the fact that the believer has become "a new creature in Christ Jesus," has "risen with Christ" (Rom. 6:4, 5; Col. 2:12; 3:1-4).—i. e., the believer is one "born again."

#### Infant Baptism Unscriptural

That infant baptism has no place in the mind of God, is evident from the fact that:

(1) The exercise of faith is essential to valid baptism (Mark 16:16; Acts 2:41; 8:12, 37). There is absolutely no record in the Word of God of any case of infant baptism. Children, not yet knowing sin, are saved because no man shall die because of another's sin. The atoning work of Christ went as deep as Adam's fall (Rom. 5:15-19).

#### Sprinkling or Pouring not Scriptural Forms of Baptism

(1) The springling or pouring of water upon the head utterly fails to represent any symbol or likeness of death, burial and resurrection,—the figure demanded in Christian baptism.

(2) Springling or pouring fails to meet the simplest, plainest and most natural descriptions of the act of baptism as it was performed in the days of Christ and his apostles (Mark 1:5, 9, 10; Acts 8:38, 39). The Philipian jailer and his family hardly had to go out of his house (as he did go) to receive baptism, if the rite consisted of sprinkling or pouring but a few drops of water on the head. Consider Acts 16:33, 34.

(3) The Greek word, *baptizo*, never means to sprinkle or to pour. It means to *immerse*, to *plunge*, to *dip*.

#### Single Immersion Fails to Meet the Scriptural Requirements for Christian Baptism

(1) Matthew 28:19 gives us the true formula for Christian baptism; and, this formula has been almost universally used in the Christian Church for nearly two thousand years. The very language used in the formula demands a triple action—"In the name OF the Father, and OF the Son, and OF the Holy Ghost." Grammatically, the three prepositions definitely separate and keep separate the three names, each of which must receive *separately* the action indicated by the participle, "baptizing." It is not enough to say that "Father, Son, and Holy Ghost are one," for the very simple reason that the Father, the Son, and the Holy Ghost are also *three*. Husband and wife are *one*, but they are also *two*,—"They two shall be one" (Eph. 5:31). Trine immersion sets forth the great mystery of the Trinity,—the great fact that *Three are One*. Christ prayed to the Father for all true believers, "that they may be one, AS WE ARE" (John 17:11). Consider that statement carefully. Trine immersion is in itself a protest against the unitarianism that is leavening all Christendom today with unbelief in the equality of the Father and the Son. Unitarians might consistently baptize with single immersion. They can never consistently baptize with trine immersion. Indeed, it is a historical fact that single immersion originated with the Unitarian sect of Arians in Spain in the fourth century. To use the phrase,—"*There was a reason.*"

(2) The word "*baptizo*" is the frequentative form of the Greek word "*bapto*," and literally calls for a repetition of the act signified by the verb. Liddell and Scott,

in their well-known Greek lexicon, translate,—“To dip frequently.”

Trine immersion also is the only form of baptism that represents the believer's identification with Christ, not only in death, burial and resurrection, but his identification with him when he descended into the sinner's prison,—“hell” or Hades (Acts 2:27, 31; Eph. 4:9), where he was “three days and three nights in the heart of the earth” (Matt. 12:40). The early Christian church fathers frequently stated that the three dips in trine immersion were given to represent the “three days and three nights” of Christ's descent into “the heart of the earth.”

Trine immersion, the oldest form of Christian baptism, is the only mode of Christian baptism that is complete in its symbolism of the identification of the believer “with Christ” (or, “in Christ”) during his atoning work from the Cross to the opened tomb. Unquestionably, he who receives it can feel that he has met every requirement of God's Word as to this important rite, and that in the symbolism thereof there is nothing lacking. The church that practices it and understands its significance can never give way to the encroachments of modernism or infidelity.

Long Beach, California.

## The Lord's Supper

By Martin Shively, D.D.

The sacrament observed by Brethren everywhere, and known as the Lord's Supper or Communion, grows out of that last solemn meal which the Lord ate with his disciples, on the night of his betrayal. We use the terms interchangeably, though perhaps there is really a difference between them. If such a difference exists, it lies in the fact that the term, “Lord's Supper,” includes both supper and communion, and the term “Communion,” may apply only to the elements of our Lord's Body and shed Blood. Such a separation is generally made among Christians, though by what authority, may not be so easily shown. Much ink has been poured out in efforts to prove that that last meal was really the ceremonial Passover, and an equal amount, in the effort to prove that it was not, but was an entirely different ceremony. No time or space will be given in this brief paper, in defense of either view, except to cite a few passages of Scripture. That Jesus was crucified on the Day of Preparation, seems clear from Matthew 27:62, Mark 15:42; Luke 23:54, and John 19:31. That the ceremonial Passover had not yet been kept, is clear from John 18:28, so that no matter by what name Jesus had called the supper which he ate with his disciples, it could not have been the Jewish Passover. This is further indicated by the words of St. Paul, when he said: “Christ our passover, is sacrificed for us.” What Jesus did that night, by the operation of the Holy Spirit, made such a profound impression on the disciples, as well as on their successors, that all the ceremonies were combined in their thought, and observed together, for many years. When abuses developed, and church councils made decrees for their separation, it required centuries to secure anything like a complete recognition of the decrees and in spite of them, the ceremony persists in the Brethren church, and in at least a few others.

There is, perhaps, no absolute unanimity of opinion among the peoples who keep this feast, as to truths to be exemplified and emphasized by it. Some believe that it was intended to point us back to the night of Christ's betrayal, and all its associated events. Others believe that its chief emphasis lies in that great future event,—the Marriage Supper of the Lamb, when Jesus will gird

himself and come forth to serve again. No doubt both views have foundation, but since it was called by the sacred writers, the “Feast of charity,” which is better translated,—“The Feast of Love,”—it seems to me to have been the apparent spontaneous outgrowth or expression of that holy affection which exists between those who truly love their Lord, and who like him, live to serve. If the ordinance of foot washing may be justly called, the Sacrament of Service and it has been so called, then it seems to me that the Lord's Supper may as justly be called the Sacrament of Christian Fellowship. As we participate in it, we occupy a common level,—no rich, no poor, no high, no low, and in us is physically as spiritually shown the fact,—“One is your master, even Christ, and all ye are Brethren.”

Ashland, Ohio.

## The Towel and Basin in Our Religion

By G. W. Rench, D.D.

Feet washing as a religious service is of God. The ordinance is set forth in God's Book. It was instituted by God's Son; recorded at the behest of the Holy Spirit. God's holy apostle, John, recorded the teaching. In its connection, stubborn opposition to this service was met, and the criticism was answered and broken down by the great Head of the church Jesus himself.

Feet washing as practiced and taught by the Son of God, is but another example of how God, our Father, has ever delighted in taking the simplest and common things of life, and through them blessing the human race. A serpent of brass, hanging on a pole in Israel's camp, was the means used to heal the serpent-bitten travelers. A wonderful song, “Look and Live,” has been written to stir us to the great need of obeying. It is not saying too much to remind us that God took such a simple means to heal the stricken Israelites, that no one would ever think of attributing virtue to the brass, or the pole upon which it hung. Naaman, the great Syrian general, rotting away with leprosy, was healed of that terrible malady, by obeying the command of the prophet of God, to dip himself seven times in the Jordan river. He, too, raised a storm of opposition to the plan of God, and on the ground that it would be beneath the dignity and standing of one as great as he, if he should comply with a request in which he could very well see that there was nothing in the muddy waters of the Jordan which could affect leprosy. God wanted him to see this. After the ordeal was over, and his pride subdued, he could but exclaim, “Behold, now I know that there is no God in all the earth, but in Israel.” And that is what God had in view all the time. Likewise in the service of the towel and basin, we reach the rich, juicy kernel, “For I have given you an example, that ye should do as I have done to you.” “If ye know these things, happy are ye if ye do them” (John 13:15, 17). Kernel? Yes; and as ever, we reach it through the shell. Would you despise the shell? Do not forget that men miss many a rich blessing in the plan of God because they reject the shell.

### Six Facts of Feet Washing

Throwing away our false pride, seeking none other than God's guidance and will as revealed in his Holy Word, we are face to face with these facts:

1. Jesus washed his disciples' feet.
2. Jesus told them to wash one another's feet.
3. Jesus told them to follow his example.
4. Jesus' words would be misleading unless they were to do as he had done.
5. Jesus observed this ordinance when all were in the



same meeting as when the cup and loaf were introduced.

6. In 1 Timothy 5:10, we see how Paul had learned about the towel and basin. He had taught it to the church; the widow under the care of the church was to observe it (notice, confined to the saints, here); and Timothy was to see that the church observed the service.

What are you going to do with these facts? What are they in the Book for? Jesus told one prominent member of his board, "If I wash thee not, thou hast no part with me" (John 13:8). He meant it then; has he ever changed his mind, and withdrawn this service? Until HE, the Son of God, does so, it stands, and man's quibbles can not shake it. The apostle Peter did not want to, either; but Peter changed, not Jesus, remember.

The service of the towel and basin is one item in our plea which justifies our existence as a separate people. This makes our purpose legitimate and worthy. What if we could grow more numerous, and be more highly esteemed by omitting this part of the Lord's teaching? If it should turn out to be that way, and the Lord wished us to be numerous, and popular, why he did not trim, and leave out the teaching and incidents of John 13? He knew whether that towel and basin service would be a hindrance to his cause, did he not? Did he not set the task in conduct and teaching, and say, "Occupy till I come?" The fact is we are set to this program—feet washing and all—regardless of the reception accorded it. Of course it will not be received at the hands of every one; Did not our great Leader coach us along this very line when he said, "many are called, but few chosen?" The nature of our plea, as well as the history of it, should prepare us for opposition. Our fathers had it. They met it, for their message on the ordinances of the church was a declaration of war in their various fields of labor. The spirit of bigotry and pride in the human heart has always opposed the service of feet washing in the church, and it always will. We must have nothing but love for every individual of whatever belief, as our Master had, but there can be no compromise with any system which would exalt party above Christ. We, like our fathers, are not responsible for the reception of our plea, but our Lord expects us to be faithful in the proclamation of it. Opposition to that service began with its introduction by our Lord that night in the upper room, but COMPROMISE was unknown to HIM, for HE never took anything back, nor apologized for his teaching.

What is the background for such a service as Jesus instituted "before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father?" We may never know until "we know as we are known." According to my way of thinking, it makes but little difference whether we know much about it or little. When Jesus assures us that "If ye know these things, blessed are ye, if ye do them," there is ample satisfaction for the sincere follower of Christ though he may not appreciate the blending of the colors in the picture. There is some hint as to the setting of the picture in Luke 22:24, 27: "And there was also a strife among them, which of them should be accounted the greatest." Throw any group of men together, and the "devil of greatness" will be at once conspicuous. Think of it! Jesus in his last hours, and the apostles wrangling over who should be the greatest. Then, the greatest among the great, the mightiest among the mighty, in order to establish his greatness by becoming the humblest among the humble, took a towel and girded himself; after that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. I know of no people

on the face of the earth, in all these years, who have been as free from that spirit of "Big I," as the people who have been disciplined by the observance of the towel and basin service. Who knows what influence this service has had in producing such outstanding men as Elder George Wolfe, of pioneer fame, of whom the governor of Illinois after hearing the debate between Elder Wolfe and a Roman Catholic priest, said, "He is the profoundest man, for an illiterate man, I ever heard." Think of such sweet-spirited men as James Quinter, R. H. Miller, and Governor M. G. Brumbaugh; men—and scores of them—who literally practiced the scripture, "in honor, preferring one another." For more than 200 years the Dunker people have been leaving their influence, rich in high Christian traits, upon the people in their respective communities. Suppose they did not understand one item of the spiritual significance of feet washing; the Lord understood, and he never fails to add strength and blessing to his obedient children. I think that to many an earnest soul besides Peter, the Master will say, "What I do thou knowest not now; but thou shalt know hereafter." The big thing is to obey the Master.

Shipshewana Lake, Indiana.

## The Holy Eucharist

By A. D. Gnagey, D.D.

Eucharist—literally an offering or giving of thanks, the name given to the sacrament or Holy Communion, the solemn ceremony of commemorating the death of Christ in the use of bread and wine as the appointed emblems.

The Holy Eucharist, the Lord's Service, provides us with an act in which we remember Christ's sacrifice for us on Calvary, and in which we offer to him our own life in a continual commemoration, a perpetual memorial of his sacrifice.

In Holy Communion, if rightly received, Christ imparts to us, not his real flesh and blood, but the life of his risen and glorified humanity. Thus he gives himself to be the food of our souls. Other sacraments there may be, some say two, others five, still others seven. With these the writer has no quarrel. But there must forever remain a deep distinction between the Holy Eucharist and all other sacraments. The latter are means of grace, aids to the growth and development of the divine life of God in the soul. The Eucharist imparts to us the actual life of Christ himself, and therefore must always remain in solitary eminence. It is now, it always has been, and always will be, the center and focus of our religious worship.

It was beautiful and lovely in our Lord to offer us this supreme aid in our effort to keep the memory of the divine Christ and of his glorious sacrifice alive within us. We need these emblems as children need object lessons to convey to them knowledge through the medium of the eye as well as the ear, for we are but children of a "larger growth." From the very beginning the place of the Eucharist has been a fixture in the church. In its very nature it must always occupy the place of eminence. Nothing may overshadow it. Thousands of people who, though they believe in Christ and admire a sincerely good life, and who indeed make a reasonable effort to attain such a distinction; but to many, such a life for them is out of the question, unattainable; they feel themselves powerless even to attempt it. Probably it has never occurred to them that in the Eucharist, when rightly received, the very life of Christ for which the heart yearns is made available for them, is waiting to help them, so that in him they could live that life which, without him,

is manifestly impossible. Too much the Eucharist has come to be for a favored few who are easily pious and religious, in other words, the privilege of the pious, instead of the support and stay of struggling sinners. In our effort to safeguard the Eucharist from desecration by unholy hands and so-called unfit lives we have made it the privilege of the professionally pious.

"This do in remembrance of me." Yes, in memory of him, not alone in memory of the events and the experiences of the hallowed upper room, the Garden of Sorrow, Pilate's judgment hall and Calvary. But in memory of his complete life, his birth with all its attendant circumstances of such profound interest to the true Christian; and all that life which began in a manger and culminated in the triumphant and glorified, risen Lord, including that last sight when the cloud caught him from the gaze of human love into the eternal heavens. It recalls for us the fact of the existence of such a character as Jesus, unique in all history, a character at once strong and gentle, great and humble, powerful and tender in all human relationships, humanly divine and divinely human, a life the remembrance of which gives us courage to fight down the evil that is in us, hope for the growth of goodness in the human soul. It recalls for us the beautiful and lofty life Jesus lived here on earth, the gracious and comforting words that proceeded forth from him—and what words they were and are, for they have been providentially preserved for us. The Eucharist also reminds us of the personal and abiding friendship of Jesus, the atoning sacrifice on the cross,—all of this and much more. The Eucharist is God's call to us to make to ourselves, with his help, pure and beautiful and sublime, to become like little children whom Jesus uses to make us think of the kingdom of God.

Yes, the Eucharist, because of its eminence, because of its spiritual significance, just because of its possibilities, brings us face to face with grave danger. We have stripped it of its original simplicity and associated with it something mystical. It has been ingloriously misunderstood and misinterpreted until the lay mind finds it exceedingly difficult to penetrate the mystery. Unfortunately, we have made it an end instead of a means to an end, mistaken the visible emblems for the thing they represent,—we have apotheosized it. Some would have us believe that through some mysterious power the bit of bread becomes the actual flesh of our Lord, and the cup is transmuted into the real blood of Jesus. The implications of such a theory are simply terrific. Without entering into a discussion of the transmutation theory, to the writer it is a terrible abuse of what is otherwise a very simple means of grace, a channel through which the life of the living Christ flows into our souls giving us strength and courage and all those finer things of the human spirit and those finer strains of character which, without the Eucharist, are unattainable. It releases the strength and power of the living Christ and makes them available for us in an effort to live that life for which the heart in its better moments earnestly yearns.

This leads me to say that the Eucharist with all of its latent possibilities may actually conceal Christ instead of manifest him. It will do that if the one who administers it and the one who receives it countenance the idea that these emblems are **sources** rather than **channels** of blessing. If any one imagines that eating a bit of bread and drinking a sip of wine, apart from the exercise of faith, living faith in the personal, living Christ, can communicate the virtues of the Eucharist and all of its benefits, then he has woefully misinterpreted and misunderstood the purpose of this ordained means of grace. I have read

somewhere of a great artist, who had painted a picture of the last Supper, that, having completed the Central Figure, he introduced a chalice in the foreground, brightly colored and curiously chased. He took a friend to see his picture. "Why," said the friend, "what a beautiful cup." Instantly the artist seized his brush and obliterated the cup from the canvas. "What do you mean?" said the friend. "Ah!" said the artist, "I have made a mistake. The cup overshadows the Feast Master. I will have nothing take the eye off him." One who sees only the bread and the cup and not the Christ misses the whole purpose and meaning of the Eucharist. The stained glass window in the church may be a real ornament, a thing of beauty, but that is not the purpose of the window which is to let in the sunshine. The window is not the sunshine; it is the medium through which sunshine and air come into the building. If we would be worthy partakers of Christ's merits and benefits in the Holy Eucharist, the Service of Sacrifice of our Lord, let us not suffer our minds to wander in considering these earthly and corruptible elements, which we see with our eyes and feel with our hands, as if Christ were enclosed in them. "We would see Jesus;" yes, we would see Jesus, not the elements of the Holy Eucharist; but in the Person whom they reveal, of whom they remind us, in whose memory we partake of them. So let us eat and drink in faith believing, and—and we shall see Jesus, and know him, and love him, and live his life.

Altoona, Pennsylvania.

## Prayer and Anointing for the Sick

By Prof. Alva J. McClain

The editor has asked me to write an article on the above subject, and to limit the article to 1,200 words. Since it is impossible to discuss the theme properly within these limits, I shall confine myself to a few notes on the passage which appears in James 5:14-15 as follows:

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

1. **The Primary and Fundamental thing in this Scripture is Prayer for the sick, not the anointing of the sick with oil.** The anointing is incidental, the prayer is fundamental. The elders are to "pray over the sick anointing them with oil." They are not to "anoint them with oil praying for them." Among some the Anointing has been exalted above the Prayer. We have chosen to call this service the "Anointing of the sick with oil," when it would be better spoken of as "Prayer for the sick." The result of putting the emphasis upon the "anointing" instead of upon "prayer" has led some to suppose that the "anointing" saves, whereas the passage plainly declares that the "**prayer of faith shall save the sick.**"

2. **The first step in the anointing service must be taken by the one who is sick, not by the elders of the church.** "Is any among you sick? Let him call for the elders of the church." The elders are not to take the initiative. There is good reason for this. God does not want preachers running around anointing with oil indiscriminately people who may not believe the Word of God. Certainly the pastor should teach his people what to do in case of sickness, but when sickness comes the one who is sick must take the first step in calling for the elders of the church. If a sick Christian calls for the elders of the



church to be prayed for and anointed with oil in the Name of the Lord it is evidence that such an one has faith in the promises of God. And such faith is essential always for healing.

3. **This calling for the elders in case of sickness is not something left to our own judgment or discretion.** It is God's command! It occurred to me as I studied this Scripture how much better it would be if Christians obeyed this command. Very often people in the church fall sick and the pastor never hears of it. In the meantime the one sick wonders why the pastor doesn't call, and unfortunately sometimes is very much offended because he doesn't call. Now do not forget that according to the Word of God it is your fault if the pastor doesn't call when you are sick. I believe this is a wise provision. I would ten times rather visit the sick and pray for them when I am called for that purpose than to go when I am not called for. Some people do not like to be bothered, and some do not like to be prayed for. When a Christian sends word for me to come and pray for him I know that I am really wanted and that there is some faith in that person that God can heal in answer to prayer. The pastor of the church should be ready night and day to answer a call for prayer for the sick. But the sick must do the calling. God never intended that the elders of the church should take the lead in this matter. **You call** for the doctor when you are ill. You do not expect him to be a clairvoyant and know you are sick without your calling him. Why expect the pastor to do so?

4. **This calling for the elders should not be left as a last desperate resort.** It should be the first if we would honor God. Too often believers have tried all the doctors, all possible remedies, and then when all hope has been given up, the elders are called for. This is really dishonoring to God, and relegates the anointing with oil to nothing more than the "extreme unction" of the Roman Catholic church. I am sorry to say that in some places where this service is observed, it has come to mean just about this. To say that a certain person has been anointed is the same as saying that all hope has been abandoned as to his recovery and that death is expected.

5. **The "calling for the elders" does not preclude the calling of a doctor or the use of ordinary remedies.** Some have taught otherwise. But they forget that God heals in his own way. All healing is of God, and it has been abundantly shown that he does use the skill of physicians and surgeons in healing. No one has ever produced one solitary passage of Scripture which forbids the calling of a doctor in case of sickness, or the use of ordinary remedies. On the contrary God has blessed in a marvelous manner the doctors who have gone to the Foreign Fields as missionaries. By ministering to the body they have gained thousands of opportunities to minister to the soul. This idea that we are not trusting God when we call a doctor is mere foolishness. It is true that "God supplies all our need according to his riches in glory." We believe it absolutely. But we do not therefore sit down and do nothing, expecting God to put bread in our mouths. So also it is true that "God healeth all our diseases." But to refuse to use such means as we have in combatting the disease is not faith but presumption.

6. **The Scriptural observance of this service requires the presence of a plurality of Elders.** How can the sick call for "the elders" of the church when the church has but one elder? If we expect to follow this Scripture we should make it possible for the people to obey it. In the early days there was always a plurality of elders in the local church. They were not necessarily preachers and pastors, but Spirit-filled laymen who knew the Word of

God and who believed in prayer. The local church eldership is a divinely ordained body, and is essential to realize the New Testament ideal of church organization.

7. **There is divine wisdom in requiring the presence of two or more Elders at the Anointing Service.** It effectively guards against the snare of attributing healing powers to any one person. Anyone who has studied the history of modern healing cults knows that they finally center in one person who becomes venerated as a "healer." No matter how sincere the person is, this always is the outcome. The public interest is centered in the person. God and prayer are relegated to the background. The plurality of elders prevents the exaltation of one person.

8. **It should be noted here that in the New Testament the Elders are always men.** Women occupy a very indispensable place as deaconesses in the early church, but there are no women elders. Therefore, the anointing service should be performed by men. But someone may say, suppose no men are available. The answer is obvious, let whoever is available pray for the sick. God has promised to honor prayer from all his children. In this blessed realm there is neither male nor female. But if an appeal is made to God through the anointing service, it should be observed Scripturally. If there is any value in the form, there is value in a correct form. Suppose no oil is to be had. Should we use water? The sensible answer would be, dispense with the form if conditions make impossible its observance. But prayer is always possible. We can pray when we can do nothing else. It is in the highest degree reprehensible when men come to regard the forms of Christianity so efficacious in themselves, that they are willing to change the form in order to observe it where conditions make its Scriptural observance impossible. It is thus we got pouring and sprinkling as substitutes for baptism.

9. **Note also that this anointing service is in no case for unbelievers.** "Is any sick among you" plainly limits it to believers. This shows that the anointing with oil is separate from the gift of healing, for the gift of healing was exercised in the case of all who came for healing.

Los Angeles, California.

## The Brethren and Non-Resistance

By Charles A. Bame, D.D.

"War is wrong" said the Brethren more than two hundred years ago. Most everybody says it now, praise God!

Oaths and war were questions that troubled the early Brethren as soon as they began to try to put into practice, their interpretation of the gospel of Jesus Christ. It is a matter of common knowledge to us, that resistance to military officers brought troubles both with the law and among themselves, as to how far it could go. Indeed there is still no question that is so incessantly and continually irksome as this one which has to do with our dual relationship between our citizenship here and our citizenship in heaven.

Nor can there be any doubt to one who knows the history of our Brethren peoples that there has been a gradual drift away from the strictest interpretation of certain doctrines that center around these subjects. It must therefore be a matter of gratification that on the initiative of our own Secretary of State, doubtless before this paper appears in print, we shall have joined with many other nations in a treaty to outlaw war as a national policy. Glorious consummation!

"The Brethren church as it was organized, does not exist today." Of that, many feel satisfied and openly de-

clare. It may be that this is one of the doctrines from which we have, far divorced ourselves. If so, let us be ashamed and also be assured that if we fail the Lord, others will not. His truth will prevail. Our church was born in war times. Following the Reformation, the valley of the Rhine became the theater of wars, both civil and religious. At the end of the Thirty Years' War (1648) Catholic, Lutheran and Reformed peoples began a new persecution and prosecution of those peoples who did not subscribe to their reformation and among these were the Mennonites, Dunkers and some others. They were the very select of the reformation because they would not stop at the half-way station to the whole gospel but called, non-resistantly, for the acceptance of all its doctrines. This brought them into conflict with authorities of both church and state. They would neither force nor compel anyone to do any service, religious or state. Upon this subject, Dr. M. G. Brumbaugh has written pointedly: "Upon these God-fearing, conscientious people fell the full power of church and state. Their sufferings were awful. The flaming torch of persecution nightly lighted the valley of the Rhine for a hundred miles. The agonizing prayers of burning saints were heard on every side. . . . There were no cowards in the procession that marched through howling mobs to the stake." The imprisonment of Ernest Christian Hochmann whose membership in the Brethren church has not been established, but whose beliefs and sympathies and gospel were all at one with them, was but a case of outstanding relevance because of his high standing in his day. In America, a preacher, not of the faith, was getting a large hearing and much applause from the Brethren and on one occasion Alexander Mack was asked what he thought of him. His reply was both a prophecy and a judgment: "Oh, he might do very well for an army chaplain but not at all for a peace-loving people. I advise you not even to hear him." He was soon a chaplain. The peace-loving people grew and multiplied. John Naas was a fine specimen of bodily perfection who became a Brethren preacher. In his native country, he was seized and urged to enlist. Resisting, he was tortured many ways and finally hung up by his left thumb and right great toe, bound with a strong cord. Fearing he would not recant but hang until dead, they cut him down, dragged him to the king and the following conversation is said to have ensued:

King—"Tell me why you refuse to enlist."

Naas—"Because I cannot as I have long ago enlisted in the noblest and best army."

King—"And who is your Captain?"

Naas—"The great Prince Immanuel, our Lord Jesus Christ. I have espoused his cause and cannot and will not forsake him."

King—"Neither will I then ask you," and he was released. His release was unusual, but his devotion to the truth is a noble example in the annals of the Brethren founders.

The story of the persecutions of Christopher Sauer of Philadelphia, together with the destruction of his printing plant, his unfinished German Bibles, and the confiscation of his property leaving him a pauper was all the result of Sauer's devotion to his conscience in the crisis of the Revolution. Perhaps he did not see clearly whether such a government as was being organized was of God. At any rate, his adherence to the Bible and his non-resisting ideas was the price he paid for a free and unseared conscience. Oh, for more of that kind! The first record in the decisions of Annual Meetings is one about the mistakes that some of the members had made in taking the

oath of allegiance. They were urged to recant and apologize. This was in 1778. Doubtless the aversion to the oath by the Quakers and Dunkers had much to do with putting the right to affirm in the constitutions of our country, for it was surely not a pleasure for the officers to be arresting men and women of their devoted type and putting them into prison for trivialities. The decision of the Annual Meeting in 1781 is interesting: "We exhort all brethren in all places . . . to take not part in blood-letting . . . we exhort heartily, not to be scared to do that which is not right." Much more could be given to edification but this must suffice. Much of the same spirit was evinced in the Civil war; perhaps less in later wars, and the good Lord only knows what would happen should there be another. Suffice it to say that there can be no mistake that the founders of our church not only opposed war and demonstrated peace but that they did it "at any price and at any cost." Their record is a beautiful page in a noble history that is all too scarcely written, too little known and too miserably emulated. What then, was the thing that drove these pioneers from their homes, their native land, and then from the friendships they might have formed in their adopted country, but a new and yet long-lost devotion to the principles of the Prince of Peace whose written record, the Bible, had so recently become available to them and which was prized above every human tie and relationship. Just that it was. So must we have the Peace King and the spirit of him if we carry on. Not warriors; not armies and navies; not ammunition and ordnance; not imperialism and aggrandizement but more of the gospel and the spirit of the Prince of Peace. World Courts, Hague Councils, Multilateral Treaties and all these movements toward peace are better than nothing—far better than the old spirit of rivalry and aggression, but what the world needs and cries for she will get only when she receives and emulates the Lord Jesus and his noble followers, some of whom we have studied in these paragraphs. Christianity is the cure for the ills of this war-torn world and the sooner we live it, believe it, and work it, the sooner the glorious achievement will be realized.

Peace builds cities; war razes and burns them.

Peace grows men; war kills and mutilates them.

Peace cultures men; war brutalizes them.

Peace makes girls pretty; war makes them harlots and libertines.

Peace makes mothers happy; war makes them widows.

Peace builds homes; war wrecks them.

Peace grows families; war separates them.

Peace builds colleges; war empties them.

Peace writes literature; war burns it. Peace works reform; war makes crime.

Ah, war is barbaric, villainous, murtherous, destructive. "Let us have peace."

But it takes courage, devotion, piety, (Brethren were called Pietists) to adhere to principle in such extremities. It did then; it does still. I do not now insist that these brethren knew more than we; that they gave every interpretation as we would give it; nor that it was always right, but I can not deny that their heroic example of devotion to truth is worthy of the greatest emulation and as much needed now as then. Using the word of God flippantly and carelessly is still rampant in the churches of today and they who use it thus have the widest hearing now, as then. To smooth out and level down and mellow, is as contraceptive to the spirit of Brethren founders as is right from wrong. To preach the truth and suffer for it; to live the truth and go to jail for it; to do one's duty and let God take care of you and your



effort for him, this is needed everywhere, now. It is that which will get our message across here and on the Mission field. To accuse one another; to sit in judgment with one another; to carp, criticize, condemn, censure, is to miss the biggest half of the spirit of these non-resistants. Their sufferings in jail was heroic, but their meek spirit was Christ-like and to show forth that was their holiest ambition and chief endeavor.

Let us abominate war; despise it; abhor it; castigate it; enlist in every cause that tries to outdo it or outlaw it; but not until we, ourselves, become a people of peace. Let us preach the truth with all earnestness and do our best to live it, but remember that it was not—is not—Brethren to force it nor to try to obtain results by any other method than those of meekness and love. "The meek shall inherit the earth," so let us be meek. How shall we bring the reign of peace if we always fight, talk fight, think fight and leave others under the impression that we love it? Not "peace if we have to fight for it," but peace if we must suffer for it, is the Master's way.

Ashland, Ohio.

## Nonconformity as a Dunker Ideal

By J. L. Kimmel, D.D.

This title may seem to some as a mere absurdity. I am ready to concede the fact that when you take into consideration the times in which we are living it may seem that way to some, but not that way to others. We must always remember that we cannot destroy truth or set aside great doctrines and principles by a mere wave of the hand or by a frown or a sneer. Truth is immortal and though crushed to earth will rise again.

Now, it is no doubt apparent to all that our environment has much to do with our way of thinking. And when we remember that we are living in a great commercial age; in the richest nation in all the world; in a time when men are inclined to think of profits only in terms of dollars (no more in terms of cents); in a time when the American people own and run twenty-four million automobiles, and one man alone has twenty-nine cars for his own private use and twenty overcoats in his private wardrobe; in a time when the American people, after spending lavishly of their earnings, still manage to deposit in the banks for safekeeping, sixty billions of dollars a year; in a time when a church that costs less than a million dollars is not to be much fussed over; in a time when the pastor and his wife get out a constructive program to teach the parishioners how to dance, and the pastor tells the people they have a perfect right to dance, for there is Biblical authority for it, and the church people have been too pious any way,—yes, in such a time as this, it is somewhat difficult to preach "Non-conformity as a Dunker Ideal." Nevertheless there is a good deal more and better authority in the Bible for non-conformity to worldly and sinful things than there is for dancing in the parish house. This minister's experience has been so much different from that of the writer's that it seems difficult to understand where his people got all their piety from. This certainly is an unusual case.

Taking Jesus Christ as our authority, we find that the last night before his crucifixion in his sacerdotal prayer he said: "I have manifested thy name unto the men which thou gavest me *out of the world*: thine they were and thou gavest them me and they have kept thy word. I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine. They are not of the world, even as I am not of the world."

Here we have a distinct separation between the world

and Christ's disciples. And every one who has read carefully the New Testament scriptures knows that the separation was understood by the apostles to be just as real as the words of the Savior would indicate. "I beseech you, therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God." (Rom 12: 1, 2). Not only so, but there is non-conformity in the following scripture also: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light, which in time past were not a people but are now the people of God, which had not obtained mercy but now have obtained mercy." (II Peter 2:9, 10.) All these scriptures prove very conclusively the distinct separation of God's people from the world.

Of course I am not trying to prove that uniformity in non-conformity, which has given the Dunker Church such untold grief and brought on division, is taught by the New Testament scriptures. But I do contend for the faith once delivered to the saints. That these scriptures which I have quoted and the whole gospel of Christ as well as the life and teachings of the apostles, show forth the necessity of non-conformity to the world is a truth which the church cannot afford entirely to overlook.

The Dunker Church preached non-conformity and practiced it also, but finally wound up by applying it altogether to the dress question and made that mandatory, and we all know what that meant.

The whole tenor of the New Testament scriptures is simplicity, piety, and non-conformity to the world. And this ideal should be preached intelligently but emphatically, that the church may have the power needed in the age in which we now live.

The church has had, it seems, a tendency to either go to the one or the other extreme. Men have some truth and they emphasize it and it grows in importance until it finally excludes other truth perhaps equally important. This has been the experience of the church all down through the ages.

Now this doctrine of piety, simplicity and non-conformity to the spirit and ways of the world is not the most popular thing to preach. But the truth, the whole truth, and nothing but the truth has never been popular. I was the simple, unvarnished truth that brought about the crucifixion of our Lord and Savior Jesus Christ. It was the denunciation by the apostles in such emphatic terms of the sinful and shameful practices that were being carried on in the name of religion that brought about their martyrdom. It was the earnest cry of John Bunyan against the church for making a compromise with the world, in the name of a righteous God, that put him in Bedford jail for eleven years. It was the hungering and thirsting after righteousness, the simplicity of the gospel, the purity of the Christian life, that compelled Alexander Mack and his followers to step out on the platform of faith, where they might enjoy freedom of conscience in the worship of the righteous God and also be free from conformity to the world. And this spirit of non-conformity to much of the practice of the world must not be lost sight of, if the Brethren Church is to retain her power in this great commercial age.

To be real honest about it, the Mennonites, the Quakers and the Dunkers have done more to maintain the spiritual equilibrium of the Christian church regarding purity

of life, simplicity of worship and non-conformity to the world than all the other denominations combined.

And now the foremost man in all the world is a Quaker. It is already apparent that Mr. Hoover will not try to please the world when it comes to a question of right and wrong. He has already given notice that there will be no inaugural ball when he takes his office. And it seems to be fairly well understood that no intoxicating liquors will be served at social functions or diplomatic dinners.

Instead of demanding a cathedral to worship in, Herbert Hoover and Mrs. Hoover will wend their way on

Sunday morning to the little Quaker meeting-house that holds barely two hundred people, and there in the simplest manner of their Quaker spirit honor and adore the great God of heaven, whom they will so much need as the head of the richest and most powerful nation in the world today. And if Mr. and Mrs. Hoover could do no more, in their official capacity, than to teach the people of this great nation the vanity of earthly things and the great necessity of living pure and simple lives, they certainly would not have lived in vain.

Fort Wayne, Indiana.

<b>W. I. DUKER</b> President Goshen, Indiana  <b>E. L. MILLER</b> Vice-President Maurertown, Virginia	<b>NATIONAL SUNDAY SCHOOL ASS'N</b> <b>MAGAZINE SECTION</b> <b>M. A. STUCKEY, Editor</b> Ashland, Ohio	<b>O. C. STARN</b> General Secretary Gratis, Ohio  <b>M. P. PUTERBAUGH</b> Treasurer, Ashland, Ohio
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## Sunday School Budgeting and Accounting

A Proved Method of Making the Lord's Money go Farther

By Harold B. Street

When the apostle Paul wrote to the church at Corinth, "Let all things be done decently and in order" (1 Cor. 14:40), the Holy Spirit entered in the Holy Record a bit of instruction that is just as much needed in the church of the twentieth century as in the first century, and the Sunday school that overlooks this exhortation is not measuring up to God's standard for carrying on his work.

Big business today recognizes the importance of a budget in planning its manufacturing and sales. Thrifty housewives are all agreed that a budget is the answer for making the limited income take care of all needs. And in even a greater sense will a budget prove to be a boon in a Sunday school. The following plan will work well in any Sunday school, but it is especially commended to the small school (50 to 500 enrollment), where the offerings are comparatively small, and it is hard to make them take care of all the needs. This plan and system has been in effect in the writer's school for almost two years with highly satisfactory results. All though our offerings average less than \$10 a Sunday, the first year we gave \$116 to missions, whereas before little or nothing had been given. Since we have begun the budget, we have had money for blackboards, filing cabinets, chairs, maps, and other equipment that the Sunday school had been in need of for years.

To arrive at a budget figure, it will be necessary to check up on all expenditures over a period of twelve months, apportioning them to as many different accounts as you expect to carry in your ledger. After getting these figures, find out what percentage of the total offerings, over the same period, each offering represents. For instance, if your supplies cost was \$150, and the total offerings were \$500, the budget apportionment for that account would be 30 per cent. In the same way work out a percentage apportionment for each account. Each week, then, the budget apportionment will be credited to the various accounts. For this purpose, a form similar to the following is a great convenience, and can be made up and run off on a duplicat-

ing machine at a very small cost. The form is about four by eight inches, with space for the date at the top and two columns printed side by side. The left hand column is headed "Offerings," and in it space is left for entering the regular offerings by divisions and special missionary offerings. The right hand column is headed "Distribution," and contains a list of the accounts among which the total offering is to be divided, together with spaces for noting the percentage and the amount apportioned to each account.

In the event that a careful record has never been kept of receipts and disbursements, the average small school can estimate its offerings and expenses quite accurately, and work out a budget on an estimate, rather than on actual figures. In such an event, care must be taken to see that sufficient room is allowed for "Expansion" in the contingency account.

Regardless of how accurately a budget may be figured, it is valueless unless the treasurer's record is carefully kept. For most Sunday schools the only record necessary is a double-entry ledger—preferably one with a good binding, alphabetical separators, and of the loose-leaf type, so that additional sheets can be added as needed. Such a ledger can be purchased in most stationery stores for \$2.50 to \$4. A good ledger should last the average Sunday school from fifteen to twenty-five years, so a few dollars spent this way is not extravagant.

For most Sunday schools the only account needed in addition to those on the form described above will be a bank account. Each week the total offering is deposited, and the bank account (checking) is debited, and all the other accounts credited with their apportionment of the total offering. In other words, what is credited to all of the accounts is 100 percent of what is deposited and debited to the bank account when a bill is paid, a check is drawn on the bank, the bank account credited, and the account debited to which the bill is charged. In this way, there is always a credit for every debit, and the treasurer's books, of necessity, must be in balance at

all times, if the correct positions have been made each week.

Every bill should be approved by the person receiving the goods before the board, council, superintendent, or whoever it is that finally approves a bill for payment. Whoever does finally pass on the payment of the bills, should see that they contain a serial number and the date, and may be made out as follows:

"To ..... (treasurer's name.)  
 "You are hereby authorized to pay to ..... (name and address) the sum of ..... dollars.

Signed: Sunday School Board of Directors, Per ..... Secretary."

These lines should be placed on the form, in such a way that clearness is assured and a treasurer's record may be added in the lower left hand corner, showing the date and number of the check and the account to which the payment is to be charged.

The treasurer, if wise, will insist on this order before paying a bill, as this relieves him of the responsibility of disbursing the Sunday school's money, and will eliminate the possibility of future misunderstanding. These forms should be numbered serially and filed in numerical order. When the treasurer pays an invoice. He will attach this order to it, mark it paid, with check number and date. When the cancelled check is returned from the bank, it can be attached to the order and invoice, and he then has a complete record of the whole transaction.

Just as every successful business balances its books at least once a month, so ought every Sunday school treasurer balance his books at least once a month. To do this, total the debits and credits on each account, and show this total in small penciled figures at the foot of the debit and credit column. Then show the balance (the difference between these two totals) on the same line with the last entry on the proper side (if a credit balance, on the right side; if a debit, on the left). The only account that it will be necessary to "rule up" and carry the balance of forward each month will be the bank account. Other accounts can be added to until the sheet is full, when it should be balanced and the balance carried forward. (This balance will be either debit or credit—not both.) It is desirable to balance and rule up the bank account each month, as it should be reconciled with the bank statement. The totals of the other accounts can just be added to each month, however, and then a glance will reveal just what has been paid out since the beginning of the Sunday school year. A form similar to the one on the following page is used advantageously in "taking off" a trial balance each month.

The purpose of the trial balance each month is to show that all entries have been correctly made, by proving that the books



are in balance. To get a balance, show in the proper column on the balance sheet the balance, as shown in pencil on each account (mentioned above). The total of the debits and credits, then, should be equal. If they do not agree, an error has been made in one or all of the following places: entering figures from distribution sheet; totaling columns; subtracting debits from credits or visa versa.

If the budget plan is carefully followed, there should never be debit balance in any but the bank book. If the treasurer will then make up a trial balance for each member of the board that approves the bills for payment, he can tell at a glance at the regular meeting just how much money there is in any account. If the purchase of \$25 worth of equipment is contemplated, and the balance in equipment account is only \$15, it would appear to be poor business to make such a purchase, for a time, at least. Likewise, if some mission is considered worthy of the Sunday school support, a glance at the balance sheet will reveal just how much can be given.

Just a few words regarding each account as shown above may be helpful.

**BANK.**—Every school should have a checking account, regardless of the size of its weekly offerings. Many banks will not make any charge for carrying Sunday school account, even though the balance may be small.

It is an undisputed fact that to pay a bill by check is the most satisfactory and business-like way. Furthermore, a cancelled check is always recognized as the best kind of receipt. The treasurer should always see that the balance on his check book stub and ledger account agree with the balance as shown on the bank's monthly statement the first of each month. If the Sunday school is so situated that a bank is not readily accessible, and bills are paid by money order, express order, draft or cashier's check, a cash account will be carried instead of a bank account, but it will be handled in exactly the same way. If a cash account is carried, and remittances are made in some other way than by check, it will be necessary to have a remittance account, to which will be charged the expense of money orders, drafts and the like. Never send currency through the mails.

**Church Support.** A great many Sunday schools are not self-supporting these days, but have to get financial assistance from

the church. This practice is not desirable, and with careful budgeting, it should not be necessary. In fact, in most schools, particularly the smaller ones, they should be contributing to the support of the church. There is a blessing that comes from such support that is comparable to personal tithing. If possible, an apportionment of ten per cent should be made to this account.

(To be continued)

## Editor's Select Notes on the Sunday School Lesson

(Lesson for January 6)

### Our Heavenly Father

(The Quarter's Lessons.—The lessons for this quarter are different from what we usually have in the uniform Sunday school lessons, in that we are to study subjects rather than persons or parts of the Bible. A great many scripture passages are selected under each subject. Both the Old and the New Testaments will be used to illustrate and clarify the teaching on the subjects under consideration. The general theme for the quarter is "Some Christian Teachings," and take up some of the most significant teachings connected with the life that Jesus came into this world to reveal and to make possible unto men.)

**Scripture Lesson.**—Exod. 34:4-7; Psa. 103:1-5, 10-14; Isa. 40:27-31; Matt. 6:24-34; John 3:3-6; 4:20-24; 8:40-47; Rom. 2:2-11; 8:14-17; 1 John 4:7-16.

**Printed Text.**—Matt. 6:24-34.

**Devotional Reading.**—John 4:20-26.

**Golden Text.**—Like as a Father pitieth his children, so Jehovah pitieth them that fear him.—Psalm 103:13.

### LESSON LIGHTS

#### Introductory Note

The printed text is a part of the Sermon on the Mount (Matt. cc. 5-7), which was probably spoken in the second year of Christ's ministry, in the mid-summer of A. D., 28. And according to tradition it was delivered on the Horns of Hattin, or Mount of Beatitudes, a square shaped hill about sixty feet high, with two tops, about seven miles southwest of Capernaum.

The Christian conception of the Fatherhood is to be gotten from the New Testament. In the Old Testament we find God spoken of as a Father, but it is more the

oriental idea of father which is fundamentally that of a ruler, ruler of his household, supreme and despotic, having in his hands all the matters of life and death as well as the more trivial affairs, of wives, and children, grown sons with their families and servants and all properties—over all he holds absolute sway. Not always does the father of the Old Testament show a personal interest; he is primarily the father of the Hebrew people or nation. In the New Testament, God is revealed as a kind and sympathetic Father who is concerned about the welfare of each one of his children.

### Some Explanations

The word *mammon* is the English form of an Aramaic word meaning riches. This word seems to be derived from a word meaning "to desire."

**Barns**—granaries or storehouses for grain.

A *cutit* was between seventeen and eighteen inches.

Owing to the lack of wood for fuel, the oven was sometimes heated with hay or straw.

Probably the word *Gentiles* was not used in the racial sense but as representing the non-Jewish pagan world.

The Talmud has the following parallel of verse 34: "Trouble not thyself about the trouble of the morrow, for thou knowest not what a day brings forth. Perhaps on the morrow thou wilt not exist, and so wilt have troubled about that which does not exist for thee."—E. Leigh Mudge.

### Fatherhood and Sonship

"No one can alter the fact that God is the Great Father, but from this scripture teaching it does not follow of necessity that because he is the Great Father that all men are his sons, scriptural 'sonship' is something to be attained through faith in Christ Jesus.

"To be a 'son of God' then is to be a sharer of the divine life which expresses itself in holy living. And unless a man is a sharer of that life, he is not, in the scriptural sense of that term, 'a child of God.'

"The failure to attain to the sonship spoken of in the New Testament is not on God's side but on man's side.

"And so it would seem that the writers of the New Testament represent the state of sonship as a transcendent glory and privilege to which men have to attain before it is granted. By no means do they represent it as a common possession of all men, and as an inheritance which comes to every man.

"In thus representing it, they identify sonship with a certain life and character and insist that only those men who possess this life and realize this character, are 'sons of God' in the great sense in which they use the words."—Selected.

### Faithfulness of God

"Here is one who always keeps his trust. Sometimes God comes to us with a great promise, and we are tempted to wonder if he will keep that promise. Can we be certain he will keep his word with us, though now it seems utterly incredible? And then the Father, pitying his children, says Come, let us reason together, and let us begin our reasoning with nature. Did I not promise thousands of years ago, that seed-time and harvest would not fail? And have you ever known that promise broken, though it may have seemed incredible in January? So are we trained to trust him in the darkness, and to commit the keeping of our souls to him in well-doing, as unto a faithful Cre-

### BALANCE SHEET

No. Acct.	Weekly Distribution in percent	Date.....	
		Dr.	Cr.
10 Bank .....			
20 Church Support .....	10		
21 Contingency .....	4		
22 Christmas .....	6		
40 Equipment .....	8		
41 Entertainment .....	2		
50 Flowers .....	2		
110 Miscellaneous .....	2		
111 Missions—General .....	10		
112 Missions—Leper, Amt. Off.			
113 Music .....	5		
140 Printing .....	2		
141 Programs .....	9		
142 Picnic .....	8		
170 Postage, stationery .....	1		
171 Supplies .....	31		
Total .....			Treasurer.

ator. The beautiful thing is that the trust is kept with the meaneast and poorest of his creatures. Spring touches the weed among the paving-stones as well as the mighty

monarch of the forest. Not only does it thrill the kingly eagle, but it betrays itself in the ecstatic melody of the poor imprisoned linnet in the cage."—Dr. Morrison.

No doubt the superintendent will be able to add simple touches that will make the meeting even more interesting.

### THE WEEK'S NEWS

#### For Prayer Meeting Committees

The news of every week has in it much—very much—which illustrates Christian truth, much which illustrates the Christian Endeavor topic for the week. Why not try the plan of appointing a newspaper committee, whose members will read the daily papers with a view to gleanings these illustrations and bringing them before the prayer-meeting? The chairman of the committee will apportion the events beforehand among the committee members so as to avoid duplications, and the report of this committee may easily become one of the most inspiring and wide-awake features of the meetings.—A. R. Wells.

### CORRESPONDENCE

#### For Missionary Committees

Your church has, no doubt, missionary work in Africa or some other foreign land. Why not try this plan? Get the name of a missionary from your foreign mission board. Collect all the information you can about the work at the place where he or she is stationed, and give this information week by week to the society. Then start to collect money for that particular mission.

Before you send the money, have four or five of the Juniors write letters to children in the mission, and send these letters to the missionary with the money collected; or if you have given the money through the church, tell the missionary what you have done when you send the letters. Ask the missionary if possible to get two or three of her Juniors to write letters to your society. She will, of course, translate them.

In this way you can build up missionary interest. It may be possible also for you to make dolls and send toys to the Juniors in the mission you are trying to help.

E. M. RIDDLE,  
President  
Warsaw, Indiana

F. C. VANATOR,  
Associate  
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK



Young People's and Junior Topics in THE ANGELUS

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer

2301 13th St., N. E.,  
Canton, Ohio

## Select Committee Suggestions

### THE COUNSELLOR AND THE LOOK-OUT COMMITTEE

If, as would be wise, the society has an adult friend acting as its counsellor, he will work through the lookout committee more easily and effectively, perhaps, than in any other way; but he will work *through* it, and will not do its work for it. The counsellor will, in the first place, advise the selection of the right persons for the lookout committee, making provision for some experimentation and for passing this important training around among the members, and yet seeing to it that the committee contains enough members of just the right sort to ensure proper leadership. After this necessary preliminary work, the counsellor will keep in the background, for to come forward and do the work of the lookout committee himself would entirely destroy the training value of the committee. The counsellor will quietly prod the committee if it becomes lax in its work, and will in every way emphasize the committee's responsibility for maintaining the society's membership and efficiency. If, for example, some member of the society is becoming unfaithful to his pledge of prayer-meeting participation, the counsellor will first discover whether the lookout committee is already working on the case. If it is not, he will go quietly to the committee chairman and say, "It's up to you and your committee to stimulate So-and-So; he's slipping backward." Or, if John Smith ought to be in the society, the counsellor will learn what the lookout committee has done and is doing to bring him in; and if it is doing nothing, the counsellor will not himself approach John Smith, but will send the lookout committee after him. The work of the lookout committee is entirely compatible with wise adult counsel, though it is not compatible with the unwise adult interference that seeks to boss the whole job.—Amos R. Wells.

### JUNIORS AND MISSIONS For Missionary Committees

Many Juniors make scrap-books, which are sent to missions abroad, but not so many Juniors dress dolls for children in foreign countries. This is a good idea, and might very well be tried. The cutest kind of dolls may be made by taking small, round glass bottles, and dressing them to represent dolls. It is very easy to make a head for these dolls by winding muslin around the cork, making it the proper shape and adding the features with pen and ink. Muslin should first of all be wound—and sewed—around the bottles, and the dresses may then easily be sewed to the muslin.

Some meetings may be made interesting by stretching a line across the hall, and

hanging on the line (which should be low enough for the Juniors to see them) pictures of foreign scenes.

When holding a meeting on India, one society burned incense like that burned to ancient idols. When holding another meeting on Japan, the Juniors sat on mats on the floor. They pretended also to make calls, and tea and little cakes were served. In these ways the meetings may be made both bright and different.

### A TELEPHONE MEETING

#### For Prayer-Meeting Committees

This meeting will need a good leader, although it is a simple plan. Throughout the entire meeting, including the songs, prayers, special numbers, Scripture-reading, talks, and benediction, the idea of calling the real telephone numbers of the members and others present should be carried out. If a member has no telephone number, one should be given to him. A bell should be used to imitate the telephone bell, and the leader should introduce each feature of the programme by saying something like this: "This is the N. N. Church society of Christian Endeavor. We are calling number so-and-so as an active member to announce a song, to offer prayer, to read the Scripture," or whatever the member may be asked to do.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
WILLIAM A. GEARHART  
Home Missionary Secretary  
1101 American Savings Bldg.,  
Dayton, Ohio

## Dr Gribble at African Missionary Conference

Leopoldville, Congo Belge,

September 13, 1928.

Dear Evangelist Readers:

It is now a little more than a month ago since I wrote you at Coquelhatville. Much has happened since then. The kindness and love of God have been to a marvelous extent showered upon me, and journeying mercies have indeed been mine. On Monday, August thirteenth, I was privileged to go on the S. S. Mambeli from Coquelhatville to Bolenge.

Bolenge is an old and prosperous mission station of the Disciples of Christ Congo Mission. Several missionary families are resident there and many departments of the work are being carried on. A printing press, a fully equipped hospital with place for up-to-date electrical treatments and extensive hydrotherapy are among some of the contrasts which we found as compared with the stations more newly organized. A

large evangelistic training school is now being opened, the advanced classes of which will be taught in English. It seems indeed difficult to conceive of the possibility of carrying out such advanced plans as are being made for the work at Bolenge. Yet, as we observed the fruits of the years we could not but exclaim, "What hath God wrought," and to look forward with renewed interest and joy to the prosecution of our pioneer work, until it shall have reached, please God, a stage eminently to his glory. My visit to Bolengue Station was brief but enjoyable. The homes of the missionaries, the presence of thirteen missionary children of varying ages, all these things gave an indefinable atmosphere of home which one was indeed loath to leave. I returned to Coquelhatville on a tiny steam launch improvised from a balaniere. The ride in the cool dawn of the early morning was indeed enjoyable. But on arriving at Coquelhatville I had the extreme disappoint-



ment to find that the Michlin on which I had hoped to obtain passage was absolutely full and would carry no passengers at all from Coquelhatville. So we just looked to the Lord to graciously open a way in his own time. The time was surprisingly near. It is not often when one is disappointed in one boat and has to wait for another that one leaves before the anticipated time. But such indeed was to be the case. For it was not long before the news arrived that the "Conte de Flandres" was steaming in and the captain consented at last to take me, although I was not assured at first of a cabin. But God marvellously worked, and I travelled to Leopoldville in a cabin de luxe.

Missionaries from Lac Ntongo boarded the boat at Ngombe. I was indeed happy to see among them Mr. and Mrs. Joseph Clark, dear missionary friends of yore. Mr. Clark has had just forty-nine years in Congo and will have the place of honor here at the Jubilee Conference. The trip from there on was a joyous one and the special missionary table now arranged for the eight of us was a place of joy and fellowship. We were however, not sorry to arrive at Leopoldville on the morning of August 22, in one of the heavy rains of the dry season! This season south of the equator is cool and the weather since arriving here has been most delightful.

Soon after my arrival at Leopoldville, I took a trip to the Swedish Industrial Farm and Training school located near the falls of the Congo. Here Mr. Peterson of the Industrial Home is carrying on a wonderful work in the training of natives, especially in the making of furniture. We purchased some furniture for the missionary households, which will be useful not only for its intrinsic value but for samples for our own boys to follow as they progress in their industrial labors.

The next day we returned to Leopoldville, intending to commence the execution of our numerous commissions for the mission and missionaries. But hearing that from Monday on, the conference delegates were to be offered the free use of automobiles by the various companies of the city, I deferred commencing the work until the following week. Most of the following week as far as strength permitted was thus pleasantly and profitably occupied. Meanwhile a search was undertaken for missionary freight shipments. 27 of these cases were finally located in Buzaville, where they had been detained for six months, and where, according to custom's regulations, they were about to be sold to defray the expense of their own storage! Naturally at this critical moment, I was an unwelcome visitor at the customs office, but finally, after four days of difficulties, I had the satisfaction of seeing this ton of baggage transferred to the shipping company's office.

My spare moments have been devoted to the children of missionaries and other children of white residents here, either in Sunday-school or in day school where I have had an attendance of two only, none of the others being of school age. The few days that I have been able thus to spend have been indeed a pleasure and a privilege, especially when I think of the loving kindness and tender care so graciously showered upon my own dear child in America.

And now the eve of Conference is at hand. All of us have been able in one way or another to contribute something to the preparation for this great event.

Some of those present here have written

papers, some have been busy revising, editing or condensing, some have written special hymns, and now we are at last approaching the culmination of our anticipations, the great combined jubilee Conference for West Africa and the Congo.

Tomorrow the first session of the conference will be held. The last session, to be held on the 20th, will be a signal for the scattering of the delegates, fifty-four of whom are arriving by special boat from the United States, especially for the occasion, and who will return immediately after. Delegates are here from the Gabon, the Camerouns and Liberia. So far I am the only delegate from missions located in Oubangui-Chari, the majority being from the Congo proper.

gui-Chari, the majority being from the Congo proper.

Among the many favors to be granted the conference is the radio apparatus from the Elizabethville to be installed during the Conference and replaced upon the S. S. Elizabethville immediately afterwards. Europe can be had before midnight and Pittsburgh and New York immediately afterwards. Such are the growing wonders of Cogo-land, at least in this part. I am planning to return to Yaloke immediately after Conference and shall endeavor to send a Conference report before sailing from Brazzaville.

Faithfully, F. N. GRIBBLE.

## From the Bellevue Station in Africa

Bellevue par Bossongoa par Bangui, October 16, 1928.

Dear Readers of the Evangelist:

Even though the rain was falling this morning, the evangelists went out to gather in the people for the Sunday-School service. True enough, we didn't have a great number out on account of the rain, but we did have 263 who braved the elements to hear the Word of Life. We have been having around 300 out for Sunday-School for the past four Sundays. With this number our Chapel is crowded and if the School continues to grow we shall have to enlarge our building.

Our rainy season is slowly but surely drawing to a close and in three or four months the native thoughts and minds shall be occupied with one thing and that: the hunt. Soon the country far and wide will go up in smoke and the animals in the wake of the flames shall flee for their lives, but alas, many shall be slain by the hunters.

At present this district is in turmoil because of the false prophet who has arisen between Bozoum and Carnot. He makes many false claims, but nevertheless is attracting the natives by the thousands. He is telling the people to throw off the yoke of the government and not to pay taxes and even though the officials send soldiers out after them, their guns will be powerless, their bullets falling to the ground after leaving the gun barrel. This man also claims that he is God. These people have also turned cannibal and those who go through their country are beaten, robbed of their possessions, killed and eaten. A boy from one of our villages was working at

Carnot and when he started home he was captured, killed and eaten. The government's hands are tied because of the tall grass which is eight, ten or even twelve feet tall, and they are awaiting the dry season when the "bush" can be burned.

A few days ago we had a visit from a Roman Catholic priest who was on his way to Bozoum. He is going to Bozoum for a couple of weeks. He says that they want to get a foothold in the Oubangui-Chari, so far they haven't done much but hope to do as soon as reinforcements arrive. He also says that the propagation of Catholicism in the Tchad district is in charge of Italy but so far they have done nothing. We wish that Italy had charge of the Oubangui-Chari. The Catholics have a chapel at Bozoum in charge of a native. The government at Bozoum is Catholic and of course favors them. This priest and another have made their temporary headquarters at Batangafo, about four or five days' journey from here. Neither of these priests have been here before. The priest who visited us last year died of dysentery two months ago. The priests are on the road all of the time getting all the data on this country possible. They are awaiting orders from headquarters before establishing themselves. Pray with us that they may not establish anywhere near our mission stations.

We are anxiously awaiting the return of Mr. and Mrs. Hathaway and Miss Bickel with reinforcements. Truly we need more workers for we believe that if this country is to be taken for Christ it must be taken soon.

We are all well and happy in the service of the King.

Yours in him, C. B. SHELDON.



### NEWS FROM THE FIELD

Our Lord's Greatest Apostle  
was a great correspondent



### GLEANINGS FROM THE NORTH-WEST

The Sunnyside Washington Church has recently passed through a season of refreshing from the presence of the Lord. For three weeks Dr. L. S. Bauman preached the Word for us with power and earnestness, even to the delight of all who came. In the face of the usual hindrances the attendance and interest was good throughout. This was the writer's first meeting with Brother Bauman, although we have been close friends for many years. It was a

pleasure indeed to work with him in an evangelistic effort and learn to know him better. He is a congenial yoke-fellow and there was not a hitch in our work from start to finish. He was accompanied by Mrs. Bauman and Miss Alice Longacre.

We had put forth an effort to have things in shape for the meeting as far as possible. Having a bit of experience in evangelistic work we know how difficult it is to have a revival if there is no preparation and plans for it. The church was ready, and a num-

ber of interested folks were in regular attendance before the meeting began. Considerable sowing had been done, and we were ready for the harvest.

The messages of Brother Bauman were of a very high order. There was nothing emotional, or sensational. Just the plain old-fashioned presentation of the Gospel message. The kind that causes folks to think and to read their Bibles, and thus to be led to a knowledge of the truth.

At the various kinds of invitations given there were forty-four persons responded. Of this number twenty-five have been baptized and added to the church. Of the remainder, ten were reconsecrations, and others await the rite of baptism. There were two confessions on the Sunday previous to the meeting and one since it closed. Thus, near a half hundred have yielded to the invitation since we last reported our work here. The singing during the meeting was in charge of the pastor and we have only words of praise for the way the congregation responded, for those who presided at the pipe organ, and for all who aided by special numbers.

Another important feature of the meeting was the emphasis placed upon Bible reading. There were over 3700 chapters read from the Word during the meetings.

On last Monday evening the Church enjoyed a most blessed love feast. In spite of the raging "flu" the attendance was a bit above normal. It is our privilege to report that the work in general is being unified, and every department of the work is moving forward in a very commendable manner. The work has by no means been easy. The adversary has been busy. He has many ways of working. Our God is mighty to deliver, and he is giving us the victory. Let us all be faithful to the great head of the Church, until he come.

I am yours, under the precious blood.

C. C. GRISSO.

#### NEWS OF THE COLLEGE

The Christmas vacation began last Friday. School will take up again Tuesday, January 8th. Just before the vacation there were many cases of "flu", but none was serious.

Since the last writing, several alumni and friends visited the college: Mr. and Mrs. John Rishel, of Pittsburgh; Rev. George Ronk, of Iowa; Mr. Charles Phillips, of Kenton, Ohio, and Rev. A. A. Cover, one of the remaining men who was present at the historic Dayton convention. He is now at Jeannette, Pennsylvania.

Recently the basketball team defeated Wooster, Kenyon, and Baldwin-Walace.

We had one man on our football team who was mentioned on the mythical All-Ohio team.

Professor De Lozier recently assisted Rev. Ashman in a memorial service in the First Church, Johnstown, Pennsylvania.

Blanks have been forwarded from both the State University and from the State Department relative to our recognition.

The Girls' Glee Club has had several engagements lately and good reports have come in relative to them.

The Boys' Glee Club has been appearing near Ashland. They are planning an itinerary in western Pennsylvania, while the girls expect to go to northern Indiana. These dates will be in January and later.

Professor Anspach and I were in Columbus recently relative to educational matters where we met Professor Mason, now on

leave at the State University. He reports good progress. He has an assistantship there. In fact, we have three assistants at State: Mason, in History; John Miller in Biology, and Essick, in Physics, while at the University of Pennsylvania, we have two—Weldon Hoot and J. Perry Horlacher, both in Economics.

The Association of American Colleges meets this year in early January at Chattanooga, Tennessee. I expect to attend. The North Central meets at Chicago, the first of March. Professor Anspach will attend that.

Professor Anspach has been asked to open the discussion at Columbus the last week in December at a meeting of the representatives of the teacher training colleges of Ohio. One point under discussion is whether or not the State should require two years training for elementary teachers.

One senior, Mr. Philip Lersch, has already been employed by Ashland High School as part time teacher. He will finish here before next fall any way. He is still carrying part time work in the college.

It is good to see certain alumni who are located near Ashland return for certain events and games here. The following from last year's class, have been here recently: Ruth Ashman, New London; Vernal Man, Mansfield High School; George Allarding, '26; Robert Mehl, Brown University; Paul Tustin, Red Haw; Albert Fendrick, Chatfield.

EDWIN E. JACOBS.

#### QUARTERLY REPORT FROM CONEMAUGH, PENNSYLVANIA

We are moving, though sometimes discouraged, yet hoping for better conditions. Our services are all gaining in attendance. The Sunday school with our youthful superintendent has more than realized our expectations. We have had several additions to the church since our last report. We were fortunate in having Doctor Jacobs with us at the time the Ashland College team defeated Juniata in football. The most of us were for Ashland in spite of the fact that our own state was defeated.

We held a birthday surprise on our pastor on November 14th, and presented him with a sum of money and also gave Mrs. Staley a beautiful underarm bag. We will have a Christmas cantata by our choir on December 23rd and on Monday following the Sunday school will present a Christmas pageant. The W. M. S. will hold their annual memorial service in the church on January 13th. This year the Sisterhood will take part in a memorial service as they have lost two of their members. The church and Sunday school lost their oldest and most faithful member in the death of Jacob McCartney, Sr., who passed to his eternal reward on December 4th. He was a charter member of the Conemaugh church, and his long years of service stand as a memorial of his interest in the place where moth and rust doth not corrupt, nor thieves break through and steal. He wrote his own record in the "book of life". May we live faithful and true as he did and be honored and respected in the church and community when our life work is done.

The editorials in The Evangelist are interesting and well worth reading, and the "Review" seems to us the very best ever for a busy person, who must wait for a more convenient season to read all the articles. We have been especially interested in following Doctor Gnagey's series

of articles and have not missed reading any of them. The members of this church are proud of all the leaders of our denomination and watch with interest their work for the Master.

MRS. GEORGE WYKE, Cor. Sec'y.

#### NEW YORK CITY

Dear Evangelist Readers:

Greetings in his name. You will be interested to know that the close of our first anniversary celebration of the Brethren Gospel Hall, November 18th, we, under God, organized our few members, numbering fourteen, into the First Brethren Church of New York City. We were unable to get the help of the Pennsylvania District, so through the extreme kindness of Dr. J. Allen Miller, we went on. We give thanks to God for this small but difficult victory. We are going on under his leadership to conquer, and we expect to baptize others before long who themselves asked to be taken in. In January I am expecting to exchange a three weeks' revival with Brother Christiansen of the Allentown church. So please pray for us both. We hope to have our brother with us in the early spring.

On Sunday afternoon, November 25th, we organized a two-class Sunday school—one for adults and one for children, and through this part of the Lord's work we expect to celebrate, Monday, the 24th, the birth of our Lord by children's songs and adult hymns. Also we expect to show pictures of Bethlehem and give the children gifts. We have an active and sacrificing membership. Our expenses are nearly \$200.00 a month and these are met without outside help. We feel this work is of the Lord and needs the prayers of the brotherhood for a large and progressive church in New York City, with one of our leading men at the head. Oh, how my heart aches and prays for this! Will you who read this pray with me to this end?

We send our Christmas greetings to all the Brethren and pray God to bless all spiritually, and every other way, that we all as Brethren people may bring many precious souls to Jesus this coming year, and spread the light of Gospel truths that others who sit in darkness may see the great light and obey his commandments and accept the doctrinal truths.

In his service,

EMMA M. ABOUD.

3095—29th St., Astoria, L. I., N. Y. C.

This is the gospel, the alone good tidings to all nations and all ages; still fresh and equally good news from one generation to another. Had not the Virgin borne this Son, we must say, all of us, "Good for us we had not been born!"—Robert Leighton.

#### FROM THE SEA OF GALILEE TO MT. CARMEL

(Continued from last week)

Mt. Carmel stands on the southwest of the Plain of Esdraelon like a guardian from the sea. It is a long range of hills which juts out in the sea as a bold promontory which is a striking feature of the landscape both from the land and from the sea. Somewhere on this bold headland was the scene of Elijah's contest with the priests of Baal. The Jews have marked by a building one spot on the southwestern part of the range,



the Roman Catholics another right on the end of the promontory over the sea! From the description in the Bible I am inclined to believe the site marked by the Jews the more probable. As we rode down the grade into the plain of Haifa on the right there was pointed out to us the ruins of an old village which is said to be the village in which the priests of Baal lived in that ancient time. I would not gamble that tradition is right.

We drove up the steep road to the monastery of the Carmelite monks on the end of the promontory in order to visit it. The Jewish site is inaccessible by road, and we had no time, since the ship was sailing that evening, to go to the other spot. The church in connection with the monastery is dedicated to Elijah. The paintings on the inside of the church are concerned with that great event in the history of Israel. These monks have a fine hospice for pilgrims here finished only a year ago. One can stay here with a fine room and board for \$2.50 a day. This is about a tenth of what it would cost in a hotel.

After this visit we bade our guide and chauffeur goodbye and went to the hotel for lunch and then to the boat about 6 P. M. to sail for Athens. While on the subject of guides and chauffeurs, I am moved to bid them adieu with few remarks. I had had some conversation with the guide at Nazareth about the possibility of a trip up Mt. Tabor since we had plenty of time. I was assured, however, that Tabor was not on our program, and that he had no authority to take us up there. Moreover, he said that the trip up there would cost \$10 and that if we wished to pay extra for that they would take us up. I reminded him that the contractor at the St. Johns hotel at Jerusalem with whom I had made the bargain, had said that in case we wished to go anywhere else along the road, we could do so, as we had the car and the guide for two days. However, it ended in our going along to Haifa without going up Mt. Tabor. When we approached Haifa, I asked the guide whether he preferred to take us up Carmel before or after lunch. He asked the chauffeur what he preferred. This Arab got greatly excited and claimed that he had no warrant to take us up Mt. Carmel. The guide understood that we were to visit Carmel, so they had a long and heated argument. These Arabs are the most vociferous arguers I have ever heard. Finally the driver said he would not take us up, until he had first telephoned to Jerusalem and got authority. All this time I was enjoying the spectacle of these two Arabs eating each other up. He phoned and was told to take us up. Then the guide turned in on him and gave him what I took from the violence of his tones and the vehemence of his gestures to be a real calling down.

All through the Orient one has to be very careful to specify everything in the bond. They are slipperier than two eels. They have very little sense of business honor. Most of the guides will tell you anything to make you satisfied. The tales they tell about some of these places would put a severe strain upon the credulity of an imbecile. I fear I made many an uncomfortable hour for our guides by reason of my knowledge of the Scriptures. One of them at any rate remarked that he had never guided a man like me, that I knew the story better than he did,—a very great confession for a guide to make. I asked them all sorts of questions which they could not answer without some cock and bull story to cover their ig-

norance. Then when I would remark that possibly it was thus and so, most of them would reply that was what they were telling me. However, I have questioned students too long who try to bluff in the absence of information to give their statements full credence. Another thing which irritates the speaker of English is that these guides for the most part speak an English that is largely based on Arabic idioms, or in India on the idioms of whatever language they were taught as children. This requires that I translate their gibberish into the English meaning. Moreover, they insist on chattering away when you want to stand still and think. And they are always hurrying you on.

You may be interested in the letter of recommendation I gave this last fellow who was one of the best I have ever had. They always ask for a letter of recommendation. I give it as something of a model of a discriminating letter. Here it is:

"To whom it may concern:

"The Bearer of this, Mr. Anthony —, acted as my guide for the past two days in Galilee. It is well known to all the initiated that guides, like the Palestinian jackass, are a necessary nuisance. I have suffered many things from guides in India, Egypt and Palestine. I am glad to say that I have suffered much less at the hands of Anthony than of many others. He has most of the Bible facts correct, as well as most of the geographic. Whenever he has made an erroneous statement he has always hastened to look the matter up, correct it the first opportunity and then adding, 'as I told you before.' Moreover, he has the advantage over many guides I have had, in that it does not seriously inconvenience him if I interrupt at the most interesting part of his story by asking him a question. He can pick up the thread of his discourse again without beginning at the beginning. This has saved us many hours. Some guides I have had would pierce us through with a look, and remark, 'I am coming to that, Mister, in a little while. Anthony has never made that crushing remark. Furthermore, he is one of the few guides I have had who has not yet assured me that if he does a good job, he hopes that I will recognize it by a liberal amount of baksheesh. On the whole he is a very good guide as guides go.

"I may add that I have tried to give a discriminating letter of recommendation.

"Cordially given,

"J. L. Gillin,

Professor of Sociology, University of Wisconsin."

That ought to teach him a few things to be avoided in the future. I wonder if he will flash it on his next prospect.

My next will tell you something about the things we saw on our trip up the coast to Constantinople and Athens.

On Ship En route to Athens, March 30, 1928.

J. L. GILLIN.

*And then I'll put politeness*

*And kindness in it, too.*

*I'll put in willing work*

*And being fair and true.*

*I'll put in lessons now*

*And lots of happy play—*

*Oh, aren't you glad you have*

*A brand new year today?*

—Selected.

## HOW WILL IT LOOK

### A New Year Story

It was the last hour of the old year. Five girl friends were gathered around the grate fire in one of the girl's homes. The proposal to hold a "watch meeting" had been made earlier in the day, and the evening had been a merry one, helped on by freshly made fudge. The frolicsome mood had passed now, and the room was growing cold. They drew nearer to the fire and talked in low subdued tones, glancing from time to time at a bronze clock on the bookcase, with its warning uplifted hands.

"It's been a beautiful year," one of them said, evidently thinking of the twelve-month past. "It seems like parting with an old friend you've tried and proved, and—taking on one you know nothing about."

"If we could only know that the new year would be as happy and pleasant for all of us as the old one has been," another girl observed and there was a little sighing catch in her voice. "But that's just what we can't do. Sometimes it makes me tremble all over to think what dreadful things might lie hidden hardly a step ahead, and we going on, laughing and talking, and never suspecting it. That's how it was with Julia Marsden—don't you remember?"

There was a momentary lull in the talk. Then one of the girls said:

"That's merely borrowing trouble. We must take things as they come. Ten to one, they'll never come."

The voice in the next girl who spoke was low and thoughtful. "I got up this morning, girls, before it was fairly light. I had a troubled dream, and it left me wide awake. The lawn was so beautiful under the new-fallen snow! Nobody was astir, and there wasn't a footprint to break the pure whiteness. When I went to bed I couldn't bear to look at it, all soiled, and trampled and smudged up. And it came to me since we've been talking, girls, that the blank page of the new year is something like the snowy lawn was this morning. We haven't tried to write a word, or make a mark, or even take the pen in our hands. I've been wondering how the page will look a year from now."

"We shall have to wait till time tells the story," one of her companions said. "To do otherwise would be another case of what Laura just called 'borrowing trouble.'"

"No." The low, thoughtful voice was positive. "This is something that's in our own hands, Marcia, and what happens to us isn't. If we're ever going to think how the new page will look, in our own eyes, and in the eyes of God, now is the time—before we've touched pen or paper. If we use care tomorrow morning, and every morning after, and every hour of every day, the record will be neat and clean, when the year is done. There may be tear stains on it, but there won't be unsightly blot's."

The bronze clock chimed twelve. "Let's try, girls," Marcia said softly. The others nodded assent.—Selected.

## OUR LITTLE READERS

### MY NEW YEAR

By Eleanor Hammond

*I have a brand new year!*

*Now what shall I put in it?*

*I think I'll put a smile*

*In first, just to begin it!*



**R. R. TEETER,**  
Editor 1915-1918  
Business Manager 1915-

Dr. Teeter came to Ashland in September, 1915 and took charge of the Evangelist as Editor and Business Manager and continued in that double capacity till the close of 1918, since when he has devoted his time exclusively to the task of Business Manager and under his management the Publishing House has come to its present strength.

#### MODERN METHODS

For many years all typesetting for The Brethren Evangelist was done by hand and mostly by girls. It is now done by two of these modern three magazine machines, each with the capacity of six girls.

## "What Hath God Wrought"

When Samuel F. B. Morse sent his first telegraphic message over the wires the above words constituted that message. It was a marvelous achievement, and we are glad Mr. Morse recognized the hand of God in his success.

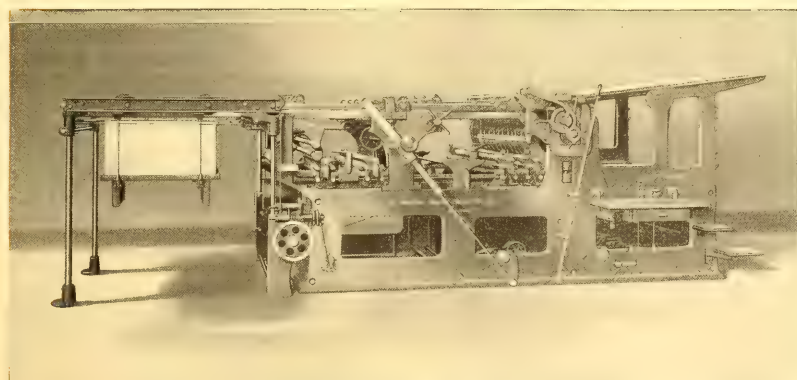
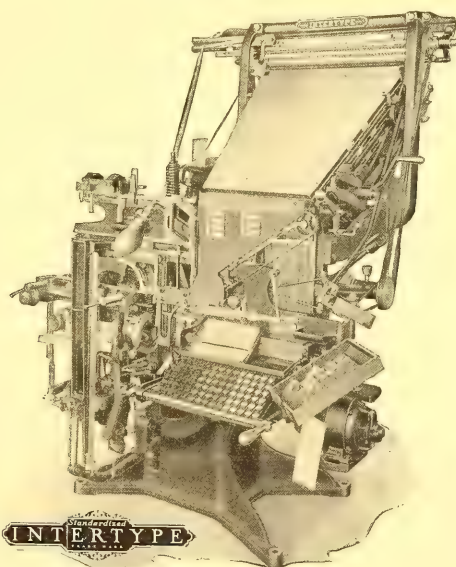
But strange as Mr. Morse's accomplishment appeared in that early day, it was but a simple beginning of the discoveries and development of the powers of the air.

The last twenty-five years have seen more progress in the lines of human achievement than an entire century preceding that period of time, not the least of these being in the printing industry.

This issue of The Brethren Evangelist brings to a close fifty years of its and its predecessors publication as begun by the late Elder Henry R. Holsinger.

The editor and other writers are telling the story of the development of the publication as the leading organ of the Brethren church. It is my task to mention briefly points of interest in the development of the physical plant that is now serving the church in the making of its literature.

We would ask our readers to examine closely the small picture in



No. 7 Babcock Optimus Press

#### AN IMPROVEMENT

This sixteen thousand pound press has supplanted the little hand press illustrated on the next page which was used by Henry R. Holsinger in bringing out his first publications with great toil and exertion.



the center of this page which represents the "power plant" Brother Holsinger had in the production of his first publications. This is the one relic of Holsinger days still remaining in possession of the present Brethren Publishing Company. Suffice it to say, after fifty years' constant service, this ancient press is in daily use as a "proof press" revealing the errors the machine operators make in the composing room and that the proof readers are supposed (?) to catch and mark for correction as they scan every line before its publication.

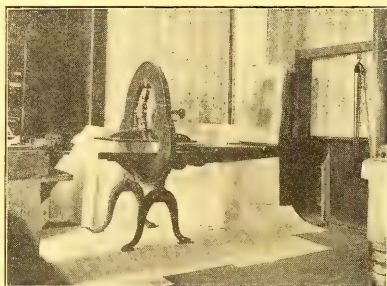
After examining the picture of this primitive press our readers are requested to turn back a page and look at the more modern Babcock Optimus, No. 7, press which, as a part of our present equipment, is in daily use in the making of our Brethren literature.

When the Brethren Conference held at "Eagle Lake," now Winona Lake, in 1892 purchased the "mailing list" of the Brethren Evangelist and a few hundred dollars' worth of equipment from Brother Holsinger the plant was two years later removed from Waterloo, Iowa to Ashland, Ohio, and installed in the basement of the main college building where it remained for about fifteen years.

In 1909 The Brethren Publishing Company was incorporated and with the financial aid of the late sister Laura Slotter Williams, whose son, Ira D. Slotter, was for many years the superintendent of the mechanical or printing department of the plant, the building shown at the top of this page was erected. This was a low, one story building that seemed adequate to the needs of the Publishing House at that time, but later developments revealed the fact that to



The Old Publishing House, Erected in 1909



Holsinger's First Press



1561 The New Publishing House, Purchased in 1919

measure up to the needs of the church and to develop more largely along commercial lines a better location should be secured. In 1919 the Board of Directors authorized the sale of the old building and the purchase of the three story building illustrated at the bottom of the page, which is located almost in the heart of Ashland.

This building had been occupied for a few years by one of Ashland's newspapers that had merged with another which made it available at a bargain price. The building was purchased entirely on "faith," or in other words, on credit, as the Company had no money with which to buy.

It proved to be a most profitable investment, as today it is valued at more than double the purchase price.

The wisdom of this change has been demonstrated many times in increased commercial printing, and we frequently have more business callers in a single day than we had in an entire week in our old location.

The upper floors of the building are composed of twenty family apartments that are fully occupied practically all the time and produce an income that is of the greatest importance and necessity to the maintenance of the work of the Publishing House.

In a previous paragraph we stated that the building was purchased entirely on faith, and while there is still some indebtedness on the building we have faith that the church will yet supply the funds for its liquidation.

Publication Day, the fourth Sunday in January, has become a "fixed" day in the calendar of the Brethren Church, and on that day many of our churches have made splendid contributions to this fund, and we are praying that the fourth Sunday in the coming January may result in the largest Publication Day offering the church has ever made.

R. R. TEETER,  
Business Manager.

















